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THE PANCHATANTRA RECONSTRUCTED
VOLUME 1

AMERICAN ORIENTAL SERIES

VOLUME 2

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1924

THE PANCHATANTRA RECONSTRUCTED

AN ATTEMPT TO ESTABLISH THE LOST ORIGINAL SANSKRIT TEXT
OF THE MOST FAMOUS OF INDIAN STORY-COLLECTIONS ON
THE BASIS OF THE PRINCIPAL EXTANT VERSIONS

Text, Critical Apparatus, Introduction, Translation

By FRANKLIN EDGERTON

*Assistant Professor of Sanskrit in the
University of Pennsylvania*

VOLUME 1
TEXT AND CRITICAL APPARATUS

3916



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CONTENTS OF VOLUME I

Foreword	Page vii
Typographical Devices and Abbreviations	ix
List of Typographical Devices and Abbreviations	xiv

TEXT AND CRITICAL APPARATUS

KathZmukha or Introductory Section	3
First Book: The Separation of Friends, or, The Lion and the Bull	7
Story 1: Ape and Wedge	10
Story 2: Jackal and Drum	26
Story 3a: Monk and Swindler	46
Story 3b: Rams and Jackal	49
Story 3c: Cuckold Weaver and Bawd	60
Story 4: Crows and Serpent	64
Story 5: Heron and Crab	66
Story 6: Lion and Hare	75
Story 7: Louse and Flea	94
Story 8: Lion's Retainers and Camel	110
Story 9: Strandbirds and Sea	122
Story 10: Geese and Tortoise	126
Story 11: Forethought, Ready-wit, and Come-what-will	131
Story 12: Ape, Glow-worm, and Bird	150
Story 13: Evil-wit and Honest-wit	164
Story 14: Heron, Snake, and Mongoose	161
Story 15: Iron-eating Mice	170
Second Book: The Winning of Friends, or, The Dove, Crow, Mouse, Tortoise, and Deer	181
Story 1: Mouse and Two Monks	219
Story 2: Hunt for Husk Sesame	219
Story 3: Too Greedy Jackal	220
Story 4: Deer's Former Captivity	256
Third Book: War and Peace, or, The Crows and the Owls	272
Story 1: Ass in Panther's Skin	285
Story 2: Birds Elect King	288
Edgerton, Palcutzstra. I	b

	Page
Story 3: Elephant, Hares, and Moon	291
Story 4: Cat, Partridge, and Hare	302
Story 5: Brahman and Rogues	313
Story 6: Old Man, Young Wife, and Thief	325
Story 7: Brahman, Thief, and Ogre	328
Story 8: Cuckold Carpenter	333
Story 9: Mouse-Maiden	340
Story 10: Frog Hide Serpent	355
Fourth Book: The Loss of One's Gettings, or, The Ape and the Crocodile	371
Story 1: Ass without Heart and Ears	385
Fifth Book: Hasty Action, or, The Brahman and the Mongooses	390
Story 1: Brahman who Built Air-castles	398
Story 2: Barber who Killed the Monks	406
<hr/> Addenda et Corrigenda	409

FOREWORD

This book is the outgrowth of studies in the relationship of the versions of the Pañcatantra begun by the author nearly ten years ago. At the outset I had no idea of attempting anything so ambitious as a reconstruction of the original Pañcatantra. I had no idea that such a thing was possible. I anticipate that many scholars will be inclined, at the first suggestion of the idea, to doubt whether it is possible. Such would have been my own instinctive reaction, ten years ago. The idea dawned on me only very slowly. Nor do I claim now that the text here printed is precisely the Sanskrit text of the "Ur-Pañcatantra," from beginning to end. The extent to which I believe I have succeeded in this object is indicated summarily in the first chapter of my Introduction, Volume 2. I cannot hope that many will agree with me in every detail. That many points remain uncertain, I am acutely conscious. Yet I hope that all unbiased scholars who study my work will agree that my reconstruction is approximately, and on the whole, what it claims to be, the original text of the Pañcatantra, with the limitations indicated in the place just cited.

Should there be any who may remain sceptical of this general proposition, after considering the evidence adduced in my book, I hope that even they will find enough value in the work to justify its publication, in the light which it throws on the interrelationship of actually existing versions and on numerous points in the criticism and interpretation of their texts.

I cannot hope that my Translation will give to laymen a just idea of the artistic quality of the original; it is primarily an exact reproduction of its sense, with indication (by parentheses) of the parts which do not certainly belong to it. I am therefore preparing and intend to print a popular English version of the Pañcatantra, translated much more freely, and with some abbreviation, especially of the technical passages on polity and of the long series of stanzas. Such stanzas as appear in this version will be put in English verse. Of course for scientific purposes this version will in no way displace the present translation.

My thanks are due in an especial degree to the valuable assistance of my friend and former pupil, Dr W. Norman Brown, now of Johns Hopkins University. To him I owe the comparative translation of the Second and Fourth Books in their Arabic guise, which I have used and quoted freely in my Critical Apparatus. Even more important for me is the fact that, during the years when he was a member of my seminar, I was able to discuss with him at length and in great detail the problems of the reconstruction of the Second Book, on which I was then working. In the course of these discussions I profited greatly by his acumen, which helped me in many specific problems connected with the text of Book II, and also helped to clarify my ideas on the broader problems of the work as a whole.

My friend and former pupil, Mrs. W. F. Albright (formerly Miss Ruth Norton), undertook at one time to work out the reconstruction of the text of Book IV. She found it inconvenient to complete this work, and turned her materials over to me. I am glad to express my gratitude to her for this assistance.

I acknowledge with gratitude also the kindness of my friend, Dr E. W. Burlingame, in furnishing me with a translation of Cheikh's Arabic text of Stories I. 13 and I. 14, from which I have quoted in my Critical Apparatus on these two stories.

My friends, Professor Charles R. Lanman and Dr George C. O. Haas, have made me their debtor by a number of valuable suggestions as to typography and externals. Some of Dr Haas's suggestions could not be incorporated, much to my regret, because they were made when the manufacture of the book was already far advanced.

My father, Charles E. Edgerton, of Ithaca, New York, has read the Translation in manuscript and suggested many stylistic improvements. He has also read the proof of the entire second volume.

Finally, it would be ungrateful not to refer to the exceptionally efficient and intelligent work done by the printing house of Adolf Holschhausen. Reading the proofs of this book was no slight task; but the compositors did everything that was humanly possible to ease the author's labor. Most of the errors which I found in the proofs were my own, not theirs.

F. E.

Lansdowne, near Philadelphia, Pa.

TYPOGRAPHICAL DEVICES AND ABBREVIATIONS

The Sanskrit text printed in this Volume represents the closest approach to the original text of the Pāṇcatāntṛa which is, in my opinion, possible, in the light of now existing versions.

The 'Critical Apparatus' contains the evidence for this reconstructed text, sentence by sentence and verse by verse. That is, it quotes the readings of actually existing versions of the Pāṇcatāntṛa, so far as they seem to me important for the fixing of the text of the original. The way in which I use the term 'Critical Apparatus' involves, perhaps, a certain stretching of the customary meaning of that expression, but at least it will, I trust, mislead no one. The justification for it seems fairly obvious: the relation of the readings of existing versions to the reconstructed text is closely analogous to the relation of readings of individual manuscripts to an edited text based on them.

The Text and the Critical Apparatus are printed in horizontally parallel sections throught the entire work, so that each piece of text (printed in the upper part of the page, in larger type) and the corresponding part of the Critical Apparatus (printed below, in smaller type) appear on the same page of the book.

For convenience of reference, I have divided the *prose portions* of the Text into sections (referred to by the symbol §) which are numbered consecutively throught each Book of the Pāṇcatāntṛa, and throught the Kathāmukha or Introductory Section thereof. In the Text and Critical Apparatus as printed these sections are indicated by Arabic numbers enclosed in parentheses. Thus: (23) indicates the twenty-third section of the particular book in which it occurs. These parenthesised

section-numbers are always printed *before* the portion of the Text to which they refer.

The *verses* of the Text are, of course, treated as units, and are numbered consecutively thruout each Book of the Pañcatantra (and thruout the Kathāmukha). In the Text the numbers of the verses are indicated by Arabic numerals, followed by periods, printed *after* the verse (and *not* in parentheses). In the Critical Apparatus they are indicated by the corresponding Arabic numerals, preceded by the abbreviation Vs—"verse." Thus, in the text, 23. (after a verse) indicates that this is the twenty-third verse of the Book in question, and, in the corresponding part of the Critical Apparatus, the readings of the existing versions for this verse are introduced by "Vs 23."

In the Translation (Volume 2) both prose sections and verses are indicated in exactly the same way as in the Text.

In referring to passages of the Text, I use Arabic numerals, preceded by § to indicate the prose sections, and preceded by vs to indicate the verses; these are preceded by Roman numerals to indicate the number of the Book of the Pañcatantra, or by KM (—Kathāmukha) to indicate the Introductory Section thereof;—except that when, in the Critical Apparatus, reference is made to a prose section or verse contained in the same Book of the Pañcatantra which is under discussion, this Roman numeral (or the KM) is omitted. Thus, I § 23 means the twenty-third prose section of the First Book KM vs 3 means the third verse of the Kathāmukha, but in the Critical Apparatus on the First Book or on the Kathāmukha, respectively, the same would be indicated simply by § 23 or by vs 3 respectively.

In printing the Text, the ideal thing would have been to indicate as closely as possible, by different typographical devices, the exact degree of confidence which I entertain as to the originality of every individual word or part of a word. This degree of confidence varies greatly, all the way from complete confidence in the case of phrases which occur *literatim* in most of the texts used by me, to great scepticism in the case of some words or phrases for the originality of which the evidence is extremely scanty, altho I have felt that there was at least a possibility that they belonged to the original,

—a possibility sufficiently strong to make it necessary to include them, somehow.

But to indicate typographically all, or even many, of these varying degrees of confidence in my own mind, seemed to me impracticable. It would have introduced such typographical confusion into the text that the reader would inevitably have been more confused than assisted by it. I have therefore found it necessary to simplify, and in general I have concentrated on printing the text in a form which should give as definite an answer as possible to the two following questions:

1. Can we assume with genuine confidence—with virtual certainty—that the original text contained something corresponding in *general sense*, at least, to the passage or phrase or word in question? If not,—if there is any reasonable doubt that the original contained the passage or phrase or word, or a correspondent thereof,—then I print the passage or phrase or word in *parentheses*.

2. Granting the occurrence of the *equivalent* of a passage or phrase or word, that is, of something having approximately the same general sense, in the original,—can we assume that what the Text prints is verbally and literally the identical Sanskrit text of the original? If not,—if there is any reasonable doubt that we have before us the precise language of the original text,—then I print the passage or phrase or word or part of a word in *italics*.

Italics indicate matter of which we cannot be sure that it literally corresponds to the original text.

Parentheses enclose matter of which we cannot be sure that the original contained even the equivalent in general sense, or anything corresponding.

Naturally, nearly all matter that is enclosed in parentheses is also printed in italics. For if we cannot be certain that the original contained even the general sense, it must as a rule be still more uncertain whether it contained the precise language. Yet in a few rare instances I have printed in Roman type, the within parentheses, words of which I felt that, if anything of the sort was in the original at all, it can hardly have been anything except these precise words. For instance, the word *iti* at the end of a quotation may or may not (in certain cases)

have been found in the original. But assuming the originality of the preceding quotation, it is usually very unlikely that any other word than *iti* should have followed it, it is a case of *iti* or nothing. In such cases *iti* is printed in Roman, not in italics, altho enclosed in parentheses.

†† *Daggers* are occasionally placed before and after certain words and phrases and passages to indicate that, in my opinion, it is possible that the original contained, instead of these words or their equivalent, something of quite different meaning. Such passages are not necessarily enclosed in parentheses, because it sometimes happens that we can be sure that the original contained something in the place in question; but the existing versions differ widely, and there is little reason for choice between the several markedly discordant versions. In such cases I use daggers to express my despair over the problem of getting at even the general sense of the original text with reasonable confidence.

? A mark of interrogation placed before a parenthetized word or phrase (but within the parentheses) is used to indicate an unusual degree of doubt in my mind as to the originality of the word or phrase in the parenthesis. It indicates my feeling that the word or phrase in question might perhaps better be omitted; that the probabilities are perhaps against the occurrence of anything of the sort in the original, altho there is enough chance that it was found there to make me unwilling to exclude it entirely.

No indication is given in the Text of possible differences in the order of words or passages, because I have been unable to devise any simple and convenient device for indicating this. When there is any doubt about the order, this fact can always be deduced from the Critical Apparatus, in which special attention is invariably called to all cases of any importance in which the order of the original might be different from that of my Text. Such cases are not numerous.

I have standardized the *sandhi* of the Text, ignoring for this purpose parentheses, daggers, and marks of interrogation.¹

¹ The principles which have governed me in the reconstruction of the Text will be set forth in detail in the Introduction to this work (in Volume B). Here I will only say that, generally speaking, I print only in parentheses

In printing the Critical Apparatus, I have tried to be as brief as possible, without sacrificing clarity and accuracy in quoting the readings of existing versions. References are always given by which the passages can be located in the editions used. When a passage occurs in any of the existing versions in a different place, relative to the surrounding matter, from that which it occupies in my reconstructed Text, this fact is indicated by printing in black-faced or Clarendon type the reference to the version in question. The word "text" always means the reading of the Text as reconstructed by me; the agreement of any existing version with that is indicated by the single word "text," which saves reprinting the whole reading. If this word is followed by something in parenthesis,

such elements of the Text as cannot be shown to have occurred in more than one independent stream of Pāṇinian tradition, and only in italics (not in Roman type) words or phrases which are not found in literally identical form in more than one independent stream. To the first part of this rule I have made, I believe, no exceptions whatever. To the second part I have allowed myself to make an exception in the case of verses — not prose sections — found in the *Tantrāṅkhyāyika* and its relatives, the Jain versions, but nowhere else in the Sanskrit versions. In such verses, in so far as their language is identical in *Tantrāṅkhyāyika* and the Jain versions, I use Roman type, not italics, on the ground that the metrical form is a practical guarantee that the verse is preserved in approximately, at least, its original language. If such a verse belongs to the original at all, it is highly probable (the not, indeed, absolutely certain) that it read as indicated by the agreement of *Tantrāṅkhyāyika* and the Jain versions. That agreement, in spite of the secondary relations of those texts, gives us at least much more reason to be confident of the exact language of the verse than we could be if we had, for instance, *only* the *Tantrāṅkhyāyika* without the Jain versions, in the latter case I consider it necessary to use italics, when I print the verse at all. — Perhaps special attention should be called to the fact that the offshoots of the Pahlavi, being translations, can of course never offer evidence as to the exact language of the original, but only as to its general sense (except in a few proper names and other Sanskrit words taken over by the translators). It follows from this that the occurrence of a passage in Pahlavi and in one (only) of the Sanskrit streams of tradition, while it justifies us in assuming that something of this general sense was in the original, does not justify us in assuming that the original had the exact language contained in the single Sanskrit stream of tradition where it occurs. Even tho the Pahlavi may look like a literal translation of the Sanskrit, we must print the passage in italics (for the existing Sanskrit text may have paraphrased the original), the parentheses are not necessary, since the general sense is certain.

this indicates a variation from that text as found in that version, which is otherwise identical with the reconstructed text. Two or three dots (. . .) are also frequently used to avoid repetition of parts of the reconstructed Text, they mean that between the two words which they connect, the reading of the Text as printed is to be supplied. Or, if these dots are put at the beginning or at the end of the quoted reading of a version, they mean that the remainder of the Text as printed, from the beginning or to the end of the section, is to be supplied. — In the case of verses, it has seemed more convenient to quote together the variants of all the Sanskrit versions which preserve the verse as a whole, instead of quoting the variants of each version by itself. Hence the numerical references to the several versions are all given together at the start; and after that are quoted all variants which occur in the Sanskrit versions containing the verse, quoted *pāda* by *pāda*, the *pādas* (invariably four in number) being indicated by the letters a, b, c, and d. After that are quoted the readings of such Sanskrit versions, if any, as contain not the complete text of the verse, but merely a trace of it, either in prose, or (as usually in Somadeva and Keśamendra) in a fragment of a verse. And finally are quoted the readings of the effluents of the Pahlavi translation in so far as it seems to me worth while to quote them. Often I omit the readings of the Arabic but when I have found in it or its descendants anything corresponding to the passage under discussion, I indicate this fact by adding the abbreviation "Ar" at the end of the passage in the Critical Apparatus, even tho no text is quoted from any version of "Ar".

LIST OF TYPOGRAPHICAL DEVICES AND ABBREVIATIONS

A. *Used in the Text (the first three also used in the Translation)*²

- (23) Numbers in parentheses, at the beginning of prose sections, indicate the serial number of the prose section which immediately follows.
23. Numbers, followed by periods, and not in parentheses, placed at the end of verses, indicate the serial number of the preceding verse.

² On typographical devices used in the Translation, see page 270 of Volume 2.

- () Parentheses enclose matter of which I do not feel sure that the original contained even the equivalent in general sense.
- italics* indicate matter of which I do not feel certain that it literally corresponds to the original text.
- ? A mark of interrogation preceding a parenthetized word or passage, but within the parenthesis, indicates an unusual degree of doubt in my mind as to whether the original contained the matter enclosed in the parenthesis, or equivalent.
- † † Daggers before and after words or phrases indicate that it is, to my mind, very possible that the original may have contained, instead of these words or phrases or their equivalent, something of quite different meaning.

B. Used in the Critical Apparatus (and in large part also in the Introduction)

1. Versions of the Pañcatantra, with subrevisions, editions, and manuscripts thereof.^a

- T Tantrākhyāyika. Hertel's *editio princeps* is always referred to. Reference is made to verses by verse-number of the edition; to prose parts, either by number and line of Hertel's "Abschnitte" (abbreviated A), or by page and line of the printed edition. Thus, T A 14. 2 means Tantrākhyāyika, line 2 of Hertel's "Abschnitt" 14; but T 14. 2 would mean line 2 of page 14 of the edition. The number of the Book is given, in Roman numerals, before the reference, when there is any possibility of misunderstanding.

The sub-revisions of the Tantrākhyāyika (α and β), and its manuscripts (P, p, z, ρ , R) are referred to by the same designations which Hertel uses.

- SP Southern Pañcatantra, Hertel's edition. Reference is made to verses by verse-number of the edition; to prose parts, by the consecutively numbered lines (Hertel's "Z" = "Zeile") of the edition. The number of the Book

^a For detailed description of these, with bibliographical data about the editions, see Chapter II of my Introduction, in Volume 2 of this work.

(in Roman numerals) is given before the reference when there is any possibility of misunderstanding.

The subrecensions (α , β , γ , δ , ξ) are referred to as in Hertel. Of the manuscripts, reference is seldom if ever made to any except the best, Hertel's K (the readings of which are quoted by Hertel in his "Anmerkungen").

- N Nepāṇese Pāñcatantra. Reference is made to the verses by verse-number (using the enumeration as given in Hertel's table, *Tantrākhyāyaka*, Einleitung, pp. 100 ff.).
- H (Hp, Hm) Hitopadeśa. Reference is made to the editions of Peterson and Müller, referred to as Hp and Hm respectively. Verses are quoted by verse-number, prose passages by page and line, of these editions. The number of the Book is given, in Roman numerals, before the reference when there is any possibility of misunderstanding.—Not all variants from these two editions are quoted, since neither one is a really critical edition, and since it often happens that the Hitopadeśa text has slight value for the reconstruction.
- Br The Brhatkatha versions, that is, So and K₂ together.
- So (B., DP) Somadeva. B.—Brockhaus's edition, DP—Durgaprasad and Parab's edition. Reference is made to verse (the chapter being always clearly inferrible) and quarter-verse or pada (a, b, c, d). The numbering of the two editions is the same thruout except in the latter part of Book I, where there is a difference of only one line or one stanza, I follow the numbering of DP in this part, ignoring that of B.
- K₂ (ŚP., M or Ma.) Kṣemendra. ŚP.—Śivadatta and Parab's edition, M. or Ma.—Maśkowski's edition. Reference is made to verse (the chapter being always clearly inferrible) and quarter-verse or pada (a, b, c, d, occasionally e and f are needed also). As the numbering of the two editions is wholly different, I quote references to both first to ŚP., and then, in parentheses, to M.
- Jn The Jaina versions, that is, Spl and Pp together.
- Spl (K-B) The "textus simplicior", quoted regularly from Kialhorn and Bübler's (1st) edition (abbreviated K-B),

references to other texts and manuscripts, quoted occasionally, will be understood without explanation. Reference is made to verses by verse-number, to prose passages by page and line of K-B; the number of the Book is given, in Roman numerals, when there is any possibility of misunderstanding.

- Po Pūrṇabhadra, Hertel's edition. Referred to in the same way as Spl.
- Pa Pahlavi, that is, Sy and Ar collectively
- Sy Schulthess's German translation of the Old Syriac. Referred to as in the case of T; verses, by verse-numbers in Schulthess; prose, either by number and line of the "Abschnitte" (abbreviated A), or by page and line. In a few cases, however, reference is made to story (instead of page) and line, that is, to the line of the text of Schulthess a version of a particular story. In such cases the story-number is Roman; e. g. XII 2 = line 2 of the text of Story XII. Since page-numbers are always given in Arabic numerals, it is believed that this will lead to no confusion.
- Ar The Arabic *Kahila* and *Dimna*, and its offshoots. In Books II and IV quotation is made from the comparative translation into English made by W. N. Brown, the numbers refer to the consecutively numbered paragraphs or sections into which Brown's work is divided. In Book I, Stories 13 and 14, quotation is made from an unpublished English translation of Chaikho's Arabic text made by E. W. Burlingame. In the remainder of the work I quote various offshoots of the Arabic (see the following entries) when they seem to have some importance for the reconstruction, particularly when they present some feature which may have been inherited from the original but which is lacking in Sy. Otherwise I merely add the abbreviation "Ar", without reference, to indicate that I have found something, in some offshoot of the Arabic, which corresponds, at least in part, to this section of the original text.
- Ch Chaikho's edition of the Arabic.
- Kh Khalil's edition of the Arabic.

KF	Keith-Falconer's translation of the Younger Syriac; referred to by page and line.
Joel	Derebourg's French translation of Joel's Hebrew; referred to by page and line.
JCap	Derebourg's edition of John of Capua's Latin; referred to by page and line.
OSp	Solaunde's edition of the Old Spanish; referred to by page and line, or part of the page ("top," "middle," or "bottom").
Wolf	Wolf's German translation (2d ed.) of DeSacy's edition of the Arabic; referred to by page and line, or part of the page.
AnSu	Anwar-i Suhaili, Eastwick's translation; referred to only rarely.

2. Other abbreviations and typographical devices.

3. 10	Black-faced or Clarendon type in references means that, in the version referred to, this section or verse is found in a different position, relative to the surrounding matter, from that which it occupies in my reconstructed Text; in other words, it indicates a variation in order.
.	means that the reconstructed Text, as printed above, is to be supplied between the two points indicated
. () .	means the same as the foregoing, except that a variation from the Text as reconstructed is indicated by what is contained within the parenthesis.
§	prose section of the reconstructed Text, as divided by me.
°	small circle above the line means supply the rest of the word as printed in the reconstructed Text (occasionally also another word or words in the Text, these cases will be self-explanatory).
A	—"Abschnitt" (of T and Sy, as divided by their editors and translators).
acc.	—according.
cf.	—confer, compare.
corr.	—correct(s), corrector, correction.
diff.	—different.
ed(d).	—edition(s).

- em. —emend(s), emendation.
 KM —Kāthāmukha, the Introductory Section of the Pāñcatantra.
 l. —line.
 lit. —literal(ly).
 ll. —lines.
 metri gr. —*metri gratia*.
 ms(s). —manuscript(s).
 n. —note.
 om —omit(s). When not followed by any word or words, it means that only the *preceding word* is omitted in the version in question.
 orig. —original(ly).
 p(p). —page(s).
 paren(s). —parenthesis, -ses, occasionally used briefly to designate matter enclosed within parentheses in the reconstructed Text, thus, "om parons." means that the version in question omits the matter enclosed in parentheses in the reconstructed Text.
 prece. —preceding
 Skt. —Sanskrit.
 text —the Text as printed in my reconstruction
 tr —transpose(s).
 unorig. —unoriginal
 varr. —variants.
 v l., vv. ll. —*varia lectio, varias lectiones*.
 vs(s) —verse(s).

In the Critical Apparatus, reference to my reconstructed Text is made by Roman numerals for Books of the Pāñcatantra, and by Arabic numerals preceded by § for prose sections, but by Arabic numerals preceded by vs for verses, thus, I § 8, II vs 8. The number of the Book is omitted in references to parts of the same book which is under consideration; thus, in the Critical Apparatus on Book I, a reference to § 8 means I § 8. The Kāthāmukha or Introductory Section is designated KM.



THE PANCHATANTRA RECONSTRUCTED
TEXT AND CRITICAL APPARATUS



KATHĀMUKHAM (INTRODUCTORY SECTION)

manave vācaspataye śukrāya parśśārāya sasutāya
 cānakyaīya ca viduṣe namo 'stu nṛpaśāstrakartṛbhyāḥ 1
 (śaka.ārthasāstrasāstram jagati samalokya viśvudārmā pī
 tantraiḥ pañcabhir etau cakāra sumanoḥaram śāstram. 2)
 (1) (*tad yathā 'nūtrāyate*) astu + *dāksyaīyate janapade mahilā-*
ropyaḥ † nāma nagaram (2) *tatra sakalārthījanamanorathakul-*
padrūmaḥ pravarananarapatimukṣamamārticinicayarañjitacara-
ṇayugalaḥ sakalakaloparamgataḥ sakalārthakāśīstravid) amara
 śaktir nāma rājā bhāḥūca. (3) † *tasya ca trayas putrāḥ para-*
madurmedhago vasuśaktir ugraśaktir anekasaktiś ca 'tūmāno
babhuvuḥ (athā) tēu (arthā)śāstram prapī janān alokya † (sa)

The Kathāmukha (Introduction) is lacking in B₁, Pa, found only in T, SP, N, H, Ja. Ja is largely expanded and secondary, which makes the reconstruction exceptionally difficult and correspondingly uncertain. T vs 1 nowhere else. Va 1—T 1, SP, N 1 Not in Spl K B, but according to Haral (SP ed p XX and Pañc p 255 f), found in m.b. of Spl and in some later texts dependant on Spl. b, N bñkīya. c, T mahate for viduṣe of SP, N Spl. I see no force in Haral's arguments for mahate, SP p. XX d, SP nayeśāstrā, e and other mss. nū, N, T text. Va 2—T 3, Ja 1 b, Ja 'harmedam. a, Ja etao. (1) T A 1 a. 1 tathā (v l. addo ca, 'nūtrāyate.dāks' (ed. mahilā, v l. text). SP 7 astu sakaladevaśāca nāmā kṛtīdhīrsthānāḥ sakalavidvājānāivānāḥ (= 'nūtrābhūmīḥ) pñtalipataś nāma nagaram. (Orig. may have been more like this.) Hp 3. 1, Hm 3. 3 astu bhāgratāstire pñtalipataḥ Hp v l. 'purañāma (Hm nāmādhayāḥ, Hp 'dhaya, v l. nāma' nagaram. Spl 1. 5, Pp 1. 4 text. (2) T A 1 a. 2 tatra ca cak' . 'yuga'āḥ ka'śāca pñramgamaḥ sakalārthā' SP 7 tatra sakalagurupataḥ sanderāno nāma rājāṣṭi (= 'bhūti. (Orig. perhaps more like this.) Hp 3. 1, Hm 3. 3 tatra sarvasvīnagurupataḥ sanderāno nāma naraṇpatir sēti. Spl 1. 6, Pp 1. 4 text (Spl sakalārthadhīrthakalpa' Pp sakalārthasāstravīśāradaḥ, Ja nṛpa for naraṇpati, Pp caya, Spl manjaraṇya for nānya, Ja anarata, Pp naraṇaḥ, om yugalaḥ, Ja om paromthasā). (3) T A 1 a. 4 text (ir putrāḥ trayas om atha; om na) SP 3 an cātmiyaṇpūtrāḥ amadhigataśāstrāḥ amadhīkṣānūpayaḥ nodvīgumamāḥ cintayām śāca (a corrupt, and viduṣāḥ madhye vadati ca). Hp 3. 5, Hm 4. 1 amayāḥ putrāḥ amadhī' (as SP, Hm addo insertion) amadhīkṣānūpayaḥ amāḥ sa rājā cintayām śāca. Of also H vāḥar 3. 6 below. Spl 1. 5, Pp 1. 4 tasya (Spl om ca, Pp ananīśaktiś cēti, om nāmāca, . atha (Spl addo rājā)

dāma brāhmaṇaḥ sakalanitūṣaṇṭa, totto jña ('nekadiggaṇṭhikhyāta
 kṛtir) aṣṭi, tam āhaya tamādi samarpyantāḥ kumārā itī)
 (8) (eram anuṣṭhita sacivadhūtaḥ sa rājannāḥ dvyāṭṭināḥgocitena
 'śivadevā' bhūtanandya 'pāṇat. sukhoparīṣatā ca tam āha rāja-'
 (9) (brāhman, madanugrahārtham etān kumārān dūrmedhasena
 tvam arthakāṣṭram praty ananyasamāu kartum arhasi, artha-
 mātraya ca tvāḥ saṁmānayaṁyāmīti 'ti) (10) (evam abhilitavati
 pūrtihve) viṣṇuśarma (py utthāya tam rājannāḥ) viṣṇūpitarān :
 (11) deva, (śrīyātām ayaṁ mama vacanavācāḥnāḍayā tūhūm
 arthahīṇaḥ ity evaḥ brāviṁi, na ca manā 'ślitavāṇaḥ vya-
 vṛttisāravendriyasya kaścid arthopabhogakāḥ' kva tu tvaddhī-
 tartham buddhipervako 'yam arambhaḥ tat līkhyatām adyatano
 divasaḥ) (12) yady ahaṁ śaṁmāsābhyanāre tara putrān nīti-
 kāṣṭraparavāṇān na karomi. tato mām arhati bhāṇaḥ (madra-

for *mātra*, cf. Sp.) *aśī* (β karṇakā) SP 26 *āśrāṣe* vāpūśarmā nāma
(+ adda mahā) brāhmaṇaḥ saka^o ad "kāstratibhātā", a text; bṛhaspatir va
Hp 4 17, Hm 11 4 *āśrāṣe* vāpūśarmā nāma (Hm "ma-nāmā"), mabāpa-
dītaḥ saka^o Hp om tatva bṛhaspatir ita SpI 2 14, Pp 1 34 tad āśrāṣ-
vāp^o nāma brā^o mukhāśtrasaṁbandhabodhakritih SpI saka'sāstrapārā-
gamaś chāśtrasaṁbandhaś bodhakritiḥ). Isamāś samarpayātīna SpI "ya tv eśān",
as nāmah drāk prabuddhān karsayati SpI "ūti". (8) T A1b 2 text, ed
with + om ca. SpI 2 18, Pp 2 1 ea (Pp se 'pl rājā tad ākaryā vāpūśar-
māpam bhūya pṛoveka (9) T A1b 3 text SpI 2 16, Pp 2 2 bho bhagavan,
madana^o et' ku^o SpI om) arth^o pratī SpI adds drāg yathānakayasādāna
vidādhā) tātāḥ kurā (Pp kāryam, SpI adds tad, ahast trām āśanmatena
(Pp as,yojayisyāmi. (10) T A1b 4 text (om utthāya). SP 26 utthāya pra-
tyāśāvan. Hp 4 18, Hm 11 5 abravīt SpI 2 18, Pp 2 3 aha vāpūśarmā
tam Pp "armottaraḥ rājānam Go. Here T vs 4. (11) T A2. 3 tat kiñ
bahunā, drūyāmān HP 27 deva. Hp 4 18, Hm 11 5 deva. SpI 2 19 deva,
bhūyatām me tathyavaacanam. nāham v dṛāvīkrayaḥ āśanmatenāpi karomi.
Pp 2 4 aa SpI ("vikrayaḥ karomi āśa^o, om api) then with SpI under next §,
then follows T's version of this § and the next, so that Pp disjuncts this
and the next §, first giving SpI's version and then T'ai It reads here kiñ ba-
hunā, drū^o mamālāsa ślāha^o (om ity evam, me "ūti^o for mamā^o "drūyārthaṃ ya
kiñcid arithena prayojanam, kiñ in tvatprāthanāśiddhyartham sarvasattvi-
rodhaḥ kariyamai tal"). (12) T A2. 3 yady aśam na "antarit. "Mātraḥ
pratyaśanyanamān karomi, tato mamābhav mārga^o. HP 27 yady māra
apakr^o arth^o bhavān. Hp 5 4, Hm 12 2 ślab saoma^o "āśarābhyaśāna aśam
karomi Hm kariyāmi Hm putā aśam before sap^o). SpI 2 30 punar eśāna
tatra putāna māśasathena yadi ntīddhārajān na karomi tataḥ avanimatyā-
gaḥ karomi. Pp 2 5 eśāna punar māśa^o etc., as Sp. ("parityāgaḥ), after 3d
version of pro. § (q, v), as T here (tv na to before karomi "bhūyatām
anuvāsadrāṣa. tato rhatī me devo daravāmrāḥ aśadharayitum H).

samdarśanena hastasatam) apakrāmayitum iti (13) (etām asat-
bhāvyaṁ brāhmaṇasya pratigāh) śrutvā (sasaciva) rājā pra-
hṛṣṭamand (vismayaṇvitat) subahumānam tasmāi (vīṣṇuśarmāṇe)
kumārān samarpitavān (14) tenā ('pi) †kathādvāreṇa, mitrabheda-
mitraprāptikakolāhlayalabdhanāśāparikṣitakṛtīvān 'ti) pañca
tantrāṇi parikalpya rājaputrān nītiśāstram grāhayitum upa-
krāntaḥ †

(kathāmukham stat samāptam.)

(End of Introductory Section)

(13) T A 2, 6 etām, rājā param viśmayam agamad ūha ca; yas tīvad
artham etāḥ sampannam iti mātḥ punar vīṣṇupayasyati, tasyāḥ puṣṭam
anugrahaṁ karisyāmi. Ity uktvā sabahu^o tsa^o samar^o kum^o. SP 98 iti śrutvā
prah^o rājā bahumānapurāṣaram tsa^o vīṣṇu^o sūtaḥ arpitavān (a kumārān
samarp^o). H different, but finally Hp 6. 11, Hm 13. 2 tasya v. ṣṇuśarmāṇe
, Hp corrupt) bahumānapurāṣaram (Hp adda kṛtvā eva.) putrān samarpitavān
(Hp "payāṁ tsa). Sp 1. 39 abhāṇa rājā tīkḥ brāhmaṇasyāṁ bhāvyaṁ
pratigāh śrutvā sasacivaḥ prahṛṣṭo viśma^o tasmāi sādaram tīkḥ kumārān
samarpya parāḥ śivṛtām ājagāma. Pp 2. 12 etām brāhmaṇa^o etc. so Sp 1
(rājā for prahṛṣṭo om sādaram tīkḥ, jagāma, om 1). (14) T A 2, 7 tenāpi
ca śāpāyam (mas. so^o) Mucya śāstrāpi līkhitāni pañca tantrāṇi. na so 'eti
śāstrāṇi manasyāpīkḥ vā yam (mas. yo) yathāyogau evārthas dāhaya na
nivāditavān. SP 99 tena kathā^o pañca tantrāṇi; karpayitvā (a parikalpya)
rājaputrān... (a adda tīkḥ pañca tantrāṇi), (va 10) mitrabhedaḥ subhābhav
asubhāvigrhaḥ, eva ca, labdhanāśāṁ samprapayakṛtīvāṁ pañcatantrakam.
For this N va 8 mitralābhāḥ subhābhedaḥ sam^o eva ca, labdhanāśā 'sam'k-
pakṛtī pañcatantram udahrtam. H nothing. Sp 1. 1. Pp 2. 12 vīṣṇuśarmāṇi
(Pp ungrammatical, y, "māpi, tīkḥ dāya (Pp adda svagrhaṁ gatvā, tadarthad
mitra^o (Pp given names separately, is nom. sing., Pp mitrasamprāptiḥ, Jn
labdhaprayāṇ^o, Pp "ham spa^o, Pp "kṛtīkḥ, li, Sp "kṛakṛtī ceti, pañca ta^o
racayitvā pīkḥ tīkḥ rājaputrāḥ. ta 'pi tīkḥ adhiya mīśāśāṁ yathoktīkḥ
samvṛtīkḥ (Pp samvṛtīkḥ) tatāḥ prabhṛty etat pañcatantrakam nīma nītiśā-
stram bhāṣyabodhasārtham bhūta's (Sp sam. pravṛtiam. kum bahunā (va Sp 1, 6,
Pp 5). — Orig. may have been longer, as in T; Jn; uncertain. Co.ophon
only in T, Jn, Jn om samāptam.

PRATHAMAM TANTRAM (FIRST BOOK) MITRABHEDAM (THE SEPARATION OF FRIENDS),

(1) *athe 'dam ārabhyate mitrabhedam nāma prathamam tantram*
yasyā 'yam ādyaḥ ślokaḥ:

vardhamāno mahān snehah sūbhagovṛṣṭayor vane
piśunena 'tubdhena jambukena vinśatib. 1.

(2) *rājaputrā dhruḥ: katham etat viṣṇudarmā kathayati.*

(3) *astu dakṣiṇapāthe mahāśropyath nāma nagaram* (4) *tatra*
dharmaopāryātaḥ varḍhamān(ak)o nāma sārilaḥ *prati-*

(1) T A 3 atā idam... SP 33 tatra (a adds prathamam) mitrabhedam ucyate, tasyāyam (a yasya) ādyaḥ ślokaḥ. Hp 46. 2, Hm 1 8 mitrabhedam (Hm adds (hvae) sūbhagovṛṣṭayor vane) Sp 4. 1, Pp 2. 1 athahib pravalam nāma 'tubdhena... (Sp adds mah for ādyaḥ). The mitrabhedam would be a more natural reading, the asophon of the book (a v.) seems to make it nearly certain that the orig. made the word neuter. Va 1m T SP a, N, H, Spl, Pp 1, Ar in 8y the text is set up to our va 3, and the missing part is translated by Schultze from Ar. SP ad with 3 has a diff. va. a, H mahānena. b, N H maggovṛṣṭayor cd, Pp tr jambukena and piśunena. Cf. So 11 ab, tatha ca śvov imām sūbhagovṛṣṭib, gatiḥ kathām. Ar p. 1 3 Wenn zwei Männer, die einander in Liebe angetan sind, das Unglück haben, daß ein Betrüger und Verräther zwischen sie tritt, so werden sie einander abhassen und stehen sich von einander zurück. Ein Beispiel dafür ist folgende Geschichte. (JCap ends at accidit eis quod accidit leoni cum bove) (2) T A 4. 1, Spl 4. 6, Pp 3. 4 tad yathānāśryate, Pp om nu SP 33 text (ed. dōup for a dōup, 'darmāha, a om ttha). Hp 46. 6, Hm 1 7 rājaputrā dhruḥ: katham... (3) T A 4. 2 dāksīṇītye janapade mihīḥ (v l mah) SP 37 text (v l mihīḥ). Hp 46. 7, Hm 1 7 asti dā' suvarāḥ (Hm 'parati, nāma nagari. So 11 d nagare kvacit. Kp 256 (1) dāksīṇītye janapade vibudhavarṣṭasevitaḥ, mahāśropyānāmāsti (SP. and Ma. v. 1 mihī) purat surapuropanam (SP and Ma. v. 1 'purottamam). Spl 4 5 asti dā' etc as T (mahīḥ). Pp 3. 4 dāksīṇītye janapadeḥ (then expansion) mahīḥ.. Ar 1. 15 Im Lande Deth' 'antanda Dakṣiṇpātha, see Schultze's note). (4) T A 4. 2 tatra ca dharm' var' nā' rājaputro babhūva SP 37 tatra vardhamāno nāma (a adds mahā) sār... Hp 46. 7, Hm 1. 8 tatra vardhamāno nāma vaq'k (Hp v. 1 adds mahādhano) nivasati, Hp pratirac, v l n. var'. So 11 d asti ko'pi vaqikputro dhanam. Kp 267 (2) ab vardhamānakamābhūḥ tatrādhanaśo vaqik. Spl 4. 4 tatra dharmopāryātabhūḥ bhavo vardhamānako nāma vaqikputro babhūva. Pp 2. 1

vasati sma. (5) *tasya kadacit cittaṃ utpannam (yat) prabhūte*
pi vitte rthavṛddhīḥ karaṇīya 'u. uktān ca

alabdhām arthāḥ lipaṣṭa labdhām rakṣed avokṣya

rakṣitaṃ vārdhayan nityaṃ vṛddham pātreṇ nīkṣepot. 2

(6) *alabdhairābharthā labdhaparirakṣaṇī rakṣitavivardhani var-*
dhitasya tirthapratipādanī ca 'u (lokayātra) (7) (tatra) 'labha-
mānasya na kṛtsād asti, labdho 'py arakṣyamāno 'rtho (bahū-
padratataya) sadyo vināsyati; avardhamānāś cā ('rthāḥ, sandaḥ
apy upayujyamāno 'kṣanavat kṣiyato, anupayujyamānāḥ (pra-

labdhakṣaṇasamūho janmāntaradharmopārjanāḥpṛtadbanasamūho vārda-
 mānānāmāś Ar 1. 12 war einmal ein reicher Kaufmann. (5) TA 4. 3
 text (om yat). SP 40 *tasya* prabhūte vitte 'py arthāḥ karaṇīya 'u matir kṣit-
 ātiāḥ ca 'u tathā hi) Hp 46. 6, Hm 1. 9 *tasya* prabhūte pi vitte (then
 insertion) punar arthavṛddhīḥ karaṇīyati mahā babhūva. yatāḥ. So 12 is
 tasyāḥ kadā. Sp 4. 7 *tasya* kadā cittaṃ utpannam yat praṇ pi vitte saty
 arthopattirupakṣyād cintānīyāḥ kariavyāś cetr yata uktān ca. Pq 3. 9 aha
 kadāśoc cintayato 'dharātrivallīkṣm idriam tasya cittaṃ abhūt, yatāḥ;
 [passage quoted under § 7 below] aṣṭh prabhūtenkpi dravyeṣu tasyāḥ va
 vṛddhīḥ karaṇīyā. Ar [insertion his sons are spendthrifts, and he preaches
 to them] 1. 12 war in dieser Welt lebte, muß drei Dinge erstreben, die er
 nur durch viererlei erlangt. Die drei Dinge, die erstrebt werden, sind be-
 queme Vermögensverhältnisse, Position unter den Mönchen und ein Zehr-
 pfennig für das Jenseits. Vs 2—T, SP 9, H 5, possibly Ar, corruptly
 Not in SP a, H cittaḥ for arthāḥ, SP a's 'rtho dharmāḥ. b, SP la^a yatana
 pūṣayet, Hm arakṣayāti for avṛ, Hp text a, SP pūṣitaḥ, T cittaḥ for nī^a
 d, H tirthaḥ (cf. next). Ar 1. 12 (combines this vs with following prose)
 Die vier Dinge aber, durch die allein jene drei erlangt werden, sind daß
 man das Vermögen auf rechtmäßige Weise erwirbt (cf. SP in a), sodann,
 daß man das Erworbene gut verwaltet und es nachher vermehrt, sodann,
 daß man es auf eine der Lebensführung förderliche Weise verwendet und
 damit dem Verwandten und Brüdern Gutes tut, so daß man im Jenseits den
 Nutzen davon selbst zurückgewinnt, und endlich, daß man sich vor allem
 Unheilkräften hütet. Wer eins von diesem vier Eigenschaften vernachlässigt,
 kommt nicht zu dem, was er vorhat. (6) Citation from Kāutliya, Shama-
 Sūtri p. 9, l. 2. T Aś. 1 text ('vīvardhitaḥ). SP 41 alabdhasya labho labdha-
 sya (= pari-rakṣaṇam rakṣitasya vārdhanam vārdhitasya tyāgabhogostutvaḥ
 kṛyam it) (= vārdhitasya tirtha pratipādanam ceta). N also has this sen-
 tence as in SP a (reading tirtha- and om it), mistaking it evidently for A
 verse. Not in H, Sp, Hp. Pq 3. 12 alabdhā arthā labhyāḥ, labdhāḥ pari-
 rakṣayāḥ, rakṣitā vīvardhanyāḥ, pātre (cf. prec. vs) samūḥānīyāś ca. it.
 lokamārgaṇīpi (with next). Pa by its pātre seems to indicate that it is
 based on a version containing the prec. vs. Ar see under prec. vs. (7) T
 Aś. 7 arakṣyamāno by artho avardhamāno 'py anupayujyamānāś
 cāndir apy upayuj^a kaṇṇ, saṃpa^a (mss. anuprayuj^a, aprayuj^a) .. SP 43

yojanotpattdau) tulyo 'prāptena, u) (8) (ataḥ prāptiṛya rakṣa-
parivarikaṇopayogāḥ kīṛyāḥ) uktāḥ ca:

upācīṭānām arthānām tyāga eva hi rakṣayam

śālagṇārasaśethānāḥ parivāha ita 'mbhasām 3.

(9) ity (evam) sampradāḥya mathurāgāmi bhāṇdam upasamgrhya
(śubha tithau gurujandharmānāḥ tasmān nagarād vāṇjyena) vi-

talak. *Seti, arakṣitaya sadyo vināśaḥ, avardhamānāḥ dhanam (a vardha-
māno, om dha") ājñanavai kṛt' anupabhuṣyamānāḥ (a "no) nirarthaḥ* (a
a nirprayo, anāḥ) śālagṇakṛyam (a śālagṇatulya eva. Hp 47 10, Hm 2. 12
yato bhāḍham icchato nudyogād arthāśāpūr Hm 'rthayogād arthāya prāpūr)
eva Hp adda ca). laḍḍhayaḥpy arakṣitaya. Hm adda nidher api) avayāḥ
vināśaḥ, (Hm adda api: ca) avardhamānāḥ cīrṭhāḥ kīle (Hp kīleṣa eva pa-
vyayo 'py ājñanavai kṛyam et, anupabhuṣyamānāḥ ca nirprayojana eva
śab Hp 'yojaka, v l. -aa, eva ca). Pp 3. 12 rakṣyamāṇo 'rthe bahupādā-
valayā sadyo vināśād apratyajyamānāḥ prayojanotpattdau tulyo 'prāptiṛya-
m. Also above, of under § 3, Pp 3. 10 prabudda pi sadyo 'rthāḥ prave-
śyamāṇo 'jñānam ita kīṛyate, svalpo 'pi samcīyamāno vanūtkarad vardhate.
Ar 1 31 Denn wenn er nicht erwirbt noch kein Vermögen hat, ändert er
keinen Lebensunterhalt und wird von dem Vermögen nicht erhöht. Wenn
er aber Vermögen und Erwerb hat, jedoch aus so nem Vermögen keinen
Nutzen zieht und so nicht gut verwaltet, so schwindet es bald und verliert
er es schließlich. Gibt er es aber aus, ohne es zu vermehren, so wird es,
auch wenn er nur kleine Ausgaben macht, unfehlbar bald aufgebraucht sein
gerade wie das Kuhl antimony, von dem man ja nur stückchenweise nimm,
doch bald aufgebraucht ist. Und ich wenn er zwar erwirbt und profitiert und
vermehrte, so aber nicht über sich bringt, so auf gehörige und nützliche Weise
auszugeben, muß er zu den Armen und Unvermögenden gerechnet werden und
ist trotzdem nicht sicher davor, daß ihm das Vermögen durch irgendwelche
Zufälle abhanden kommt und dahin geht, wo er nicht will. (8) T A 3. 3
text SP 43 uktāḥ ca (a tathā hi) Hp 4' 12, Hm 2. 3 tathā cuktāḥ. Pp 3. 14
tathā pr' sate rakt' "yogādi kīṛyam uktāḥ ca. Vā 3-T, SP 3, N, Pp 2,
Hy 1, Ar 2, SP tathā, T tathā d, N, T v l, SP v l. parivāha* 8y (begins
at this point) Und er gleicht einem Wasserbecken, in welches beständig
Wasser eintritt, das aber kein Abflußrohr hat, etc. (8) T A 3. 1 text (om
vāṇjyena) SP 48, Hp 48. 1, Hm 3 3 u samcīnitya (here insert next, SP
first inserts vardhamāno) śakāṣaḥ śālagṇārasaśethānāḥ (H om sam.
SP a pari for each grhītvā H kṛtvā) vāṇjyena cālitāḥ (so SP a, ed. 'jyā-
pṛaṇa', Hm gataḥ H adda kāmīram prāti before or after verb). So 12 ab
vanūtkarāḥ of SP H vāṇjyena, 8y in Geschäften, but 8o and 8y may
represent merely the general sense of the passage. of bhāṇdam etc.) gacchate
mathurāḥ parim. Kp 167/3) prasthito śrīpayīrkyāḥ. Spl 3 2, Pp 3 12
ity (Pp om) evam sampra* mathurāgāmi: Pp śāra-bhāṇāḥ 12āya (Pp
samcīnitya, adding saparjāṇāḥ śubha rakṣāre) śubhāyāḥ tithau guruj* (Spl
'jandharmāḥ') śarathādharmāḥ (Pp avayāḥ anupabhuṣyamānāḥ, then inser-
tion nagarān (Spl om) ākṛtāḥ (Spl prasthitaḥ). 8y A 1 1 Nachdem der

nirgataḥ. (10) *taṣya ca* (dvau) vṛṣabhaū vadhārāv agradhurīyāṁ
 nandakṣaṁjivakanāṁnāv abhūdam. (11) *atha gacchataḥ taṣya*
mahatī vana dārāvarādhā girinirjharasṅkhalitavārijaṇitakar
 dam, *amagnāḥkacavaravakatyāc chakataṣya cā* tibhāra(guru)
 totit *kasmāc* cit *pradeśe katham* api *dācavaiāt* *tayor vṛṣabhānyoh*;
sat. Jivako yugabhaṅgam kṛtvā *nirāśda* (12) *taḥ* (*ca*, *dyt*ed
 vardhamān, ak ab sārthavāhaḥ paratḥ *vijādam* *agamat* *tryaḥaḥ*
co 'dikṛya *yadā* sū na (*vā* *kalyatām* *labhate* (*ema*), (13) *tadā*
taṣya rakṣipuruṣān *niryojya* (*śeṣasārthasādhakasyavārihaḥ* *bahva*

Kaufmann solcherartalt seine Söhne beraten, machte sich sein ältester Sohn
 auf und reiste in Gemächten in die Gegend von Mitr und nahm viele Waren
 mit sich. Ar JCap names city Mithor). (10) T A. 6. 2 text SP 48,

Kp 48. 1, Hm 2. 8 (n proc.) nandak* vṛṣabha dhuri niryojya. Spl 6. 10.
 Pp 8. 26 *taṣya ca* (Pp adds d-*he* mahā.vṛṣabhaū dhurvadhārāu nandak*

Spl 12, samjivakanandakanām* grhoṣpannāu dhurv*, Pp adds two epithets)
 uṣṇataḥ Spl 24. 10. By A 1 4 Uad or hatte einen Wagen bei sich, vor
 den zwei Söhne gespannt waren, von denen der eine Sushy, der andere
 Nadyg hieß. Ar (11) T A. 6. 2 *gacchataḥ taṣya* *kaṁmāśda* *dāc* *dhurv**

(em anagn) . *śubhāśrēd* *abhihataḥ* *katham* *api* *dhurv** *samj** SP 48 *taṣya*
ca (a om) *śabati* *vano* *vipam* *parvata* (a em *pathi* *śakṣi* *anyā* *a* *add*
bhāra *gurutvāt* *samj** *bhagnajānar* *nirpatitāḥ* Kp 48. 6, Hm 4 1 *atha gacchataḥ*
taṣya (Hm *ca* *idurgamāni* *mahāraṣya* *samj** *bhagnajānar* *nirpatitāḥ* So
 (af 12ab *taṣya gacchataḥ*) 12od, 12 bhāra-vadhā yugam B *dhurac* *harjan*
bharova *yugabhaṅgataḥ*. *giriprasavagodhātahardama* *śkhalitāḥ* *pathi*, *samj**
vakākyo *vṛṣabhaḥ* *papāṅgār* *vicitritāḥ* Kp 48. 7 (2 d, 258 3 *ca* *vivāda* *ma*
bhāsam, *taṣya* *vipamag* *dvavīd* *raspadavik* *avah* *dhuryo* *vasanna* *vṛṣabha*
vṛṣāṇavṛṣāśmritāḥ Spl 6 11 *tayor* *ekab* *samjivakābhihād* *īno* *yam* *akāśa* *śam*
avāṅgah *śa* *paṅkapāram* *śādyā* *kalatācaraga* *yugabhaṅgam* *vidhāya* *nirā-*
śda Pp 8. 34 *atha* [long description] *akṛim* *śādyā* *dūrpē* *īno* *nirharadakotpādi-*
*tahardama** *śubhāśrēd* *abhihataḥ* *kaṁmāśda* *om* *dā.vavāśi*. By A 1 6

Da sties er auf eine schwierige Stelle und der Wagen zerbrach, und der
 Stier namens Sushy verank in den Lehmgrund. Ar (12) T A. 6. 4 text
 (*vā* *śvīkalyatāḥ*, but *mas*. text, cf. Pp). SP 60 *sārthavāhaḥ* *suratḥ* *vīnatya*
 (a **vīkās* *ca* *vipāṇah*). Kp 48. 7, Hm 4. 2 *tad* (Hm *tam*, *Likya* *vardha-*
māno *śmityat*. So 16ab *dyt*vṛṣabhaḥ *ītanid* *śam* *śādhott* *śpanakramāḥ*
 (B 'drumak' of *śāc* a, *śrī*). Spl 6. 13 *atha* *tam* *tad* *avartam* *śloka* *vardha-*
mānaḥ *paratḥ* *vijādam* *agamat* *tad* *artham* *ca* *śubhāśrēd* *ahardaya* *vīk* *śtrāc*
pryāśabhaṅgam *aharot*. Pp 4. 6 *tāno* *tam* *nirpatitāḥ* *dyt*vṛ *drivor* *reporto* *to*
mercanti, then *vardhamānasārthavāhaḥ* .. *agamat*, *paścarātrikam* *apryāśa-*
haḥ *kṛtvā* *yadā* *śa* *kalyatām* *labhata*. By A 1 8 Der Kaufmann verunglückte,
 da er den Stier baransamshou wollte, drei Tage lang, aber als er damit
 nicht zustande kam. Ar (13) T A. 6. 5 text *dativ* for *niryojya*). SP 51

śatājaritāḥ *dravyam* (a **śamavīkham* *anyena*, *yat* *ś* *katham* *śēd* *grhītv* *vṛ-*
ṣabhaṣya (a **bha*.) *rakṣā* *niryojya* *gratavā*. Kp 48. 13, Hm 4. 7 *after*

pāyam vanam it matvā yathābhilaṣitam) digantaram prādyt.
 (14) anyedyas tv āmabhayāt (tatparā) rakṣapuruṣāir (apy)
 āgatya tasya mṛgo 'kṣam (svāmin,) mṛto 'adu sahyavako 'smābhū
 cā 'gnyādina saikṛta) iti. (15) (etac ca śrutvā sārthavāhaḥ
 kṛtāyānāyā pretakṛtyānu tasya kṛtā gataḥ) (16) sahyajako py
 āyuhṣeṣatayā tśailāmaśvāḥ śūratatavādāir† āpyāyatasarivāḥ
 katham cid utthāya (śandāḥ-śandāir) yamunākaccham upatiṣṭhaḥ.

vas) iti samśleṣṭya samjīvakam tyaktvā (Hm and Hp v l tatra parityajya)
 aa Hm om) vardhamānā Hm insertion) cal.ub So 14 c d nirāśa tam cṛṣṭi
 tyaktvā vaṣiṣṭro jagāma sah. Kp 359 (4) ab yāte vācigvara (tyakta)
 tanuīyaktāb ca rakṣubh. Sp. 6. 15 aha tam vācagāma bhokya sārthakār
 abhūtām: bhōḥ dṛṣṭvā, kim evaḥ vṛkṣakṛtya kṛta sūhavyāghraśamānāle
 'am'n vasa bahvapṛkya samagro 'pi evasārthas tvayā samdhe nyo;itah. va.)
 atbhāṣu tad evadhārya samjīvakasya rakṣapuruṣān nirūpya śaṣasārtham
 nītvā prasthitah. Pp 4. 7 tadā tasya jayasaśameśān rakṣapuruṣān dattvā-
 bhāṣitān: (instructions) evam ādīya yathābhilaṣitām dātā-taram pra-
 sthitah. Sy A 1 10 Heß er einen Mann bei ihm und seine so'bei die Hase
 for Ar (fu ler than Sy, instructs him to guard bull unt l recovered. etc.).
 (14) T A 6 6 anyadā tv om apy, insert's it before namā. hā). SP 6 l
 te dṛṣṭvāḥ haticā dīnāḥ stūtvā sūtvā kalena sārthavāhaḥ evahyāyāyā
 gaucha'i vāyam āra kimarthaḥ tṛṣṭvāḥ, vṛkṣaham tyaktvāmadgṛhān
 pra' gacchāmaḥ. iti samśleṣṭya jīvanam api mṛtatārttāḥ kathātavatāḥ.—
 For al this a only rakṣakā api vyakṣamātvārttāḥ matvā (v i viditvā)
 gatavanah. H, Hp nothing except Kp 259 (4) a tyaktva (In proc.
 Sp 6. 31 aha rakṣapuruṣā api bahvapṛyam tad vanam (of proc) viditvā
 samjīvakam parityajya prāthato gātānyedyas tam sārthavāhaḥ mīthyaḥuḥ
 svāmin. 'smābhū tu sārthavāhasyābhū gā it matvā valin.āḥ samśleṣṭa iti.
 l'p 4. 10 anyedyas om bahvapṛyam vanam of proc. Iti bhayāt tār api
 gātā evāmina mṛgā niveditam, yathā mṛto "dīnā samśleṣṭa samśleṣṭa
 iti. Sy A 1 11 Tage darauf 'KP' on the morrow, JCap post vero aliquos
 dies) ging der Mann, der bei dem Stier gelassen worden war dem Kauf-
 mann nach und sagte: Der Stier ist eingegangen. Ar (15) T A 6. 8
 etac śrutvā vardhamānāḥ sārthavāhaḥ ca kṛta'.. Sp 7 l tae chru' mṛ'
 kṛta,rah onahārdrahdayas tasyakurdhvasadehikakriyā vṛqumargādikāḥ mṛvā
 cakāra. Pp 4. 12 tae. "vāhaḥ śaṣamānāḥ dūḥkṣaḥ kṛtvā kṛta' ca preta-
 kṛtyādikṛtyāḥ kṛtvā matherān avighnena samprāptah. (16) T A 6. 9
 atbhāṣv api sahyaj' syuh' mīlāpṛāṣāir vāyunkṛāyita" (om śandāḥ-śandāir).
 SP 84 samjīvako 'py āyuh' (n 'śeṣāḍ). Hp 40. 12, Hm 4. 9 (Hm tateḥ)
 samjīvako pi katham katham api. So 16, 16 a aa ra samjīvako dā vāḥ
 samāśvato vṛkṣāḥ śandāḥ, utthāya śaṣpān samrāḍān (B. śaṣyān aa mṛdān;
 mīnān prakṛtīm āptavān, gātā na yamunākṛāḥ (B 'ra; Kp 259 (4) c d
 oavāṣuādhāyāḥkṛāḥ (v l both odd. vanāḥ*) kṛāna svāthyam āyāṣā.
 Sp 7. 2 tadā 'py āyuh' yamunāśailāmaśvāḥ śūl' āpya' katham cid apy
 utthāya yamunāśāṣam upapada. l'p 4 14 aha sam' evahyāyāyāḥ vāḥ

(17) *tatra* (ca) *marakatasadr̥ṣṭūni śappagr̥ṇi bhakṣayan eva-*
chandaścari kṣiprayāir ahobhir haravṛṣabha va pīnakakudadhāri
 (hr̥ṣa)puṣṭāṅgo balavān *anvorttaḥ, pratyāham* (ca) *valmikaśi-*
kharāni śṛṅgāgraghāṇānir ulīkhaṃ nadanā (ca) *śte* (18) *atha*
tasmā vane (nā 'tadā) *sarvamrgaparivṛtaḥ pibṅgalako nāma*
nīho vanāntare (nīhaddhvasam uccāḥ *śro vahan*) *svavṛdyi-*
tarājyasukhaṃ anubhavann āste. tathā ca:

Synb° ca nirjharodakakanaṃ prakāśāḥ | śvāntatālarāḥ śāntāḥ śāntāḥ yamu°
 avatīraḥ. Sy A1 15 Der Stier aber (KF recovered strength, etc.) ging
 von der Stelle, wo man ihn gewassen hatte, gemächlich (KF) little by little,
 JCap paulleper) fort und gelangte zu Wasser. Ar (17) T A 8. 10 text „om
 svachan“ and hr̥ṣtapu°, „ghaṭṭiṭiṭiṭi“; „ca pratyāḥṣati sma“ SP 54 vane
 svachayāḥ hr̥ṣṭiḥ hr̥ṣṭiḥ (a svachayāḥ hr̥ṣṭiḥ) hr̥ṣṭiḥ puṣṭāṅgo nadann kṣa
 (a v l kṣt., Hp 48. 14, Hm 4. 10 khuratrāye bhīram kurvaḥ tatra vane
 sīhṭaḥ (Hm bharam hr̥ṣṭiḥ). (vas.) tato dīpṣu gacchataḥ sahjivakṣ
 svachayāḥ hr̥ṣṭiḥ hr̥ṣṭiḥ hr̥ṣṭiḥ (Hm „vīhṭaḥ hr̥ṣṭiḥ hr̥ṣṭiḥ“) hr̥ṣṭiḥ hr̥ṣṭiḥ
 balavān nāda So 16 bod, 17 hr̥ṣṭiḥ hr̥ṣṭiḥ sīhṭaḥ, hr̥ṣṭiḥ svachandaścari
 sma puṣṭāṅgo balavān sīhṭaḥ, vyanarāḥ pīnakakode mīdyas haravṛṣabhaḥ,
 śṛṅgopṣṭiḥ valmikaḥ ca ca tatra nadann mokṣaḥ. Kp ed. 200 (3) 4, above under
 § 11, vṛṣṭiḥ hr̥ṣṭiḥ hr̥ṣṭiḥ, and 200 (3) 4, pīnakakode mīdyas (Ma om. nādyas
 for darpa, and bala for jala [one ma. has bala]) tasmā sahjivakṣiḥ, hr̥ṣṭiḥ
 nirjharopṣṭiḥ hr̥ṣṭiḥ (Ma with v l saṣṭaṃ for pīr°) svachandaśukhaḥ hr̥ṣṭiḥ
 ed. and Ma v l „vīhṭiḥ“. Spl 7 4 tatra marak° bhīratvagr̥ṇi bhakṣamāṇaḥ
 kṣiprayāḥ pīnaḥ hr̥ṣṭiḥ hr̥ṣṭiḥ balavān ca sahjiv° pratyaham valmikaśi-
 kharāni śṛṅgāgraghāṇāni vidīkṣyaṃ pragarjāḥ cōṣṭa. Pp 4. 14 tasmā ca marak°
 śappapallavagr̥ṇi bhakṣ° kṣt° etc. (as Spl to) „dīkharāni śṛṅgāgraghā°
 ulī“ dantvat hr̥ṣṭiḥ. Sy A1 15 und solcher Weise; und in wenigen
 Tagen wurde der Stier fett und dick, und er wegte und schürfte die
 Hörner am Boden und erhob seine Stimme. Ar (18—22) The order of
 this passage in T and Pp is confused, see my Introduction, Volume II
 pages 60–64. The original order is certainly that of SP° H, So and Pa.
 Spl is fragmentary, but apparently based on the version of T-Pp as to order.
 Kp is too much abbreviated to make clear what its orig. order was. (18) T A 7 1
 atha [kadācit, belongs to § 19] tasmā vane sarvam° pī° nā° ai° — After § 22:
 A 8, and (p. 7, l. 8) vanāntare vahan rājāṣṭam anubhavann kṣa. api
 ca. SP 56 tasmā vane mrgāḥ hr̥ṣṭiḥ pī° nā° svavṛdyiḥ tarājyasukhaṃ anubha-
 vann kṣa. tathā ca (a hi). Hp 48. 19, Hm 5 6 tasmā vane pīṅgalakundāḥ
 sīhṭaḥ svabhōjopṣṭiḥ anubhavann kṣa. tathā cōṣṭam. So 15 tathāḥ
 cōṣṭavāt tatra nīdure vanāntare, cōṣṭaḥ pī° nāma vikramāḥ hr̥ṣṭiḥ hr̥ṣṭiḥ.
 Kp 201 (6) bod pīṅgalakṣṇyō mrgāḥ hr̥ṣṭiḥ, vanāḥ yatkeśvāḥ hr̥ṣṭiḥ hr̥ṣṭiḥ
 svabhōj-
 sam vābhavat. Spl 7 12 atha [kadācit, to § 19] pī° nā° ai° sarvam° [Nothing
 corresponding to the rest.] Pp 4 18 aṭha [kadācit, to § 19] sarvam° pī° nā°
 ai° [As T in position] b. 1 vanāntare nīhāṇkaḥ nīhāḥ hr̥ṣṭiḥ ro rājā-
 ṣṭam anubabhava, nīhāḥ ca. Sy A 2. 1 In einiger Entfernung von ihm war ein

ośākmi vanavāsiny arājalakṣmasy antīśāstrajño
sattvocyāste mrgapatāu rāje u girāḥ pariṣamanti. 4
nā 'bhīṣeko nā sātiskārāḥ sūbhāṣya kṛyāte mrgāḥ
vikramārjitavittasya svayam eva mrgendratā. 5.

(19) sakadācit pipāsākul(ī)ś udakārthī yamunākaccham avataraḥ.
(20) tena cā 'nanubhūtapūrvam (akalapralayaghaṇagaryūtam īva)
sahjivakṣa(ṣya) narditaḥ (dūrād evā) 'śrūḥ (21) tao ca śrutvā
'śivakṣubhūtaśrdayaḥ (pāntyam apitvā) 'kārām āchādya (man-

Löwe, der jene Ebene im Besitze hatte, und bei ihm befanden sich in Menge Schakale, Füchse und wilde Tiere aller Gattungen. Ar

Vs 4=T 4, Pq 5, Sy A1 5, Ar In T, Pq after the end of the prec., that is at the end of T A5. c, Pq sattuokaja. Sy Dieser Löwe war unklug (so em., ms. "klug") und unpraktisch (antīśāstrajño) und durch sein Regiment übermütig gemacht (sattvocyāste). Ar, JCap 29. 19 Erat autem leo magnanimitas (Derenbourg says the Hebrew word probably meant "proud") in suis pascuis, singularis in suo consilio. KF 3. 14 Now this lion was exceedingly haughty in spirit, and whatever he wish to do, he did independently, without employ ng his advice of anyone. Notwithstanding, his knowledge was not very perfect. Vs 5=SP 5, N 3, Hp 10, Hm 19, Pq 6, perhaps of So 18d? a, N sātiskārā. c, SP 'j tsaatvāṣya So vikramārjitakṣmanah, under § 18, may reflect c of this vs as well as that passage. Possibly Pqs versions of the prec. vs may likewise reflect this vs. (19' T A7 1 (see under § 18) kadācit (then, after first part of § 18) udakagrahaṇārtham yamunā avatīrṣaḥ SP 64 sa cākadā (a sa kadācit) (a text: ed yamunādrām agāt). Hp 49. 1, Hm 5. 9 sa cākadā pipā' pāntyam pānti yamunā avā' So 20ab sa sūho jātu toyārtham Eganochas yamunāstajam Kp 261(6)ś udakārtham samabhyāyāt. Spt 7 12 (sa T) kadācit—pipāsākula udakagrahaṇārtham yamunāstalam avatīrṣaḥ Pq 4. 16 sa T except avatīrṣaḥ (20) T A7 2 sahjivakṣa mahātāḥ garj tāsādam (em., ms. garjitam) āśrūt SP 64 tena sahjivakṣanarditam āśrū. Hp 49 2. Hm 5. 10 tena ca tāra sūhenśuanubhūtam (Hm "ta-pūrvakam) āśrū" (Hm om pra-ya, Hp om ghana, but v. l. has it) (va etc. as SP So 30 ed tasyārāśā āśram āśrūcīt sahjivakṣakakudmataḥ, cf. also 21ab, in § 21). Kp 262:7 sa āśrūva vṛṣṣayograh Ma. with v. l. "gra śrūgṛbhūtaḥ sphuṣaḥ (Ma with v. l. "gṛbhūtaḥ) tajo, tṣkārāśādamukharāḥ Ma. with v. l. "(ra) hūmkṛānabhidāhvanim. Spt 7 18 sahjivakṣaṣya gambhīrataram śabdāḥ dūrād avatīrṣot Pq 4. 19 sa sa sahjī" etc. as T ed Sy A1 5 Als nun der Löwe (und sein Gefolge—omitted in JCap, KF) die Stimme des Stieres Suetgg hörten, (fürchteten sie sich—belongs with next §), weil sie noch nie einen Stier gesehen, noch seine Stimme gehört hatten. Ar (21) T A7 3 tam ca 'śrūya śikāram 'vaśhānānvāśhitāḥ SP 65 śrutvā ca kṣācīc ehañkītamauṣṭh (a oñkīlā), avagatam klocya (a "cayan) tūpāḥ (a om) sthita-vān kām idam, ko 'trati. Hp 49. 2, Hm 5. 11 tao śrutvā pāntyam apitvā sacakītaḥ parivṛtya svasthānam āgātya kim (Hp avagatam) idam ity āśrūyāyam (Hm klocyāṣa; tūpāḥ sthitaḥ. So 21—25 śrutvā cāśratapūrvam (cf. prec.)

śalavapradats caturmaṇḍalāvasthānena tūṣṭim ava)st.uta)
 (22) *(caturmaṇḍalāvasthānam tv idam sikhāḥ sikhānuyāyi kṣ-*
karavaḥ kṣhṛṭṭa itī maṇḍalāni tatra ca sarveṣu eva grāma-
nagarapattanaśāṣṭhānakhetakharvajodyānāgrahārakānanavana-
śthāneṣu eka eva sikhāḥ sthāntyo bhavati katipayāḥ sikhānuyā-
yinas tantradhārāḥ kṣkaravavargā madhyamavargāḥ. kṣhṛṭṭa
evā 'nyasthānavasthānāḥ.) (23) *tasya ca karāṭakadamanakanāmānu*
(dvau) ergalāu mantriputrāv āstām. (24) (idu ca paraśparam

tam tannādaḥ dīkṣa murchitān, sa sikhō 'antayati kasya bata nēdo 'yam
 lūṛāḥ nūnam atra mahat sativam kimsit tēthaty avāṇi (B. apāṇi) tat.
 tad dhi dṛṣṭvāiva nūm hanyād vanād vāḥ; pravāṇyati, iti so 'pitapāṇiya eva
 gatvā vanam drutam, bhīṣaḥ sikhō nigṛhṣṭvāid ākṛam anuyāyīḥ. Kṣ 266(8)
 drutvā tadugranthadāḥ vapamāḥ (Ma. w th v l. vimarśa-) śhaṅgīkṛamāḥ, sa
 tathān phullaromāṇṣṭhīḥ pīṣaṅgūḥapallavaḥ. Spt 7 14 tam ca dru' 'tūṣ-
 vyāḥśāḥpdayaḥ śaśādhvasam Ik' prācāṇḍya vajavṛkṣatāle catur' 'nūnāva-
 sthīṭaḥ. Pq 4. 13 tam ca "hṛdayaḥ svakīyam Ik' prachāṇḍya maṇḍalavast-
 yāḥśāṣṭhe catur' 'nūnāvasthīṭaḥ. Sy A. 3. 8 (in pres.) furchtlosen we sich, A. 2. 8
 aber in der Erwägung; mein Gefolge darf nicht merken, daß ich in Furcht
 geraten bin, stellte sich der Löwe furchtlos und bleib ruhig auf seinem Platze
 stehen. Ar (no mention of followers in JCap, KP). (22) T A. 8. 1 text
 (kṛtvā for tv idam, β om ca, β "kṣānāsthānāneṣu; katipaya for 'yāḥ).
 Spt 7 15 catur' 'nuyāyinaḥ kṣkaravāḥ kṣhṛṭṭa itī. (Nothing more in
 Spl.) Pq 4. 21 Eka ca caturmaṇḍalāvasthānānāmānu sikhāḥ kṣkaravargāḥ
 kṣh' evā maṇḍ' tatra sarveṣu eva nagara' 'khetakarbajadyāgrapratiyānt-
 grahkravibhājanāsthāneṣu sikhā-sikhā' 'nuyāyinas tatra caśāḥ, kṣkara-
 vargo madhyamavargāḥ, kṣh' vanāntasthānāneṣu, uttamamadhyamāḥ-
 mānā traya itī - This passage is of doubtful origin. Almost certainly
 secondary is the stl. longer expansion which follows it in T and Pq, and
 which I omit. (23) T A. 9. 1 text (β om ca, β "maṇḍān, om nūmānān).
 SP 67 aīrāntare karaḥ' jambukṛ aya mantr' upatīṭataḥ (e om upa
 Hp 49 4, Hm 5. 13 sa ca tathāvidhāḥ karāṭakadamanākābhyām aya mantri-
 putrābhyāḥ āgrābhyāḥ dṛṣṭaḥ. So 19 mgarāṇāya tasyāstām mantriḥ
 jambukṛv abhān, eka damanako nāma tathā karāṭako parāḥ. Kṣ 264, 5, ab
 karaṇo damanāḥ oḥiva saivān tasya jambukṛn. Spt 7 17 aṣṭa tasya kara-
 .. āgr'. "patriḥ bhraṣṭādhikṛtā madhūyāyīm āstām Pq 5. 2 tasya
 āgr' bhraṣṭādhikṛtā mantri" Sy A. 3. 1 An der Pforte des Löwen non
 hielten sich zwei Bohakale auf, von denen der eine Klüg, der andere
 Dumm hieß, und der Löwe wußte über sie nicht Bescheid, die beiden
 aber waren verschlagen und geschickt, Dumm indessen war noch gewitigter.
 Ar. (24) T A. 9. 1 text (β om ca, tad atra for tatra, but β text, om
 karāṭakam, abhipravṛtamatib). SP 67 tatra daman' karaḥ' Eka: kim aya
 amāṇāḥ prabhuḥ udakṛtīḥ mandasambhāras tīṣṭatī? nūnam anena kimapy
 Klocyate (a om nūnam etc.). Hp 49. 5, Hm 5. 14 lona (Hm tam tathāvidhāḥ)

mantrayataḥ) tatra damanakaḥ (karaṭakam) abravī bhadrā karaṭaka, ayaṁ (tāvad) asmatsvāmī (jugalaka) udakagrahayaṁ. iham abhīpravṛttaḥ kīrtanamīttam iḥś 'vasthitaḥ. (25) karaṭaka āha kim anena vyāpāreṇa 'vayoḥ uktam ca.

avyāpāreṇa vyāpāraḥ yo naraḥ kartum icchati

sa eva nibataḥ seto kilotpāṭi va vānaraḥ.

6.

(26) damanaka āha katham etat, so 'bravī.

dr̥ṣṭvā damanā karaṭā' āha (Hp diff.); sakhe karaṭā' kim ity ayaṁ udakārthi evāmi pāṇīyaṁ aptivā (Hm and v l of Hp adda asak.to) mandam-mandam avatīṣṭhata. So 24, 25 aṭha pr̥kko damanakaḥ sa mantri tasya jambukaḥ, tam avocat karaṭakam dvitīyaḥ mantriṇaḥ rājaḥ, asmatsvāmī pāṇyaḥ pīṭud gata pīṭvāiva tat katham, āgataḥ tvaṛataḥ bhadrā praṣṭavyo trī sa karaṭakam. Kq 264(9)ed, 265(1) dvatad cittaśamkṣobham vilokya avāram ucataḥ [265(10) is a secondary insertion] tato bravī damanakaḥ sakhe kim ayaṁ tāvata. adṛṣṭvā bhadamītraṇa kṣobhāṅkula ivakayata. Spl 7 18 tūu (m karaṭakam) 'hagārtham yamunāṅkucūham avatīrya sthitaḥ sa kīrtanamīttat pr̥hukula 'd nīvrya vyāharacānāḥ kṛtvā dūrmannasyonmūhābhūto 'tra vajatale sthitaḥ. Pq 5 10 tūu mantrayitum kṛhāḥ tūu tatra dam' hrm' 'hagārtham itat pravṛttaḥ, kīrtanamīttam āha dūrmannasyonmūhābhūto.

Sy A3.5 Der sprach nun zu jenem. Bruder Klg. was bedeutet das, daß der Herr an einer Stelle steht und nicht umhergeht? Ar. (25) T A9.3 so 'bravī kim (β kun Ev' an' vyā', ed with a 'vayor ii) SP 68 karaṭaka āha kim an' vyā' 'amākam. uktam ca. If insertion, then Hq 50.15, Hm 7.15 karaṭaka āha (Hm brate); tathāpi kim anenāṁkākaḥ vyāpāreṇa (Hp anenāvyāpāreṇāṁkākam) yataḥ, avyāpāraḥ (Hm 'vyāpāreṇa vyāp' sarvathā, pariharaṇyāḥ [Hp adda eva.]. pāṇya. So 28ab tathā karaṭako 'vāḍid vyāpāre amākam eṣa kṣh. Kq 267(12) tāt ohrutvā dhūmatāḥ dhūryo haṣam karaṭako 'bravī, nīrathacintīyogena kiṁ prajojanam kvayoh. Spl 7 23 kar' āha: kim Ev' an' vyā' Pq 5.15 so 'bravī bhadrā, kim an' vyā'. uktam ca. Sy A3.7 Klg. antwortete ihm. Was hast du in einer Sache zu fragen, die dich nichts angeht? Zumal in einer Angelegenheit der Herrschaft. Ar. Va 8=T 5, SP 7, N 4, Hp 28, Hm 20, Spl 21, Pq 8, Sy 2, Ar. cf. So 26ed. Kq 268 13. c, for eva, SP, N, H bhūmū (but v l. of SP, including best ms., text), T nara, for nih', Ju nidhanāḥ, and so SP v. l. also alāyāḥ, best ma.), Tṣ alāyāḥ for seta, Tṣ, Ju, and SP v. l. (including best ms.) yāti. d, T markataḥ. So ārutat tvayā na vṛttāntaḥ kiṁ kilotpāṭinaḥ kapaḥ. Kq aprajojanakarīḥ yāḥ sarvathā (Hm sm. sa bhaved, doḥkṣabhīṣanam, akūryadurgrahagrastāḥ kilotpāṭīva (so read w th vv li. of both edd., SP. kilākaraka, so one ms. quoted by Ma., who emends to kilākarpa) vānaraḥ. Sy Wer sich in fremde Dinge mischt, dem geht es wie jenem Affen, von dem in den Fabeln die Rede ist. Ar. (26) T A 10 text (cītiat). SP 72 text (om āha). Hp 50.18, Hm 8.3 dam' prochata. ka'

KATILĀ 1 (STORY 1 APE AND WEDGE)

(27, *asti karmakāṣṭhī pradada nagara(m tai)caṁpiṣe kendaṁ*
vajra devatāyatanam kartum ārabdhām (28) *tatra (ye) kar*
makaṣṭh śthapatyādāyate te madhyāhnavelāyām āharīrtham,
nagaramadhye pravṛtanti. (29) (*aiha*) *tatrāi* ('*kāṣṭha śūpino*,
rdhasphāṭṭas kāṣṭhastambho ('*ṛjumanayaś khadira-kilakona*
madhye yantranikṣatena 'vaṣṭabdhō vaṣṭhathate. (30, *tatra*
 (?*kaddāci*) *vanavāsi mahān vānarayūṭhas* (*taruśikhavaprasāda-*

Spī 2, Pp 5 15 text Śy 2 4, Ar similarly (27) T p 1 15 *asti*
kaddāci vajraśab (β v3''), *nagarampiṣe* *tena devatāy* (β *devāy*) *āṛiyate*.
 Sp 78 *asti karmakāṣṭha nagaram* *tena-kata uccṛitadevaśṭhātanaṁpiṣe* = *asti*
kaddāci nagaram-katā ardhocchṛitadevāy!). Hp 30. 19, Hm 5. 5 *asti maga*
dhadade dharmāṣṭayasaṁskṛitavāṇḍāyāś *śubhadattanaṁk* *kāyasthena*
vibhṛab hṛayitum (Hm *kartum*) *Arabdhāś* So 27 *nagare kvāpi kendaṁ*
vajra devatāṣṭhām, *kartum prārabdhām* *abhavā* *bhūṛiśabbbhṛagṛakam*. Kp
 249(14) *ab āṛiyate nagarābhyāś* (ms. and ŚP ed. 'ce) *navastrimśakāṛiśab*.
 Spī 2. 5 *asti karmakāṣṭha nagarābhyāś kendaṁ vajrakṛpṛṣṭe* *karāṇḍa*
madhye devatāy'. . Pp 5 11 *asti karmakāṣṭh pradada na* 'māṛiśanacchāṛa-
śabḍamadhye (so ms., ed. om. 'kharḍa') *kendaṁ* 'tenaś kṛyate' ms. Śy
 Story 1. 1 *Be war einmal ein Zimmermann, der apalste Holz mit zwei Keilen*
 Ar The order is very confused here in Pa. (28) T 7 15 *tatra ye*
karmakāṣṭh *Śthānimitam* (all ms. but E 'ra-) *bhojanamādāpam anupra-*
viṣṭāś. So 28 and *tatra karmakāṣṭh* (here next) - *gṛham* *yayab* Kp 249(14)4
 (after next) *parat ubhapataye* *yayab*. Spī 2. 7, Pp 5. 15 text (Sp. *adda* *ca*
āhar ye, Pp insert *pratiṇam* before *nagaram* for 'ramadhye, Spī *vraṇanti*).
 Śy Story 1. 4 and *grog* *an oia anores* *Geehāt* Ar (29) T 7 25
 (in next) *tena rdhasphāṭṭa*, β 'pṛṇṇāś, β 'vaṣṭhathā. Sp 78 *spṛatārdha-*
nibhaktiśvayṛab (= *spṛat*) and *om nibhita*. *śambhas* *īṣṭhāś* (= *om*).
 Hp 30. 20, Hm 5. 5 *tatra karapatradāyamaśśikharāmabhaṣya* Hp 'vidāyā-
śabḍakāṣṭhastam!) *kāyaddāṛmaphāṭṭe* (Hm 'māyāś kṛiśe *khaṇḍadāyā*. Hp
 'yayā; *madhye* *śikṣam* *nibhāya* *dhṛtam* Hm *śikṣaś* *entrādhāraṇa* *nibhāś*).
 So 28 *kāṣṭhak kṛakamordhvārḍhapṛitām* (DP 'śṛitām', *daṁśṭatābhāyastam*
 to *ś. daṁśṭatāś* *kilam* *yantrastam*; *śāṣṭayitāś*. Kp 289(14) *ca* *ardha-*
spṛatāśikṣāṣṭhṛab (so ŚP and Ma. one ms., Ma v. 1. pṛṇṇā, *om*. *spṛatāś*).
 Spī 5. 2, Pp 5. 21 'paulṇon as T) *tatrāi* (Pp *āṣṭh*), Spī *adda* *karmakāṣṭha*
 'mā Pp *adda* *śabḍapṛmāś*; 'kṛant-(Spī *adda* *vṛtāṇḍāṛmāyāś*, *śambhāś*
khadira-kilakona *madhyāśnibhāś* Pp *śrām* *nibhāśkṣāṣṭhāśikṣāś*) *va*
 (Spī *īṣṭhām*). Śy 1. 2 *wie er zittlinge auf einem Holze saß. Nachdem*
jeuer die Keile in das Holz geschlagen hatte, sog er den ersten Baum.
 Ar. (30) T 7 15 *akamāś* *śmāśḍḍikam* *devagṛhe* *vānarayūṭhas* *ṣṭam*.
 (Here *proo.*, ? 1? *tatra* *kad* 'vānarayūṭhe *gṛikṣāṣṭh* *avāṛya* *śmāśḍḍ*
taru 'prakṛitām *Arabdhāś*. Sp 74 *tatropa* (= *om* *tām*) *vanavāsi* *mahān*
vānarasamūha (= 'ra-yūṭha) *itas* *tataś* *amśatvāś* (= *Maś* *ośat* *ca* *eva-*
śḍvāṇapāṭṭayāś) *āṛiḍāś* *ḥṛatāś*. Hp 30. 21, Hm 5. 5 *tatra* (Hp *adda* *vāna-*

(33) ato 'ham bravim: avyāpārah (prāyśāh) parihartavyaḥ iti
 (34) pūnat ca 'brauṭi: avayos tavad bhakṣitasca ahaṃ 'sty
 (eva) (35) damanaka aha katham ahaṃ amātrārthi (kevalam)
 bhavaṃ. sarvas tavad pradhānasevām kurute viśeṣārthi adīhu
 ca 'dam ucyaṭe.

subhām upakarakaragad

diviṣatām apy apakarakaragāt

nṛpasahāraya iṣyate budhāir

jāharāṃ ko na bibharti kevalam. 7

pidānt, as sanghaṭṭasavvāṇṇaḥ (Ma. "in-raudhrāgre, but one ms. as SP, v. 2. samudghāṭita-ra") sahaś midhanam yaṃka Spl 8. 16 tavad tasya etambhamadhyagala-vṛgāyāya (cf. prec.) evaṭhāṇṇo calitakāḷakena yad vṛt-taḥ tat prāg eva nived tam. Pa 8. 26 ardhapāṇṇitāntarapraṇiṣṭavṛgaṇa athāṇṇo (cf. prec.) calitakāḷake yad vṛtām tad (id. for eva. Sy p. 4. 1 (and cf. end of prec. warden seine Hoden in dem Spalt eingeklemmt und seine Hände verwirren sich. Ar (Pa has add tion here, saying that the car-penter returned and punkt the ape. This looks as if the orig. had no statement of the ape's death, which SP, H. 8c. Kp have; moreover the last words of SP suggest the version of T. Ju end it only vary lamely after the statement of the ape's death. The orig may however, have contained a mere definite reference to the cause of his death.) (33) T A 11 1 text.

SP 78 ato 'vyāpārah parihartavyaḥ (a ato 'ham bra': avyāpāraḥ vyāpārah parihartavyaḥ it). Hp 81 4, Hm 8. 11 ato 'ham bra' (prūka). Thus also Spl 8. 16 but cf. next. Pa 8. 1 text. So 81ab evaṃ as yaṃya yat karma sa tat (8 adds karma) kurvan vīnadyaḥ. (34) T A 11 1 pūnat 'śoṣam

śākrant(moa. "al)varṭanam aty eva. SP 78 8v' 12' bh' bha' tīṣṭati (a to bha' bh', and 8to). Hp 81. 18, Hm 10 bham avayos tavad 'ham am' bhakṣitasca ahaṃ praseuro 'm Hp tīṣṭati). (So 81cd tamāḥ kim mṛgā-janya v(āṭṭamāyama naḥ.) Spl 8. 16 8v' bhak' eva. tat kim amuṇḍ vyāpāraḥ (cf. prec.). Pa 8 1 as T ("śoṣāṭṭramātravart") Sy A 3. 8 (before the story) Sind wir doch gut aufgehoben an seiner Pforte und finden unsere Unterhalt und ist unser Rang nicht danach, daß wir eine Ham-

schalungsgelogenheit erbreuen dürfen. Sei darum still! Ar as Sy. (35)

T A 11. 2 karṣakam dam' . (moa. pradhānasevā or pradhānam, am sevāḥ).

SP 78 dam' (a odda the): katham bh' (a bhārārthi) bha' rājānam svalokāya,

śākrāyā (For rāj' Śa. a bha sevate. tatam ca). Hp 81. 19, Hm 11. 1 dam'

caroṣam bhā: bu' bh' bhavāṃ sevate (Hm bhārārthi bha' kevalam rājānam ca').

etan as yuktaṃ (Hm etad auktam uktaḥ vṛayḥ). yaṭaḥ. So 81. 81ab etat

karṣakāḥ śruteḥ dītre damanako 'brauṭi, amātrārthya prabhok prāpya viśeṣaḥ

survadā (B. "the) bodhāḥ, ko hi nāma na kurvite kevalodaraṇḍraṇam. (Cf

next two vs. Spl 8. 17 dam' bha tat kim bhavāṃ bhārārthi kevalam eva. tam

na yuktaṃ (cf. H). uktaḥ ca Pa 8. 2 dam' bhavāṃ pradhānasevām kurute,

na viśeṣārthitayāḥ mīdha Sy A5 Damag sprach Bruder, ich habe diese Ge-

schichte gehört, aber wer immer einem Herrn dient, ist dies doch nicht bloß

um seine Bauchen willen. Ar Vs 7=T 6, 81' 8, N 5, Hp 81, Hm 35, Spl 22,

yasmiñ jivati jivanti bahavaḥ sa tu jivati
 bako pi kiñ na kurute cañevā svodarapūrapam. 8, api ca:
 sva.pasnāyuvassāvasagmalinath nirmāṣam apy asthi goḥ
 śvā labdhvā paritoṣam oti na ca tat tasya kauḍmaḥ śantaye
 aśho jambukam aśkam āgataṁ api tyaktvā nihanti dvipath
 sarvaḥ krechragato pi vāśchati janah sattvānarūpaṁ
 phalam 9.
 langūlacātanam adhaś caraṇāvapātāṁ
 bhūmāu nupatya vadanodaradarśanath ca
 āva piṇḍadasya kurute gajapūṅgavas tu
 dhīrath vilokayati cāṁsatāś ca bhukto. 10.
 vidyāvīkramajātḥ yo iti sādhu so 'iti 'ha mānavah
 śvā pi nāma svalāṅgūlacātanād balim ānute. 11.
 yaj jivata kṣaṇam api prathitath manuseyār
 vijñānavīkramayāśobhir abhīgnamānam
 tan nāma jīvitam iha pravadaṁti tajnāḥ
 kako 'pi jivati cirath ca balih ca bhukto. 12.

Pp 9, Sy 3, Ar: cf. So 34a b, in prec. b. T₈, Jn cāpy. Sy denn der Dauch kann
 sich überall ektigen, sondern darum d. ent. er, um so von Nichten Gutes und
 seinen Feinden Obles zuzufügen. Vs 8=SP 2, N 6, Hp 32, Hm 37, Spl 28,
 Pp 10, perhaps cf. So 34 b kavalodarapūrapam. b, Sp: so 'tra, SP, H jivatu,
 but SPa, N, Jn text. c, Jn vājāśi kiñ na kurvanti, Hm kuko 'pl. d, SP
 *paṇḍam. but a text. Before vs 9, T and SP ap. ca. Vs 9=T 7, SP 10,
 N 7, Hp 36, Hm 41, Pp 12, Sy 4, Ar, cf. So 25. a, T evalpāṁ. T, SP, N *vāś-
 kamānath (SPa text). N, H, Pp asthi kam (for *goḥ). b, H bhavet for ca tat. SP,
 Pp, Hp kauḍmā, but T, SPa, N, Hm text. So māmam kāmānarūpaṁ hi phalaṁ
 sarva 'pi vāśchati, śvā lapyaty asthimāroga keśari (H. kaś*) dhīvati dv. pa. Sy
 quite close. T adds aryas ca. Vs 10=T 8, SP 11, N 8, Hp 37 Hm 42,
 Pp 13, Sy 5, Ar a, SP *vaghāṁ, N *vaghā (intending *vapāṁ, which SPa, H
 have). b, T caraṇadara* c, SPa madavāreṇas to. d, T₈ na for ca. Sy Der Hund
 dagegen wedelt ange seinen Schwanz, [bis man ihm einen Knochen vorwirft
 —not in Sy but in Ar], während der übermüde [H, trunkene, oder brün-
 stige] Elefant seine Stärke und Kraft kennt und, wenn man ihm ekrobbelg
 Nahrung reicht, sich sehr rar macht, bis er frist. Ar. Vs 11=T 9, SP 12
 d, T₈ phalam, SP piṇḍam. Vs 12=T 10, SP 13, N 9, Hp 38, Hm 43, Spl 34,
 Sy 6, Ar a, SP yo (a yaj) jivati . . prathito (a 'tath) manuseyo: N intends text;
 H text (Hm jivati). b Spl vijñānavīkramayāśobhirāryagucāḥ sametaṁ. SP
 aṁgūthymānāḥ, but a text (v l. *mānāḥ). c, SP iti for iha, a text. T loko
 for taj', T₈ and one SP ma saṁtāḥ. d, T ed (a). SP H urāya, T₈, N, Spl, and
 two SP ma. cirath ca N bhukto. Sy Wer ruhmvoll und mit vielem lebt, wird,
 wenn er auch nur kurze Zeit lebt, für lauglebig geachtet, aber war unter
 Plagen als ein lebt, dessen Leben wird, auch wenn er lange lebt, nicht für

supūrā vā kunādika supūro mūṣakāñjalīḥ
 susaṁtuṣṭaḥ kāpuruṣaḥ svalpameṇa pī tuṣyati. 13.
 ahitahitavīcārāśūnyabuddheḥ

śrutisamayair bahubhir bahiṣkṛtasya
 udarabharāṇamāstrakevalecchoḥ
 puruṣapaśoś ca paśoś ca ko v.śeṣaḥ 14.
 (gurusakataḍhuraṁdharaś tṛṣṇāi

samaviṣameṣu ca langa.śvakaṛṣi
 jagadupakaraṇam pavitrayonir

narapaśunā sa viśiṣyate gavendraḥ. 15.)

(36) karāṭaka śha. āvātā tavad apradhānāu, (tat) kim āvayor
 anena vyapāreṇa. (37) so 'bravīti (bhadrā,) kiyatā kalenā
 'pradhāno ('pi) pradhāno bhavati. (uktam ca')

ein Leben, sondern für ein Un-Leben gesucht. Vs 15=T 11, SP 14, N 10,
 Spl 25, Pq 14. a, Sp: ayā for vā. b, Spl, SP v l. mūṣk', so N Intende. c, SPa,
 N, Pq suṣmṭoṣaḥ. SP kupuruṣaḥ (a text). d, SP svalpaḥ ke', a text or 'paṭh
 ke'. Vs 14=T 12 SP 16, N 11, Hp 69, Hm 45, Pq 16, Sy 7, Ar. b, T śrūta',
 Te pariṣkṛtasya, Hm tīrakṛ'. c, Pq 'mūtram eva līpoh. Sy Zu den Kindern
 und Schafen ist der Mensch zu rechnen, der kein anderes Interesse hat als
 seinen Bauch. Vs 15=SP 14, Pq 14; nowhere else, and not in SPa, which
 makes its originality extremely doubtful. Probably a secondary insertion
 in both SP and Pq; easily suggested by prec. vs. b, Pq 'śvakaṛṣi, and so
 one ms. of SP. c, SP 'karāṇa. d, Pq kim a mīyate (most mss. katham upami-
 te). (36) T A 12 text (om tat). SP 104 (etac ohrutv, om a) text (a om
 tat; om āvayor, v. l. of a adds aṁśkam et and). Hp 54. 15. Hm 13. 8 kar'
 brūta: kvāṁ it' apr' tadāpy (Hp tadāpy) kv' kim anayā vicārāpāy. Spl 10. 1
 text. Pq 6. 13 text (om tat and āvayor). Sy A 5 Kīlīg sprach Prüfe die
 Sache, denn jeder muß sich selbst erkennen, und wenn das seiner Stellung
 Entsprechende stattd. geworden ist, der soll sich darüber freuen. Und unsere
 Stellung ist nicht so, daß wir uns nicht mit dem begnügen sollten, was
 wir haben. Ar. (37) T A 12 dāmanaka kha (β text, add bhadrā), ki'
 it' pradhāno vipradhāno (β om pradhāno) bhavati. SP 105 dāmanakaḥ (a
 text): ki' 'pi (a om 'pi) pradhānoḥ kṣpnoti (a pradhāno bhavati). uktam
 ca. Hp 64. 14, Hm 13. 9 dāmanaka brūte (Hp punar kha, v l. om) ki' kīlenā-
 mītyaḥ pradhānoḥ apradhānoḥ vā labhate. yataḥ. Spl 10. 8 dāmanaka
 kha: mī mīvāḥ vada. Pq 6. 32 so 'br' bhadrā, kiyatāpi kīlenā pradhāno
 'pradhāno 'pi bha'. Sy A 5 end; Dmug sprach ('vs 8, " first part) Der
 Strebsame und der Nichtstrebsame bleiben nicht auf einer Rangstufe. Mis-
 understanding of the Sanskrit.) Ar? Perhaps OSp p. 60, middle. Las digni-
 dades e las medidas de los hombres son comunes e son contrarias. Wolff,

na kasyacit kaścid iha prabhavad
 bhavaty udāro 'bhimataḥ khaśo va
 loke gurutvaṁ viparītatam ca
 svaceṣṭitāny eva naraḥ nayantu. 16
 āropyate śmā śailāgraḥ yathā yatnena bhūyasa
 nīṭyate sukhena 'dhas tathā 'tma guṇadoṣayoḥ 17

(38) tad bhadrā 'tmāyato hy ātma sarvasya. (39) karāṭaka
 āha. athā (? 'tra) bhavān kiṁ kartumanaḥ. (40) so bravīt: ayam
 tāvat svāmi (pingalako) bhīto bhītaparivāraś ca mūḍhamatīḥ
 (41) so 'bravīt: katham bhavān jaṁsti damanaka āha. kim
 atra jñeyam. uktam ca:

JCap, KF seem to have nothing corresponding. Vs 16=T 13, SP 17, N 13,
 Hp 40, Hm 46, Pp 18, Sy 3 second part, Ar. a, H svabhāvād. c, N, H, Pp
 vā for ca. Sy denn der Strebsame gelangt von einer niedrigen Stufe zur
 Höhe, und der Nichtstrebsame kommt durch seine Indolenz von der Höhe
 zu Geringem herunter. T vs 14 nowhere else. Vs 17=T 16, SP 18,
 N 13, Hp 41, Hm 47, Pp 19, Sy 9, Ar. a. H śuk śāle, v. 1 in Hp 'śuk
 śālegra, the latter, with 'amā, is read in SPa, N b T, Hm(?) yatnena mhaś
 yathā c, T, Hm(?) kṛpānāśas, SPa sukhenaiva, Pp pātyate sukham evāśas
 Sy Und schwer ist es für einen sich aus der Geringheit zur Höhe zu er-
 heben, während es dem Trägen leicht ist, zur Geringheit zu kommen,
 gleichwie es schwer ist einen Stein in die Höhe zu heben, aber leicht, ihn
 zu Boden zu werfen. (38) T A 13. 1 text (ms. om ātm). SP 111 taśmā
 (a tat) bha^o Hp 55. 3, Hm 14. 4 text (svayatoḥyato, Hp prayat^o). Sy A 7 1
 Darum sollen auch wir bestrebt sein, unsere Stellung zu fördern. Ar
 (39) T A 13. 1 text (ed. with a om āha). SP 111 kay^o (a adda āha) atha
 bhavān kiṁ vakṣyati (a bravīti). Hp 55. 4, Hm 14. 5 kar^o vadati (Hm brūte)
 etc. as SPa. Sp. 11. 8, Pp 7 9 text (om atra, Pp vaktumanaḥ). Sy A 7 5
 Kṣīṇaḥ sagto: So sprich jetzt, was begehrst du? Ar (40) T A 13. 1 dama-
 nakaḥ (β text): ayam (om pln^o) bhīruś ca bhīraparivāraś (β 'pari^o) .
 SP 111 so 'bravīt (a damanaka āha): ayam āyayoh svāmi Hp 55. 4,
 Hm 14. 6 sa āha: ayam ju^o kuto 'pi bhayāt (Hm kṛpāt) sacakataḥ
 parivṛtyopaviṣṭaḥ Spl. 1. 8 so 'bravīt adyāmatavāmi ca variate. Pp 7. 9
 so tēvad amatavāmi bhīto mūḍhamatīḥ saṁtiṣṭhate. Sy A 7. 4 Dmug
 sprach Ich gehe direkt zum Fürsten, denn er ist ein Kindkopf und sein
 Gefolge ist furchtsam. Ar. (41) T A 13. 2 karāṭakaḥ (β text): katham ..
 (ed. with a om āha). SP 112 so damanakaḥ (a adda āha) kim atīkrīditam
 (a atīṣṭy av^o) aśi. uktam ca. Hp 55. 5, Hm 14. 7 karāṭako brūte: kiṁ tat
 (Hp tatra) tvaṁ jñāṣi. damanako vadati (Hm brūte) etc. as SP Spl 11. 11
 karāṭaka āha katham vetti bhavān yad bhayāvīṣṭo 'yam svāmi so 'bravīt:
 kim atra jñeyam. yata uktam ca. Pp 7. 10 text, jñāstavyam, om uktam ca).
 Sy A 7 8 Kṣīṇaḥ sprach Woher weißt du, daß der Löwe bestürzt ist? Dmug

udirito 'ritah paśnā 'pi grhyate

hayā ca nagaś ca vāhanti coditāḥ

anuktaṃ apy ūhati paṇḍito janāḥ

pariṅgitaṭṭhānaphaṃ hi buddhayah. 18.

(42) tad enaṃ (bhāyākulāḥ prāpya) dyāi 'va prajāṇprabhā-

vega 'tmīyanti kariṣyāmi (43) karaṇako 'bravī' bhadrā,

anabhiṣṭo bhavān sevādharmasya. (tat) katham ātmīkariṣyāmi.

(44) damanakaśca bhadrā, katham abhāt sevānabhiṣṭāḥ nana

mayāi ('sa) sakalo 'navyidharmo vijñātāḥ uktaḥ ca:

ko 'tibhārāḥ samarthānāḥ kiṃ dūrāḥ vyavasthāpitaḥ

ko videśāḥ suvidyānāḥ kaḥ parāḥ priyavādīnām 19

sprach: Aus Anzeichen erkenne ich es. Ar. Va 18—T 18, SP 18, N 14, Hp 43, Hm 49. Spl 43, Pq 20, Sy 10, Ar. a, N budhyate. b, Pq noditāḥ, H deditāḥ (Hp v. uditāḥ). Sy dann ein Weiser erkennt aus jemandes Gesicht, Gewohnheiten und Blick seine Gesinnung und was er tun will.

(42) T A 14.1 text (om bhayā) prāpya, a sayā-va, β prajāṇbhā, *vanānti-, om yāḥ, β karomi). SP 114 text (om bhayā) prāpya, *bhāveṇ. Hp 65. 13, Hm 14 bottom, tad (Hm om) strā bhayāpramāṇe 'hac etad prajāṇbhāntīyāḥ

(Hp v. l. 'tānāḥ; Hm tr. prajāṇbhāntīyāḥ anāḥ svāntīyāḥ ātmīyāḥ) kariṣyāmi. Spl 11. 30 tad adyānāḥ bhāyākulāḥ prāpya svabuddh prabhāveṇa nirbhayāḥ kṛtvā vadīṣyāḥ ca nijaḥ ācivyaṇpadavīḥ samāśādayiṣyāmi. Pq 7. 18 tad aṣam ādyānītmāprajāṇprabhāveṇa vadīkarīṣyāmi. Sy A 7. 6

(before § 41) vielleicht kann ich in dieser Bestürzung bewirken, daß mich der Löwe zu sich heransieht und zum Vertrauten macht. Ar (as Sy).

(43) T A 14. 1 karaṇakāḥ (β so 'bravī) bhadrā (om tat) SP 115 kar* (a adda 'bravī) bhadrā (a om) tvam sevānabhiṣṭāḥ, a anabḥ* bhavān sevādh*. Hp 65. 17, Hm 15. 5 kar* 'bravī sakhe, tvam sevānabhiṣṭāḥ, So 24ed, 35ab evam damanakenokte siddhau karaṇako 'bravī, aveśchayāt praveśo

yo na dharmāḥ sevakāḥ saḥ. (Cf. § 45.) Spl 11. 21 kar* āha ana* katham aṣam vadīkarīṣyāmi. Pq 7. 18 kar* āha ana* bha* kiṃ sevā tat kathamā, katham ātmī. Sy A 8. 1 Kṛpīḥ sprach Da du noch nicht mit Her-
sehern verkehrt hast und im Dienste nicht erfahren bist, wie ist es da

möglich, daß der Löwe dich zu sich heransieht und zum Vertrauten macht?

Ar. (44) T A 14. 2 damanakaḥ (β lacuna) katham apy (for uktaḥ) ca. SP 116, a text (om aṣa), ed. om āha ad sakalīdhoj*, ed. jñātāḥ. ed. uktaḥ ca, a om, or tatāḥ hi. Hp 65. 30, Hm 15. 6 dam* vadati Hm brūte): bhadrā *jñātāḥ paśya. So 35ed iti noktaḥ karaṇakenedam damanako 'bhya-

dhāt. Spl 11. 23 dam* āha (then insertion) sakalo 'py anuj* vij* itī. Pq 7. 19 so 'bravī bhadrā, ka* āham na sevābhijñātāḥ. (then insertion as Spl.) sakalo etc. as Spl. uktaḥ ca. Sy A 8. 4 Dmṅg sprach Ar as Sy. Va 19—T

17 SP 20, N 15, Pq 33, Sy 11, Ar. c, T ed. with a, SP v. l., and N avid* Sy Pq: den erfahrenen Mann gibt's kein Unternehmen, das ihm verschlossen wäre. Dann für das Tier gibt's Umherirren und für den Löwen fremdes Gebiet für den Weisen und Unterwürfigen, so by om, but as. 'Versünf-

(45) karāṭaka śha: kadācit toḍm anavasarapraveśād avamanayate
evamī (46) so 'bravīṭ asty evam tathā 'py (anuvijñā sādā
nidhyam avatyāṭ karāṇīyam, uktāḥ ca:).

Asannam eva nīpatir bhajate manuṣyaḥ
v.dyāvīkṣnam akulīnam asāḥstutāḥ vā
prāveṇa bhūmipatayaḥ pramadā latāḥ ca
yaḥ pārāvato vasat. tat pariveśayanta 20.

Kopaprasādavastūni v.cinvantāḥ samīpagaḥ
āroḥanti saṁśar bṛtyā dhūvantam api pāṭhivam. 21

(47) karāṭaka śha, atha bhavāṇa tatra gatvā kim vakṣyati

tigen', which is supported by Ar [KF a wise and knowing man] and is probably right) aber gibt's keinen Fremden. (45) T A 15 kar' β adds śha: kadācid neṭv anuvāṣaprav' bhavāntam avam' SP 120 text (ed om śha, e text). Hp 56. 10, Hm 15 bottom kar' bṛte: etc. as text. So cf. 35a, quoted under § 43; and 37 also chretvā karāṭako vādid evam kṛta yadā, kuryati praty ulā evamī tad vīśeṣaphalaḥ kṛtāḥ Pp 7. 24 ka' śha kad' avam anuvāṣtūṇānapraveśād avāntam avamanayate. Sy p. 6, l. 7 Klig sprach (next vs A 9) Dich nicht der Löwe nich. zu sich herab, und es dürfte dir nicht leicht sein, jedersent mit ihm ins Gespräch zu kommen Wie kannst du es erreichen. daB er dich zu sich heranzieht und zum Vertrauen macht? Ar (46) T A 16 damanakaḥ β so 'bravīṭ asty evam tathāpy. SP 120 so 'bravīṭ astv (v l. asty) evam (a intrānadh for astv evam, tathāpy avadyam (a om anuvijñā sādā) sādāḥ kar' uktāḥ ca (a om u' ca). Hp 56. 11, Hm 16. , text astv yataḥ for uktāḥ ca, Hm avāntasādāḥ. Pp 7. 24 so , avam. Sy A 9, end, Dmng sprach. Ar (JCap. 43. 6 Verum est, ait Dimna, quod dic s sed. Vs 20=T 13, SP 21, N 16, Hp 51 Hm 53, Spt 36, Pp 23, cf. Kp 230(23) e d, Sy 13, Ar. In Spt follows § 37, in Pa inserted in § 45. b. T prajñāvīkṣnam; N vidyāvinodam. Sp. saṁśarīkṛtāḥ, SP apavṛtātāḥ, H saṁśarātāḥ. d, N, Jn bhavati for vasatī T, SP, H text). In yat tat Kp Saṁna eva prāyaga (SP and Ma. v l. prahvaṇa) nṛpāḥ kṛtāḥ ca eṣṭarāḥ. Sy Ein Herrscher ehrt nicht den, der strebsam ist, sondern den, der ihm besonders nahe steht. Haben doch die Weisen gesagt Die Frau wird nicht von jedem Herrscher und der Weinstock nicht von jedem Baum verherrlicht, sondern nur sofern sie mit ihnen in Berührung kommen. Vs 21=T 19, SP 22, N 17, Spt 36, Pp 24, Sy 13, Ar In Spt just after pra. a, N pramadā. b, SP, N pade pade for sam', Spt ye vinvantī evakāḥ c, Spt āntāḥ padeḥ. T dhṛtām tam (cf. my Introduction, Chapter V page 106 f., under "The Supposed Archetype 'K "). SPs dhūvantam, SP pāṭhivadrumam for apl pīḥ, but e text. Sy Die den Herrschern nahestehe, stehe ihnen nicht von Anfang an nahe. Es hat eine Zeit gegeben, wo sie sich mit aufrigem Streben heranzumachen. (A 10 and vs 14 of Sy, nowhere else except possibly certain inferior mm. of SP, see Hertel apud Schulthess n. 31.) (47) T A 16 kar' (β adds śha, atha bhā' kim tatra vakṣyati damanakaḥ (β so 'bravīṭ) bhadrā. SP 126 kar' (α adds

damanaka dha.

uttarād uttarāṁ vākyaṁ uttarād eva jāyate
 suvratagunasaṁpannād bijād bījaṁ ivā 'param 23. (apī ca:)
 apāyasamdarśanajām vipattim
 upāyasamdarśanajām ca siddhim
 medhāvino nītividhīprayuktāḥ
 purāḥ sphurantīm iva darsayanti 23.

(48) na cā ham aprāptakālāṁ vakṣyāmi.
 aprāptakālāṁ vacanāḥ brhaspatir api bruvan
 labhate buddhyavajñanam aśmanāḥ ca kevalam. 24.
 na deśe nā kāle nā paripakvandriye na guṇahīne
 kathayaṁ kathāṁ hi sukatho na tato 'sya kathā bhavati
 vandhyā. 25.

api ca:

Bha: aha bha° tatra (a om) kīḥ va° so 'bravī (a dam° dha). Hp 56, 90, Hm 14, 9 kac° vadati (Hm brūta): adha tatra gatvā kīḥ va° bhāvān (Hp vakṣyati). so Bha. Spl 12, 19 text (inserts tēvad before, and tat tēvad ucyā-
 tām after, vakṣyati). Pq 9, 11 text (inserts prathamam eva before kīḥ and
 tat etc. as Spl after vakṣ°), so 'bravī). Sy A 11a Kljg sprach. Nimm an,
 es sei dir gelungen, in die Nähe des Löwen zu kommen. Wenn du dahin
 gelangt bist, wie kannst du dann den Löwen überreden, daß er dich zu sich
 heransieht und zum Vertreiben macht? A 11b. 1 Dmug sprach. Ar Vs 22=
 T 20, SP 24, Spl 40, Pq 48, v; Spl vadatiḥ samprajyate. o, SP 'sampakṣād
 (a text). T, Pq add api ca. Vs 22=T 21, SP 27, N 18, Hp 56. Hp 69,
 Spl 61, Pq 47, Sy A 11b. 3 and va 15, Ar. o, T nītivideh pr°, SP 'pada-(a
 'patha-, v. l. 'vidi.), Jn 'guṇa-, N, R text. SP 'prayuktāḥ. Sy so, daß es ihm
 Nutzen bringt und mir keinen Schaden und , va 15°) so zeige ich ihm klar,
 daß ein Unternehmen, welches verrichtet werden muß, gut ist, und so hilft
 er auch mich für gut. Ar closer to orig., see Schulthess n. 83. Here Pa
 inserts a. va (Sy 16) corresponding to Hm 113, Hp 101; it is in a diff. place
 in H, and is doubtless not orig. (48) T A 17 text. SP 142 text (ed.
 'kāle, and adds tatkaḥ hi at end, a text). Hp 67, 15, Hm 17 10 nīham aprāptā-
 vacanāḥ vacanāḥ vakṣyāmi (Hm vadītyāmi). yataḥ. Spl 13, 18 text vakṣye).
 Pq of 7. 24, just before next va: param ahaṁ deśakāvid api uktam ca.
 Vs 24=T 24, SP 24, N 19, Hp 56, Hm 48, Spl 63, Pq 23, In H
 spoken by Karaka, before prec. prose; in Pq with prec. prose before our
 va 20. a, SP 'kāle, a text), N, H 'kāle. a, Tz labhyate, N, H prāpnyād.
 d, H, H, Spl apamānāḥ. SP ca tat kṣaṇam SPa, N, H ca śīvatam, Spl ca
 paśalam; qd in Pq: na kevalam aśmanāḥ v-priyatvam ca gacchati. T
 adds śīdhu cedam noyate. Vs 25=T 23, SP 26, N 20 a, SP, N h. ta(j)-
 jñā for hi sukatho, d, SP, N na ca tasya. T, SP add api ca. Vs 26=T
 24, SP 30, N 21, Hp 68, Hm 65, Pq 48, Sy A 12. 1°, Ar ? (as Sy). b, SP,

kalpayati yena vṛttih sadasi ca sadbhīḥ prāśasyate yena
 an guṇas tena guṇavatā vivardhanīyāś ca rakṣayāś ca. 26
 (49) karatāka śha' durārādhyā hi narapatayaś parvatā iva
 'jasaśh prakṛitvīśamā vyālakṛtā (? randhrānvayīnāś) cha. agrā-
 hīnāś ca. (kutaś.)

(bhogmah kañcukāsaktāḥ krūrāḥ kuṭīlagamināḥ
 pṇanīno mantrasādhyāś ca rājāno bhujagā iva. 27.)

(50) so 'bravīt' evam etat. tathā 'pi:
 rājānam api sevanto vijam apy upabhuñjate
 ramanāś ca saka strībhīḥ kusalāḥ khala mānavāḥ. 28 (api ca)

N, H yena ca loka (SP ad. loka yena) praś sadbhīḥ. T mm. praśasyat*, em
 Hertel. c, N sa guṇas tena guṇatī, H sa guṇas tena hi (Hm and v. l. of
 Hp ca) guṇatī d, SP rakṣayīyāś (a text) N, H rakṣayāś sadh-(N rakṣayāś
 ca, Hp sadrakṣayāś) vardhanīyāś ca. Sy Wenn er dann bei mir solche Vor-
 stöße findet, wird er mich schon zu sich heranziehen und mich in sein
 Gefolge aufnehmen. Ar similarly. (49) T A 18 kar' (β adds śha) durārā-
 dhyā ca § hij narap* "vigamā randhī" (a randhrānvayīnāś) cha. SP 184
 (out of place in ad., in place in a) karatākaś, (a adds śha) durā' nṛpāḥ (a hi
 narapatayaś). 'v gainā hatatā iva (a om ha' iva) cāpīṅgrāhīṇāś (a cala',
 read chala") ca. So 38 mītra karkuāḥ ataddhī h'ārār (B hīhara) jantubhir
 vṛttāḥ durāśādāś ca vīgamāś lāvṇyāḥ parvatā iva. Spl 18. 24 kar' śha va
 64) durā' hi rājānāḥ par' iva sarvaśh, vyāśh' auvīgamāḥ kaṭhā nā dūḥkha-
 sevītāḥ. tathā on Pq 9. 28 kar' śha, durā' hi rājānāḥ. cktatī ca. Sy A 13.
 4 K; g sprach: Sieh genau zu, denn es ist schwer, einem Herrscher zu
 dienen. Haben doch die Weisen gesagt, (va 12=our va 28). Then A 13 Der
 Herrscher gleicht einem hohen Berg, auf dem Fruchtbüume und Frucht-
 gewächse sind auf dem aber Hyänen, Wölfe, Leoparden und Löwen und
 andere böse Tiere hausen, so daß man ihn nur mit Furcht besorgt und
 sich ungern dort aufhält. Ar similarly. T vs 35, nowhere else. Vs 37=
 T 20, Sp. 45, Pq 50. Hertel is wrong in seeing in the pres. passage of
 Pa a reflex of this vs, no mention is made there of snakes. a, Sp; kañcu-
 kārīṣāḥ. b, Spl kuṭīlāḥ krūrāṅgātīḥ. c, Spl audaṣṭā ma'. Pq surāśudrā
 ma' d, Jn pannaḡā iva. (50) T A 19 text β (ed. damanakaḥ: ev').
 SP 136 (correct order in a) as T ad (but best ms. so 'bravīḥ, reading hi
 for 'pi. So 39 ab tato damanako 'vādīt satyam etat. Spl 14 9 damanaka
 śha: satyam etat. paratī kim tu. Pq 9. 30 so 'bravīt satyam etat, kim tu.
 Sy A 13. 8 Dmng sprach: Aber auch das gilt [here two vs not in Skt ver-
 sions; one, beginning A 13. 8, not recognised as vs in Schulthess] Ar
 Vs 28=T 37, Sy 17, Ar (in Pa above, under § 49). Sy Durch drei
 Dinge setzt man sich einem Schaden aus und kann nur mittels Klugheit
 schadlos hervorgehen erstens, daß man ein tödliches Mittel bricht, zweitens,
 daß man einem Weibe vertraut und ihm sein Geheimnis offenbart, und drit-
 tens, daß man Herrschern dient.—This may belong where Pa has it, but it

yasya yasya hi yo bhāvas tena tena hi tañ naram
 anupraviśya medhāvi kṣipram ātmavaśāt nuyot. 29.
 (51) karataka śha śivās te panthānāḥ santu; yathābhipretam
 anuṣṭhiyaśam itī (52) (tato) damanako 'pi (tam āmantrya śandāḥ)
 pingalakasaṁpam gataḥ. (53) tatra (dūrād eva) 'gucchantam
 damanakam avalokya pingalako dvāṣṭhān ābravit (mā vi-
 cāryatām., apasāryatām vetratā, ayam asmākam cīrantano
 mantripuṭro damanakaḥ (samāgataḥ). avyakatapraveśo (hy) aṣa
 (dvitīyamaṇḍalabhāg) itī. (54) atha 'paśīya damanakaḥ pra

śta better in this place. T adds aṣa ca. Vs 29—T 28, SP 26 (correct
 order in e), N 22, Hp 47, Hm 54, Spl 68, Pq 53, So 59 bod. Sy A 11b.
 I, Ar. In H after § 44, in Pa after § 47 b, In tasya tasya hi tañ naram.
 So budī as tu yāḥ, evabhKṣanupravaśena vṛkaroti śandāḥ prabhūm. Sy Ich
 merke mir seine Gewohnheiten und seine Art und bin in jeglichem Ding
 gleicher Meinung mit ihm und tue alles, was er getan haben will. Ar simi-
 larly. T vs 29, nowhere else. (51) T A 90 text om santu, ed. with a
 ca. śha; a "bhīpṛītam". SP 150 karatakaḥ (a adds śha, guccha) śivāś .
 yathāpṛīyam (a text) anu" (v. l. adds itī). Hp 58. 1, Hm 18. 8 karatakaḥ
 (Hm adds brūte) dūbham aśu (Hm adds śivāś te pañ). yathābhipretam
 (Hm "bhīṣṭam. anu" itī (Hp adds vāśa). So 40ab evam kurv itī tenoktas
 tatāḥ karatakena śaḥ. Spl 14. 16 kar" śha yady evam abhīmatam, tarhi
 śivāś yathābhīṣṭam anu" itī. Pq 10. 11 as Spl thru abhīmatam, tad guccha
 rāṣapāṣṭhātikam, śivāś "pretam anu" Sy A 18 Kljg sprach: Mißge-
 schick ergüßet auf diesem Wege. Ar. (52) T A 21. 1 tatāḥ cānuṣṭhitāś
 so 'p: tam āmantrya śandāḥ sībhāntikam agamat. SP 151 tato dam" piṅg" ga"
 Hp 58. 2, Hm 18. 4 tato dam" viṣṇita. Hp savāmaya; va piṅg" ga" So 40cd
 jayśu damanako tasya sībhāśya svāmīno 'nīlikam Kṣ 375 (18 abo nīdamyati
 vacas tasya jayśu damanakaḥ prabhob, samipam. Spl 14. 17 dam" pi karatakaḥ
 praṇamya piṅgaśābhīṣṭamam pratistha. Pq 10. 15 so 'pi tañ praṇamya
 pi" (as Spl) praśh taḥ. Sy A 18. 1 So machte sich Dmög zu dem Löwen auf.
 Ar. (53) T A 21. 1 tatra guḥḍāvāśam pravīśantam dam" dīṣṭrā piṅg" .
 apasāryantāḥ (v. l. at:śpa; a text) vetrāp: ayam aam" dam" cū" mantri"
 avyā" SP 161 tatra dūrād eva rāḥāś āśdarāḥ prakṣītaḥ pravīśya (a "eva
 rāḥāḥ prakṣītaḥ pravēśitaḥ ca) Hp 58. 2, Hm 18. 4 atha dūrād eva rāḥāś āśdarāḥ
 pravēśitāḥ. Spl 14. 18 āgroc" dam" lokya piṅg" dvāṣṭhānam ābravit: apaś"
 (om damanakaḥ) caśāḥ" tat pravāśyātāḥ dvīṣyamāṇḍalavartī yathāṛthavāddi
 ca. Pq 10. 16 athāgroc". . dvāṣṭhānam abr": apaś" damanako 'vyāḥ" tat
 pravīśaty aṣa dīvi" bāḥṭitī. Sy A 18. 1 Als der Löwe ihn von weitem [Wolff,
 JClap, KF, OSp lack 'von weitem'] sah, fragte er die, so vor ihm standen:
 Wer ist dieser Schakal? Und sie antworteten ihm: Es ist der Schakal so
 und so. Sprach der Löwe: Sein Vater war ein tatkräftiger Freund von mir.
 Ar. (54) T A 21. 2 text (nīśāśda for apa"). SP 162 praṇamyaopaviṣṭam
 (a "jaḥ, v. l. "jaḥ damanakaḥ). Hp 58. 4, Hm 18. 6 (Hp ca ca) śāṣṭīḥga-
 pīṭam (Hm "ga-praṣṭīṭam) praṣṭīṭyopaviṣṭaḥ. So 41ab praṣṭīṭyopaviṣṭaḥ

namya (pīṅgalakanirdiṣṭe ca 'sana) upaviṣṭaḥ (55) sa ca (tasya nakhakulāśalanikṛtaḥ dakṣiṇapāṇam upari dattva) nānapurāḥ-saram abravīt (56) (api bhavataḥ śivam, kaśmīac) cirād dṛṣṭo si-
(57) damanaka śha na kiñcid devapādānāḥ mayā prayojanam
asti tathā 'pi prāptakālam avāśyam (amātyāḥ) vaktavyam (ity
āgato 'smi). (58) yasmān na kenacid rājāṁ upayogakāraṇam
nā 'ktī. uktam ca:

ca sīṅhaḥ pīṅgalakaḥ ca tam. Spl 14. 20 athopad.ṣṭe damanakaḥ pīṅgalakaḥ
pragamyā prāptiṅguḥ, na upaviṣṭaḥ Pq 10. 18 siva pravīśya dam' nirdiṣṭe
cāśane pīṅgalakaḥ pragamyopav°. By nothing but Ar combines a reflex of
this with its version of § 53 above JCap 45. 7 Et accedens ad locum,
salutavit ipsum. KF 9. 28 Then the crafty Dimnah made straight for the
lion, entered his palace, and inquired concerning his welfare. (Position of
this corresponds to § 52.) (55) T A 21 4 text (β dakṣiṇaḥ pāṇam). Sp 152
rājāḥ, a sa rājā pīṅgalaku 'bravit). Hp 58. 4. Hm 18. 7 rājāḥ. So 41c
evāsmānnaḥ kṛtāntikāraḥ Spl 14. 21, Pq 10. 18 sa tu tasya . . . uvekā. By A 16 5
und er fragte ihn. Ar. (56) T A 21 5 api bha° śi° cirādṛṣṭi. 'śhi, SP 152
aṅga (a om) cirād. Hp 58. 5. Hm 18. 7 cirād. Spl 14 22, Pq 10 19
text (Spi tr A° bha°). By A 16 5 W-hin reiset du? Ar, JCap 45 10 Ubi
moraris? KF 9. 28 Where have you been, and in what region have you
been living? (57) T A 21 5 dam° (β adds śha): na kām° mayā evāsmān
(β om) pādāṅguḥ prayojanam asti (β asti. tathāpy ava° prāp° vakt° SP 152
dam° (a adds śha): devasyāśva matprayojanam kimapi nāsti (a, with varia-
tions, deva na kiñcit tava pād° mayā pray° asti). tathāpi prāptakāle (v 'tam)
avāśyam (a om) amātyāḥ Hp 58. 5, Hm 18. 7 dam° bruta. Hm adds yady
api mayā sevakena śrīmad-) devapādānāḥ Hp om deva, v. l. has it, Hp
puts this word after kiñcit) na kiñcit Hp adds māmā, v. l. mayā) prayo°
asti, tathāpi prāp° avāśyam anujivinaḥ śāśnidhyāḥ kartavyam ity. (With
Hm beginning of Pq.) So 41d kṣaṇād evam vyaṣṭiḥapat. Also of So 44(?)
śrotavyam ca itīṣṭhībhyo bhṛtyabhyo bhūṭim lochakā, aprāṣṭir ap° kartavyam
(B. vaktavyam) tās ca kīlo lūṭaḥ prabhoḥ. Kp 278 (18) ed (?) antāyasyāśvāne
sevākālo (v l. of both add sadā kīlo) hi dhīmāṣm. Spl 14. 23 dam°. .
namābhīḥ prayojanam, tathāpi prāp° vakt° Pq 10. 20 dam° śhaḥ yady api
na kiñcit pray° devap° samābhīḥ, tad api prāp° ca vakt°. By A 16. 6 Demog
erwiderte Schon geraume Zeit bin ich an der Pforte des Herrn, um dir zu
dienen Ar. (58) T A 21 6 yasmān na kenacid rājāṁ upayogakāraṇam
nāsti (v l. om na twice). uktam ca. SP 152 kiñ ca, kenāpi rājāḥ prayo-
janam asti ava (but a as T except om yasmān. and upayogo, om kār°). tathā
hi. Hp 58. 7, Hm 18. 10 kiñ ca. Spl 15. 1 yata uttamamādhyamādhamāḥ
sarvāḥ apl rājāḥ prayojanam. uktam ca Pq 10. 21 yato na khaṇa rājāṁ
upay° kiñcin na bhavati uktam ca. By A 16 7 denn an der Pforte der
Herrscher kann man ein jedes Ding verwenden, und wenn sie auch nicht

dantasya nṣkoṣaṇakena rājan
 karnasya kaṇḍūyanakena vā 'pi
 tṛpṇa kṛyāṇ bhavaṇ 'śvarāṇm
 kim adga vāgghastavātā pareṇa. 30. api ca
 kadhṛitasyā 'pi hi dhāryavṛtter
 na śakyate dhāryagunaḥ pramāreṣum
 adhomukhasyā pi kṛtasya vahner
 nā dhāḥ ś khā yānti kadācid eva. 31.
 yadr kokilamecakanjanābho
 bhujagaḥ pādātāḥhato 'py akālā
 na karoty agunaḥ kayāpi buddhyā
 kim asṭu naṣṭaviṣo 'bhisaṁdhitavyaḥ. 32. (tat, rājan)
 vīṣeṇyāḥ bhava sadā rāṣṭrasya ca janasya ca
 tīdantaratyānānamātrapratibaddhā hi saṁpadaḥ. 33.

durchwegs verwendbar sind. Ar. Vs 30—T 30, SP 31, N 23, Hp 59, Hm 66, Spl 71, Pa 59, Sy 19, Ar a, SP saṁgharṣanakena, a, N, H nir-gharṣ; T vā nṣkoṣanena. Spl akṛyāḥ for rājan. b, Pa nṣpi. d, SP aṅghrī for adga (a text), Pa nṣma, SP N, H vākṛpālmātā (N, Hp 'vātā) Po vākṛpālmātā. T janena. Sy so ist doch zuwilen sogar ein auf die Erde geworfenes Holzchen von Nutzen, denn es kommt vor, daß jemand sein Ohr beißt und er es damit kratzt, — wie viel mehr besetzte Wesen, die Gut und Böse unterscheiden. After this vs T and several SP mss. apl ca. Vs 31—T 31, SP 32, N 24, Hp 61, Hm 67, Sy 20 and 25, Ar. b, N, H buddhar vināśa na hi śakṇīyāḥ. T śaktivagunaḥ. SP 'gūṇaḥ (two mss. 'gūḥ); T ad. with all mss. 'gūḥ a, N, H adbhakṛtasyāpi tanūnāpāto. d, SP a, N, Hm yad. Sy (Da freute sich der Löwe über seine Strebsamkeit und hübsche Einsicht und sprach zu seinem Gefolge) 30 Beht da einen Strebsamen, der, obgleich sehr in Verlochtlichkeit und Dürftigkeit geraten, notwendig seine Abkunft und seinen Charakter erkennen läßt, gleich dem brennenden Holzchen, das, mag man seine Spitze noch so sehr nach unten drücken, doch notwendig sein Licht nach oben strahlt.—35 (after passage quoted under § 68) Einen tatkräftigen und tüchtigen Mann, zumal wenn er unverschuldeterweise verachtet und beleidigt worden ist, darf man, mag er auch ein Bedürftiger sein, nicht verachten. Ar similarly both times. Vs 32—T 32, Sy 26, Ar. (In Pa just after second version of prec. vs.) d T ed. em. 'bhisaṁdhitavyaḥ. mss. 'bhisaṁdhi' (vv. ll. 'man', 'dhi'). I take abhisāṁdhitavyaḥ as an irregular gerundive from abhi-sam-dhi, 'to be viewed.' Sy Es verhält sich mit ihm wie mit der Schlange: wenn sie sich einmal mit Füßen treten läßt (ohne zu beißen), so darf man sie nicht in der Annahme, daß sie (wieder) nicht beißen, von neuem treten, [36 a, denn auch ein kaltes Horn (Ar sandal) erhitet sich bei vielem Reiben und gibt Feuer von sich. Cf Pa 399.] Ar similarly. After this vs T 12, 3 tat rājan, and 'vs 33,' which however may have been originally prose, certainly the second

(śādhū ca 'dam ucyate:)

kāśakāḥ sarvabījāni samāloḍya pravapavet
atpānabījasaḍbhavaḥ (iv) ānkureṇa vibhāvayet. 34.

(35) tat (sarvādā viśeṣajñeṇa svāminā bhavitavyam tatāḥ ca:
sihāneṣv eva niyuktavyā bhṛtyāś ca 'bharāṇāni ca
na hi cūḍamaṇḍ pāde prabhavānti 'u badhyate. 35.

kanakabandhasaṃgrahaṇocito

yadā maṇḥ trapuḥ pratibadhyate

na sa virāṇti na cā 'pi na śobhate

bhavati yojayitū vacanīyā. 36.

half is corrupt if it was a va. Variants mss. s and R "pratibandhā in d SP and H have in this place what I give with § 39 below, the SP-H version is doubtless a fusion of these two passages, its text being more like the second (§ 39), but its position that of the first ('va 35'). Pa seems to confirm T in showing both passages. T adds śādhū etc. By A17 A is pun. Using marks, daß der Löwe ihn lobte, sprach er zu ihm: ('va 21') Wer in der Nähe der Herrscher ist, soll seine Tüchtigkeit zeigen, und der Herrscher soll von seiner Führung und von der Arbeit und dem Nutzen, die er leistet, Kenntnis nehmen. Ar. Vm 34=T 34, SP 33, N 25, Sv 22, Ar. In SP after next cf. under prec. a, SP, N kargakāḥ SP, N samālokyā, one SP ms. text see Hertel, SP p. XLVII). a, T nityaṇa śarvabījāni ad om. *vāḥ; see Hertel, SP p. XLVI). SP, N om iv By denn auch Weisen und Geräte können solange sie in der Erde verborgen sind, nicht von einander unterscheiden werden, gehen sie aber auf und kommen aus der Erde hervor, dann zeigen sie, ob sie Weisen oder Geräte sind. Ar. closer to orig.: JCap 46. 0 sicut est semini abscopum in terra, cuius bonitas et utilitas non cognoscitur—donec de terra exurgat et manifestatur Similarly OSp (38) T A22 text (om sar*, śātyā for tatāḥ) SP 169 text Hp 58 bottom, Hm 19. 3 deva (Hm adds tat) sarvathā sarvatoḥ (Hm text) svā' bha'yate. By A15 Wer an der Pforte des Herrschers ist, soll seine Tüchtigkeit unter seinen Genossen zeigen, und der Herrscher soll ihn seiner hervorragenden Tüchtigkeit entsprechend verwenden. Heißt es doch Ar. Vm 35=T 35, SP 34, not in N, Hp 64, Hm 71, Sp. 72, Pp 60, Sy 23 Ar. a, H athā eva, SP niyujyante, H niyujyante (so SP v l.), Pp niyujyāḥ. b, T 3 bhṛtyāś * 4, SP prabhāvād api, a v l prabhāvān iti; T a prabhāvam eti, Hp text Hm for d nupuram āśrāś kṛtam. By Folgende zwei Dinge müssen auf die ihnen zukommende Weise verwendet werden: Wenn einer, der vor mir ist, in der Erwägung 'es steht mir frei, meinen Schmuck zu verwenden, wie ich will', sich den Kopfschmuck an die Füße hängt oder den Fußschmuck an den Kopf (cf. Hm! a pure, y accidental correspondence), so gibt er sich als Toren zu erkennen. Vm 36=T 36, SP 35, N 26, Hp 66, Hm 72, Sp. 75, Pp 63, Sy 24, Ar. a, SP 'śādhūyāocito (a text). b, N, H pratibadhyate (N pran*), Hp v l. pratibadhyate). c, SP, N ca for sa. SP a virodhi na cāpi, SP ad. virocayati. N (and H Schlegel, acc to Hp

buddhiman anurakto 'yam ibo 'bhayam ayañ jadañ
 iti bhṛtyavicāraṇīo bhṛtyair āpūryate upaḥ. 37
 asamañ samīyamānañ samāś ca paribhīyamāṇasatkāraḥ
 adhūrivinīyujyamāṇas tribhīr arthapatim tyajati bhṛtyaḥ 38.
 (60) anyac ca, devapādānāñ vāyam anavayāgata bhṛtyā āpatev apy
 anugṛhṇaṇaḥ. (yato nā 'smākam anyā gatir asti tad amātyānāṃ
 vacanam, uktam ca:)
 savyadakṣipayor yatra vāso nā 'sti hastayoḥ
 kaḥ tatra kṣaṇam apy āryo vidyamānagatir vaset. 39
 (?nirvīṣaṇ yadā svamī samāñ bhṛtyeṣu variate
 tatro dyamāsamarthānām utsāhaḥ parihīyate 40)

note) cñti for cñpi. The third na is found in no T ms.; a om, ß na or ca
 na is found only in SP (ed.), N, Pq, and Hp (Hp vv il. sa and ca, Hm vi.).
 Spl sa, SP a h) or na. The reading na seems confirmed by Ar. cf. KF below.
 Sy Und nicht die Bleistücke der Rubine und Perlen trifft der Vorwurf,
 sondern wer sie in Blei gefaßt hat, der ist tadelnswert. Ar. not in JCap,
 OSp very like Sy; KF 11 9 and as a collection of pearls and jacinths does
 not match with lead or tin, because since tin does not *épurer* pearls or detains
 from their value, still he who matches them together is not considered wise.
 T adds api ca. Vs 37=T 37, SP 37, N 37, Hp 66, Hm 74, Pq 84, Ar?
 b, SP abhaya 'yam, a text, N ibhoṭamam. H seems orig. to have read as
 text, see Peterson's note, Pq abhako 'yam. SP, N, H janañ (Hp om jadañ,
 Hm for b ayañ (ura ibo bhayam). Ar. see next. T adds anyathā.
 Vs 38=T 38, Spl 74, Pq 42, Ar? In Jn before vs 38. b, T mas. parihī-
 yamāṇaḥ a, Jn dhori cñkilyuḥ, Spl yo na yuj*, but acc. to Hertel. WZKM
 25. 33, the ms. of Sp. indicate as their orig. cñni* or vñni*). Hertel wrongly
 equates with this JCap 46. 30, which probably represents our vs 41. It is
 possible that an Ar version of this vs is represented by JCap 46. 18 *simi-*
liter quoque non debet poni vix prudens loco stulti, nec stultus loco pru-
dentis; and OSp p. 55, middle, *Et citius non ponga al blenfechor en la*
medida del malfechor. But these passages in JCap, OSp may represent our
 vs 37, or may be mere expansions of the idea of the prec. vs in Ar (our
 vs 36). (60) T A 23 text (ed. reads deva, pñd*, om uktam ca) So 42 a b
 ahañ kramāgataḥ tavad deva bhṛtyo hitas tava. Spl 15. 7 (before vs 35)
 tatñk vāyam devap* anva* .api prthagmīno yady api svam addhīkṛaṇ
 na abhīkṛaṇaḥ, tatñkpi devapādānāṃ etad yuktam na bhavati uktam ca. Pq
 10. 27 (before vs 36) tatñk ca, yato vāyam devap* anva* "gṛhṇaṇaḥ, nā aati
 uktam ca. Vs 39=T 39, Spl 76, Pq 65, Sy 25. Ar b, Jn vi* nopalabhyate.
 c, Pq sa for kaḥ. Sy Wer nicht Rechts und Links unterscheiden kann, mit
 dem soll man nicht gehen. For Ar see KF 11. 12 and OSp. T adds
 api ca. Vs 40=Hp 62, Hm 69, Spl 76, Pq 65. In H between § 59 and
 vs 36, originality very doubtful a, Hm nirvīṣaḥ, H rññ. Spl tr yatra evñ
 nirv*, b, H sarveṣu. c, H tadody*. Vs 41=T 40, Pq 328, Sy 27, Ar d, Pq

vajivāranalohānām kāṣṭhapāṣaṇavasasam
nārīpuruṣatoyaṇām antaram mahad antaram. 41.

(viśeṣavacanena tā 'cyate.)

pāṣāṇabharasaharam yaḥ skandhena 'bhivāṁśhati hi voḍhum
śramam ai vināśam vā so 'buddhiś tad vahanm eva. 42
aṅguṣṭhodaramātram viśeṣavit prāpya padmarāgamanam
śukhasamvāhyam anutīaram artham kiṁ tena nā 'pnoti. 43.

(61) (tena hi svāmiguṇād eva bhīṛtyaviśeṣaḥ. katham.)

sāvāḥ śāstram śāstram vīṇā vāpi naraś ca nārī ca
puruṣaviśeṣaṁ prāptā bhavanty ayogyāś ca yogyāś ca 44

(62) yac ca śṛṅgalo 'yam iti (matva) mamō pary avajñā kriyate,
tad apy ayuktam. yataḥ.

viṣṇuḥ sūkararūpeṇa mrgarūpi mahān ṛṣiḥ
śaṇmakhaś chāgnarūpeṇa pūjyato kiṁ na sādhubhiḥ 45.

drīyate mah* Sy Diese drei sind von verschiedener Güte Mann und Mann, Elefant und Elefant, Lehrer und Lehrer. Ar. KF 11 18 as Sy Instead of this OSp and JCap 46. 19 have a remoter reflex, which Hertel erroneously equates with va 38. After this, T 18 4 as text, is it possible that this is remotely reflected by Sy p. 10. l. 1?—Denn man führt ein Unternehmen nicht mitte a recht vieler Helfer, sondern mittele guter Helfer aus The Ar versions read similarly in this place, exactly between the two surrounding vas, the order agreeing closely with T. Va 42=T 41, Sy 28 Ar a, T ed. "bhīra", I am metrl gr following F W Thomas. JRAS. 19:0 p. 1249, and in spite of Hertel, WZKM 25. 12. I cannot believe in Hertel's theory that a liquid with another consonant may fall to make position' in T, Sy was jemand eine Menge Steine herschaft, die niemand kauft, und sich dabei stark ermüdet. Va 43=T 42, Sy 30, Ar. Sy während einer, der einen Rubin herbeischafft, davon nicht ermüdet und einen hohen Preis für ihn erhält.

(61) T A 24 text. Pp 11, 18 tad apl avā eva bhī' uktam ca. Va 44=T 43, SP 25, N 23, Hp 67, Hm 76, Pp 69, Sy 28, Ar, repeated in Pp as 34 after Story 2, where it is also found in Spl as 110. In Pa between our vas 39 and 41. a, T ed. with a tr śre' śre'. a, T 3 'viśeṣa-pr'. H N prāpya. Sy Denn die Harmonie zwischen Mann und Pferd, die Waffen-tüchtigkeit und Anlegung und Verständnis der Lehre werden nur von dem verstanden, der sich diese Dinge durch eigene Arbeit angeeignet hat. (62) T A 25 text (anīdaraḥ for avajñā ś yamāt for yataḥ). SP 176 text (om matva) to 'pari nāvajñā kartavyā (om rest, but a text thrust, only tvayā for yac ca, om matva, om yataḥ). H edd. nothing, but v l. Hp 69 n 7 anyao ca śṛṅgalo yam iti na me 'rajñā kriyate. yataḥ. Spl 17, 18 tathā śṛṅg' 'yam iti manyamānena mamopariśṛjñā yady avajñā . . . ayuktam. uktam ca yataḥ. Pp 11 21 text, om matva Sy A 19 Und es heißt. Es ziemt dem Herrscher nicht, den Beifall jemandes darum zu verschmähen, weil es ein Geringer ist. Ar Va 45=T 44, SP 40, N 23, Hp note 7 to p. 59. a, N

(api ca:)

nai 'tad ekāntataḥ siddham gṛhāḍataḥ ciraṇtanāḥ
bhṛtyaḥ śreyaskaro nityam amātyo mūhṛtaḥ tu it. 46

(tathā hi:)

mūṣika gṛhāḍata 'pi hantavya sa 'pakāṣiṣi
upapradānāir mārjāro hitakṛt prārthyate 'nyataḥ 47
eraḍḍabhinḍārkanalāḥ prabhūtaḥ api samāhṛtaḥ
darukṛtyaḥ yathā na 'sti tathā nā 'jūṣaḥ prayojanam 48.
kūṭh bhaktenā samarthena kūṭh śaktenā pakāṣiṣā
bhaktāḥ śaktāḥ ca mām rājan yathavaḥ jñātum arhasi 49

api ca:

avajñānād rājño bhavati matihṛtaḥ paṇḍitas
tatas tatpradhānyād bhavati na samīpe budhajanāḥ
budhais tyakto rājya bhavati na hi nīlir guṇavati
prasaṅgyādān nīlāu samīpam avasānī nadyati kulam. 50.

vignāḥ saḥkaraṇāḥ ca. b. SP hayaṇpaga bhāṣaḥ, but = text ('rūpa),
N pūjyaṇā maharājyaḥ, Hp pūjyaḥ hi maharājyaḥ. d. SP, N pūjyante
(SP = text). After this vs T api ca. Vs 46=T 45, Sy 32, Ar. c, T ed.
with = bhṛtaḥ, β text. Sy Der Herrscher soll niemandem in der Erwägung. Sein
Vater stand mir nahe und war mir ergeben, Vertrauen schenken, noch um
gekehrt in der Erwägung: Sein Vater stand mir nicht nur Seite, ihm weniger
Vertrauen schenken. (Pa adds another vs here, Sy vs 28., T tatā hi,
Vs 47=T 46, Sc 42ed, 43, Spl 96, Pp 71, Sy 36, Ar. a, Pp mūṣikā,
T ed. mūṣako 'jīto (but ms. a, R text). b, T ed. hantavyo 'nupakṛtaḥ
ms. a, R 'vyānupakṛtiḥ. c, T ms. upapradānāir, corr R text with goṣa
koṣa. d, Spl janāḥ for 'nyataḥ. Sc hitaḥ paro 'pi avikṛya hayaḥ svo py
akṛtaḥ paṇaḥ. kritvānyato 'pi mūlyena mārjāraḥ poṣyate hitaḥ. akṛto hanyate
yatnād gṛhāḍto pi mūṣakaḥ. Sy Und die Mäuse, die doch im Hause auf-
gewachsen sind, tötet man wegen ihrer Schädlichkeit, während man die
Falken wegen ihrer Nützlichkeit auf der Jagd auf der Handfläche trägt.
Vs 46=T 47, Spl 96, Sy 33, Ar. In Pa between vs 43 and § 62 b, Spl
samāhṛtaḥ. d, Spl takṣivajñāḥ. Sy und wie, wenn man eine Mauer erbauen
soll, unter einer Menge von Bauarbeitern auch nicht das zu wählen im-
stande ist, was es zur Ausführung der Mauer braucht. Ar (for correct
text and position see DeSacy, quoted by Derambourg, JCap p. 46, n. 7).
Vs 46=T 43, SP 43, N 30, Hp 43, Hm 76, Spl 97, Pp 72. c, SP Pp tr
ān' bha', 2 mss. of SP with T, N, H, Spl text. N hi for ca. Spl viddhi for
rājan. d, H, Jn nāvajñānād tram arhasi. T SP api ca. Vs 50=T 49,
SP 49, N 31, Hp 69, Hm 77 a, SP, N, H avajñānād (SP = v l text). b, SP,
N vrajati for bha' SP samīpam (s text). c, T, SP odd. hi na, but v l in
both ca hi. d, SP, N, H vipannīyām oṣṭhā sakalam avasānī (SP = api tat)
aldati jagat. T ms. a avasānī, but ms. B avasānī (Lacuna here in Tc.)

(63) piṅgalaka āha: bhādra (damannaka), mda: vasi vocat. (cirantanas) tvam amākaṁ mantriputrāḥ (64) damannaka āha: deva, kiñcid vaktavyam asti. (65) so 'bravī: brūhi, yat (te) vivakṣitam damannako 'bravī (66) udakagrahaṇārtham pravṛttaḥ svāmi (tat) kim it (pāṇyam apītaḥ vasmīa iḥ 'ha nīrtya 'n)ethitāḥ. (67) piṅgalaka ātmavācchadanārtam āha: (dama-

(63) T A 26. 1 text (om dam*). SP 187 pi* (a adds āha) bha* dam* kim etat (a om bha*, ., etat), tvam amādiyaḥpradbbhūmātyaputrāḥ. Hp 60. 16, Hm 21 3 pi* 'bravī (Hm 'vadat) etc. as SP ed., adding tyantam (Hp iyat-, kīlād yāvat kuto 'pi bhālavacānām (Hm 'vākyān) nāgato 'ai. So cf. 45 c. under § 65. Spl 16. 4 pi* āha: bhavātv evam bhavā amamāritāḥ samartho vā oṁstataḥ ..*putraḥ tad vīrabdhāḥ brūhi yat kiñcid vaktumānāḥ (cf. § 65). Pp 12. 1 pi* āha mā mīvam ucyātm, etc... Sy cf. A 21? Ah! Duing diese Worte gesprochen, lebte ihn der Löwe noch mehr und ließ ihn Vertrauen fassen. Dann nahm ihn der Löwe, damit sein Gefolge erkenne, daß er ihm wohlgesinnt sei, in seine Nähe und lebte ihn und sprach zu ihm: (ym 33, 34, 35a, the first two being our vs 31, 32). Ar (64) T A 26. 1 text, ed. om āha, a. R text*. SP 187 dam* v l adds āha: deva, kiñcid ucyate. Hp 60. 17, Hm 21 4 dam* brūhi: deva pṛochāmi kiñcid ucyātm So 45 tad vīrabdhāḥ oad deva na kupyasi na nībhūḥ. pṛochāmi tad āham kiñcin na codvegāḥ karōci cat. Spl 16. 5 da* E* de* v j'āpyam hi* a* Pp 12. 1 text (mimāḥi {Sy A 23. 3 diff, Ar diff even from Sy, in Ar lion's retainers leave him and D. alone, cf. Spl in next). (65) T A 26. 2 piṅgalakāḥ (mas a, R so 'bravī: brūhi damannakāḥ (a. R add 'bravī) SP, perhaps cf. 185, see under § 49 Hp 60. 16, Hm 21. 4, before pṛoc. dāntā yathābhīmatāḥ brūhi. (Cf. Spl under § 65, end) So 45 evam damannakāḥkṛtāḥ nīlāḥ piṅgalako 'bravī, vīrabdhāḥ 'm bhaktō 'ai cf. § 65) tam nībhūkām ivayucyātm. Spl 16. 6 (cf. under § 65. end) piṅgalaka āha tam nīvedayābhīpretam (Dam gets Pl. to send his followers away, then) 18. 18 damannaka āha. Pp 12. 2 so 'bravī: bhādra, yat te hrdayastham, tad brūhi. so 'bravī. (66) T A 26. 2 udakagrahaṇābhīpravṛttimātib svāmi tat kiñchalmitam thēvaathitāḥ. SP 186 udakapūṣṭhām udyatāḥ (a udakāṛitā), svāmi kim itl vasmāyāḥ va tēḥṭati (a kiñ vasmāḥ lēvat tēḥṭe, v l om aya). Hp 60. 17, Hm 21. 5 udakāṛitā svāmi pān* ap* kim itl vi* iya tēḥṭat. So 47, 48ab itl piṅgalakanokṭe 'vocat (B. 'vadad, damannako 'ha aḥ, deva pāṇyapūṣṭhām tṛṣṭo gatavān aḥ, tad apīta, aḥ kiñ tvam āgato vimānāḥ iya. Spl 18. 16 udaka* pravṛttāya svāmināḥ kim ita n. vṛtyāvāsthānāḥ. Pp 12. 3 udakagrahaṇāya pravṛttāya etc. as Spl. Sy A 23. 3 Was bedeutet es, daß du, da du dich ein Löwe bist, schon eine ganze Zeit lang an einer Stelle verharrest und nicht sorglos im Lande umhergehst? Ar as Sy (67) T A 26. 3 text (ed. om āha, mas. a, R text). Spl 18. 16 p* āha savīlakapamitām: na kiñcid api 1'q 12. 3 pi* āhāṁ pṛchādavān āha dam* kiñcin na. Sy A 22. 5 Der Löwe hatte aber keine Lust, Duing merken zu lassen, daß dies wegen der Furcht war, die über ihn gekommen, und sagte zu ihm: Es ist

naka,) na kincit (kārayam asti). (68) so 'bravit. deva, yadi nā
'khyayam (nāma), tat tiṣṭhatu. (69) (atha) pingalakas tac chrutvā
cintayām āsa (†lakṣito smy amunā,†) yogyo 'yam (dṛṣyate);
tat (†kim bhaktasyā 'sya nigṛhyate,†) kathayāmy etasyā (gra) āt-
mano 'bhīprāyam. āha ca: (70) (bho damanaka, śrūyatām ayaṁ
mahāśabdō dūrāt. sa āha' so'āmin, vyaktam śrutāḥ śabdaḥ. tat kim,
pingalaka āha) (71) bhadrā, asmād vanād apakrāmitum icchāmi.
yaś kāraṇam idam apūrvam sattvam (kincit) iha pravṛṣṣam,
yasyā 'yam mahān (apūrvā)śabdaḥ śrūyate. śabdānurūpeṇa ca
sattvena bhavitavyam, antīvanurūpeṇa ca parākrameṇa. tat sur-

nolite Schlimmes. Ar (68) T A 20. 2 damanakaḥ (mas. s, R so 'bravit.
deva . nāma tad gacchāmi (mas. 'māh). Spl 18 17 so yady anākhayam,
tat it' Pa 12. 4 so... 'khyayam, tadā it'. Sy A 22. 8 Während dessen brülte
der Stier abnormale und der Löwe und Dmng hörten es Ar similarly] It
seems that something like this § must have been in the orig., to serve as
transition to the following Pa is clearly secondary), tho it is supported
only by T, Ju. (69) T A 20. 4 atha . āsa yogyo 'yam, khyayam
asmā. āha ca. SP 188 pl' (a adds āha): bhadrā kim ucyate (a bhadrā yuktam).
Hp 60. 12, Hm 31 6 pl 'vadat (Hp vadati); bhadrām uktam (Hm adds tvayā),
kim (Hm adds tv etad) rahasyam vaktum kṛd (Hp kṛcāḥ) vāśāśabdhim r
astī (Hm nāstī). āsya kathayāmi (Hm tatāpi nibhṛtaḥ kṛtvā kaib' āraṇ.,
So 48nd, 49ab etat tadvaṇam śrutvā sa mṛgendro vyacintayat, lakṣito
'smy amunā tat kim bhaktasyāya nigṛhyate. ity ālokyābravit taḥ ca. Spl
18. 22 'ac chrutvā pl' cini' āsa: yogyo...tat kathayāmy , bhīprāyam. (va.)
Pa 12. 10 evam ukte pl' mat' etc. as Spl (āstāyāsmān, om agre). Sy A 22. 9
Da dūkte es dem Löwen. Well nun Dmng diese Stimme gehört hat, will
ich ihm das Geheimnis offenbaren und ihn dabei auf seinen Verstand und
auf seine Freundschaft prüfen. Und er sprach zu Dmng. Ar.—The paren-
thetical clauses with So, which seems to be supported in general sense by
Pa. (70) T A 20. 5 dam' āra' ayaṁ śabdaḥ. ca . śabdaḥ pi' āha. Spl
18. 2 bho dam' āraṇi śabdaḥ dūrāt mahāntam. so 'bravit āvāmi āraṇi.
tat kim. pl' āha. Pa 12. 14 bho dam' āraṇi mahāśabdāḥ dūrāt. so etc. as
Spl. Nothing in the others, unless of SP, H in next, śrutam tvayāpi etc.,
originality not certain but probable. (71) T A 20. 6 bhadrā...sattvam
iha 'yam nigṛhaḥ āra' śabd' sattvena ca (R text) bha' . parākrameṇa. yaś
ca parasya bhayam prayukta, na eva bhayam na (so ed. by em., mas. om)
vati, tat sarvathā naka sthāitavyam SP 189 vanam āsmādiyam apūrvasattva-
dīgṣṭham āsmākaḥ tyājam. tatāḥ hi (a ca). śrutam tvayāpi (of prec.?)
mahān apūrvāśabdaḥ. śabdānurūpeḥ sattvo 'yam (a pi) balavīryaprañipavān
kṛd bhaviṣyati. Hp 60. 20, Hm 31. 8 (Hm samprati) vanam idam apū-
rvasattvādīgṣṭham. ato 'smākaḥ tyājam. (Hm adds anena hetonā viemito
'smi) tatāḥ ca śrutam tvayāpi (Hm mayāpi) apūrvāśabdō mahān (Hm tr ma'
ap'). śabdānurūpeḥāya (Hp 'ca ca tasya) prācizo balanāpi samahati (Hm

vutha na 'ha sñhātavyam. (72) damanaka āha: kiñ śabdamātrād
 oṇa bhāyam upagataḥ svāmī. (tad apy ayuktam, api ca')

ambhāṣā bhidyate setuḥ tathā mantrō py arakṣaḥ
 pāṭunyd bhidyate sneho vagbhīr b.l.dyeta katarah 51
 (73) tau na yuktam svāmīnaḥ śabdamātrād eva pūrvopāryitam

mahatā baena) bhavatyam. So 49d, 50-51 from gopyah na te 'sti ma,
 ślaprāvagulenāra (B ślapānagat) nādo 'pūrvah śruto mayā, ca śmad-
 adhikasyogro jāna sativasya kaayacit. bhāvyam śabdānūrūpeṇa prāyeṇa
 prāṇinā yataḥ, prajāpater vicitro hi prājyaargo 'dh kśdh.kah tana caha
 pravijāna na śariraḥ na me vanate, tasmād ito mayānyatra gantavyam
 kīnaṁ kvacit. Kp 374(19)ab ca v jñāya prabhoḥ oṣaḥ śabdāmātravastu-
 jān. Spī 15 4 bhadrāham na' va' gantum iocāmi damanaka āha haemā
 piṅgalaka āha yato 'dyasmadvane kinapy apur' nat' prav'. mahā-śabdah
 drayate. tasya ca śabdā' parākramoḥ bhav' iti. Pp 12. 15 bhadrā ap' va'
 gantum iocāmi, etc. na Spī. to yato 'smadvane 'pūrvah kinait pravīṣtam
 mahāś śabdah drū' tad aya śabdānūrūp' aat' bhāyam. satīkṇu' ca
 parākramoḥ. iti Sy A12 12 Dieses so schauſt ſie Stimme kann nur von
 einem Wesen herrühren, dessen Leib seiner Stimme und dessen Stimme
 seinem Leib entspricht. Wenn dem aber so ist, so habe ich an diesem (Orte)
 nichts mehr zu suchen. Ar closer to orig than Sy JCap 40. 15 Vox ista
 me prohibet exire de loco, nec scio quid fuit, estimo. inquam, quoniam
 persona mea magna est, sicut ipsa est, et quod magna sit eius potentia
 sicut persona, quod alio esset nullum ubique statim haberemus in hoc
 loco OSp similarly (72) T A26 3 text om tad apy ayuktam). 51' 101
 dam' (uadde āha) deva (e om na śabda' a trāś' na) bhavatyam. Hp 64. 1,
 Hm 26. ? śabda' eva na bhavatyam. (Followed in H by a diff story not
 found elsewhere.) So 53ab ti vāḍnam āha sma nāham damanaka 'ha tau
 (also cf. under § 73). Spī 12 ? dam' āha yat svāmī śabda' api bhāyam
 upagataḥ tad apy ayu' uktam ca. Pp 12 17 dam' eva svāmī bhāyam
 upāti, uktam ca. Sy p. 12, l. 2 Dmug sprach Hat meinem Herrn vielleicht
 noch etwas anderes—[lacuna continuing to § 100 in Schulthess supplied
 from Ar]—beunruhigt? Der Löwe sprach Außer dieser Stimme hat mich
 nichts beunruhigt. Dmug sprach Dann darf sich aber der König nicht von
 dieser Stimme dahin bringen lassen, daß er seinen Ort preisgibt, denn es
 heißt. Ar (see Sy, lion's speech not found in JCap or OSp. but is in KP).
 Vg B1=T 60, SP 44, N 31, Spī 102, Pp 76, So 64, Ar Schulthess 34b.
 d, Spī vāḍ. So jāna bhajyate setuḥ mahāḥ karga (B. karga-) jāna tu,
 arakṣaṇe mantrah ca śabdāmātrāḥ katarah. Ar Das Unglück für den
 schwachen Damm ist das Wasser, das Unglück für den Verstand ist Hoch-
 mut, das Unglück für die Tugendhaftigkeit ist die Verleumdung, das Unglück
 für das schwache Herz ist eine laute Stimme und verworrenes Lärm.

(73) T A27 1 text So 52 bd (before vs 51, cf § 72) śarāḥ sma iyaḥ
 deva kiñ vasaḥ tyaktam iocāmi Spī 12. 11 tau . . svā' pūrv' vasaḥ
 tyaktam Pp 12. 31 tau . . svā' pūrvapūrvopāryitāḥ kulakramāgataḥ vasaḥ

idam vanath (pari)tyaktum. (74) iha hi śabdā anekaprakaraḥ
śrūyante, te tu śabdā eva kevalāḥ, na tu bhāyākāraṇam, tad
yathā (meghastanīavivṛṇṇāpāṇavampṛdaṅgaśaṅkhaghaṇṇāśaka-
śakapāṇa) yantrādīnāṁ śabdāḥ śrūyante), na (ca) tebhyo bhe-
tavyam. uktam ca:

pūrvam eva mayā jñātāḥ pūrvam etad dhi modasā
 anāḥ pravṛtṣya vijñātāḥ yathā carma ca Jaru ca. 52.

(75) piṅgalaka śha: katham etat. damanaka śha:

KATHĀ 2 (STORY 2. JACKAL AND DRUM)

(76) asti, kaścid gomāyuh kṣutkāmakaṅṭha (itaś ca 'taś ca
 'āśrakṛtyārtham pari)uhrman ?vane) śālinyadvay(asy)ā 'yodha-
 nabhūmim apadyat. (77, tatra ca mahantaḥ śabdāḥ śrūyos.

ekapada eva pari' Ar nothing in this place, of § 78 (74) T A27 1
 iha hy anek' śabd' śrū' tatra ye śabdā eva kevalāḥ, na tebhyo bhāyāḥ
 vīdyate, tad yathā meghastanīavivṛṇṇāpāṇavampṛdaṅgaśaṅkhaghaṇṇā-
 śakapāṇasāradakāśādināḥ na tebhyāḥ śaṅkhītavayam. uktam ca. SP 194 tathā
 uktam. So 34 yantrādīśabdāḥ te te hi bhavānty eva bhāyāḥkaraḥ, par-
 mārtham avijñāya na bhētavyam etāḥ prabho. K₂ 274 (10) ed prāha prāya
 bhavānty eva bāḥśaśabdā (Ma. with v l. deva ś') ghaṇṇādīṇ. Sp 19. 11 yato
 bherīvṛṇṇāpāṇavampṛdaṅgaśaṅkhaghaṇṇādībhedena śabdā anekavidhā bha-
 vānti. itaś na kevalāḥ śabdāḥkaraḥ apl bhētavyam. (vas., 20. 4 tad evam
 jñātāḥ svāmīnāḥ dāśīryāvaśāmbhāḥ kṛyāḥ, na śabdāḥkaraḥ bhētavyam.
 uktam ca. P₂ 18. 34 (after inserted vs) anyae ca. iha śabdā anekā', te
 te śabdāḥkaraḥ eva na tu . . . (vas. and following 18. 3 as Sp 1)
 Vs 82—T 11, SP 48, N 23, Sp 108, P₂ 83, So cf. 82ab, K₂ 275 (10). Ar
 after vs 84b. a, T, Ja anu for anāḥ. d, T, Ja yevad, SP yadā (a text).
 T is dīru ca carma ca. So tathā na bherīgomāyukathēyāḥ śrūyātāḥ tvayā.
 K₂ mātāpūtrāṇi vīśāya bherīpradhānamasātharam, kṛtīśpadyat samutpāṣya
 purā kṛtāḥ ca carma ca. (Ma. for b' bhārīḥ pra' 'tharīm, partly with v l.)
 This is all that K₂ has for the entire story! Ar Und es gibt eine Ge-
 schichte, die beweist, daß nicht alle Stimmen zu fürchten sind. (76) T
 A28 pū' (śro 'bravīt) katham etat dam' (ś adda śha). SP 197 pī' (a adda
 śha); katham aśīat (a etat). dam' (a so 'bravīt). Sp 20. 8 text (so 'bravit
 for dam' śha). P₂ 18. 3 pī' 'bravīt. katham. . . Ar p. 12, l 17 (76) T 14. 20
 etat ka' go' śhīrāśīchedit kṛt' itat ośab (v l. adda ca) pari' ubhayaśālinya-
 vyāyodh' apa'. SP 198 etat ka' kṣutkāmā gom' ca ca. (a om ca ca, bhagna-
 śālinyathalam (a 'śālinyāḥ samaram, apa'. So 84ed, 87ab ko 'pi kvāpi
 vasodāśe gomāyā ubhavaḥ purā, na bhakṣyārthā bhraman vṛttayuddhāḥ
 prāpya bhuvāḥ. Sp 20. 12 kaścā ebhṛgīḥ kṛt' . . . itaś tathā pari' vane śālinya-
 dvayaśālinyabhrūmim apadyat. P₂ 18. 8 asti kasmāścīt pradāśe gomāyuh
 kṛt' kṛtā' pari' śālinyadāśāya nṛpavyāyodh' apa' Ar 12. 20 Man etāḥlti:
 Ein hungriger Fuchs kam zu einem Sampt (EF pool or fountain of water,
 JCap Sumen, OBp śhol). (77) T 14. 31 text SP 198 text (ed. mahā,

(84) acintayao (ca): (aho cirād) etan mahad bhojyam upasthitam mama. (tan nānāḥ prabhūtamāhsamedo'nygbhīḥ paripūritam bha viṣṣat) 'ti. (85) tato bheryā mukhaḥ vidāryā ('ntaḥ) pravṛṣṭaḥ (parupatvā ca carmapaḥ katham api na daṣṭrābhaṅgam avāp- tavān.) (86) tasmīn api na kiñcid āśadātau. (87) pratimartyā ('ntarīnam avahasyā) 'bravit pūrvam eva mayā jñātam iti

(End of Story 2)

(88) ato ('haḥ bravīmi.) na śabdamaṭrād eva bhetyam

svayam eva kṛu" atidāyat. Pp 13. 17 text (ca for eva; ubhaya-m"). (84) T 15. 5 acī" ca: ganyath cītat bhakeyath ca mama. (Of also under next) SP 201 acintayati mahad bhojyam upas" mamai (a me). So 61a syāt kiñcid bhakeyam atīdāt. Kp 275(20)a, see vs 63. Spl 20 22 bhūyā ca harṣād acin": aho nīrād etad amukam mahad bhojanam āpatitam tan bhaviṣyati Pp 13. 18 harṣād ity acin": aho cirād evamukam api bhojanam āpatitam tan aduṣam etan māhsamedobhīḥ pūritam bhav" iti Ar 12. 26 dasie er: Das trifft sich ja schon mit dem vielen Fett und Fleisch dieses Dinges da. (Ar various shorter, same sense. The parenthetical clause with Jn. seem- ingly supported by Ar. (85) T 15. 6 ity avadhāryāśadāṣṭrayā (§

"śikadalaḥ daṣṭrābhīḥ) kṣudhāṣṭaḥ pṛtītau, parupatvā. (a om na) *tau. [Then insertion: prabaddhāś ca punar apy ac nīyat nūnam ayaṁ antaḥ bhakeyath bhaviṣyati (cf. prec.) ity adhyavasya (a avyavasya) bheryā mukhaḥ vidāryāntaḥ pravṛṣṭaḥ. SP 201 tato bherimukhaḥ viṣṭryn pravṛṣṭya (a pravṛṣṭo). So 61b ity utpātya ca paṭkaram, pravṛṣṭya. Kp 275(20)d, see under vs 63. Spl 21 1 tataḥ parupacarmāvagoṣṭitam tat katham api vi- dhāryāśadāśaśidraḥ kṛvā samhr̥ṣṭamānā madhye prav". paraḥ carmapāśā- ratō daṣṭrābhāṅgaḥ samajant. Pp 13. 20 evam avadhārya ksmāśidatī pradāśa vidāryāntaḥ prav" tao ca parupacarmāvagoṣṭitam, tataḥ katham api na daṣṭrābhāṅgaḥ samjātā Ar 12 27 und er machte sich an ihr zu schmecken und riß sie auf. (86) T 15. 8 text. So, cf. next. Spl 21 3, Pp 13. 22 aha (Pp ato) nīrādībhūta. Ar 12. 28 Aa er dann sah, daß sie hohl war. (87) T 15. 9 pratimartyitum adakto 'ntarīrād bhaktyo (for all this § only pratimartyitāntarīnam) vihasyā (§ avahasyā) bravit SP 202 nīrāto (a nīrātyā) 'bravit. So 61d vīkṣato yēvat kevala dīrucarmāṣi Spl 21 3 tad dīrucarmāśavāṣam avalokya śokam anan apāḥat: pūrvam Pp 13. 22 tad dīrucarmāśavāṣam avalokya śokam apāḥat: (vs 32, variant of catch-vs). pratimartyitāntarīnam Ar 12. 29 agtie er: Es scheint fast, daß die- jenigen Dinge die feigsten sind, die den größten Leib und die weit- reichendste Stimme haben.

(88) T A29. 1 ato haḥ bra": dād" eva kṣobho na kīryaḥ. SP 203 ato na śab" (a tr ā" na) bhēt". So 62ab tad deva śabdamaṭraṇa kiñ bibhāti bhavāṅgāḥ. Spl 21 4 tato na (om eva). Pp 14. 5 text (kṣobhāḥ kīryaḥ for bhē"). Ar 12. 32 Diese Geschichte habe ich dir mitgeteilt, weil ich hoffe, daß wir diese Stimme, die uns erschreckt, aus der Nähe weniger gefährlich finden würden, als wir denken.

(89) (*kīh tu*) *yadī manyase tad yatrā 'yam śabdāś tatvā 'ham*
śtatavarāpam viśātum gacchāmi (ti). (90) *piṅgalako 'bravī:*
kīh bhavān tadantīkam utśahate gantum. †bādhām ity aśv
āha † piṅgalako āha (*bhadrū yady evaṁ tad*) *gaccha* (*śivāś*
te pāṅkānāḥ santu iti). (91) *damanako 'pi* (*taṁ pranamya*
śāntijīkaśānbhānushārī prataśṭha). (92) *atha damanake gate*
bhayavyākul(ī)umandāḥ piṅgalakāś cintayām āśa: aho na śo-
bhanam kṛtāṁ mayā, yai tasya viśvāśam gatvā 'tmābhīprāyo

(89) T A 29. 1 *kīh tu yadyāyāś śabdāś tatsamīpam † tatsakṣām*) *āham*
gacchāmi SP 208 *āham apī yatra (a om) yatrāyāś śabdāś tatvā (a om)*
tatra gacchāmi (a om li). So 83d *manyase yadī tat tatra tad viśātum*
vrajāmy āham. Spl 21 5 insertion, with vs 110=our vs 44, 21. 11 *āham*
śtatavāpavarāpam yāśivāgacchāmi *tatāḥ pāśād yathontāḥ kāryam iti*.
 Pp (14. 5 insertion as Spl., with vs=our vs 44) 14. 10 *āham śtatavarāpam*
viśātūgacchāmi. *tatad ca yathontāḥ kariavyam*. iti. Ar 12. 34 Der König
 geruhs pun, mich nach dieser Stimme anzusehen und selbst an seinem
 Orte zu verweilen, bis ich ihn klare Kunde über dieselbe zurückbringe.
 (90) T A 29. 2 *piṅgalako 'bravīti*, asXv lhn. 21' 208 ed. nothing, but one
 ms. inserts *bhadrū sukṣeṇ gaccha* So 63 abo *ity āśvān damanako gaccha*
śanto 'ai (B. śakṣat) *ead iti*, *gaditā tena śāhena* Spl 21 13 *piṅgalako*
kīh tatra bhavān gantum utas' as lhn: *kīh svāmyāśānti śadbhīryaya kṛtyā-*
kṛyam aśi (vs.) *piṅgalako* Pp 14. 11 *piṅgalako* *kīh tatra gantum utas'*
bhavān damanako āha *śaśa* as Spl (su-bhī?; after *aśi* add *kīhant*, *tr* to
santu pāṅkānāḥ, om iti). Ar 13. 1 Der König war mit seiner Rede ein-
 verstanden, und beurlaubte ihn. ~ For the clause between daggers it is pos-
 sible that Jn's version should rather be read, but the lack of correspon-
 dents outside of T, Jn perhaps points to the briefer orig, like T. That
 something of the sort was probably in the orig seems indicated by So
śakto 'ai ead, which rather requires an answer and which reflects the
 first sentence of T, Jn. (91) T nothing, SP 203 only (H) *gatvā* *a*
gatvā ca, om iti), which perhaps rather represents *gate* in the next, § 92.
 So 65 d, 64 ab as *yayā yamunājam*. *tatra śabdāśāntāreṇa yāvat svāśam* as
gacchāt. Kp 176 21) ab *ity ukivā svāśmānāḥ dhīmān yayāś śabdāśāntāḥ*
śāntāḥ. Spl 21 21, Pp 14. 12 text. Ar 13. 2 Da begab sich Dmng nach dem
 Standort des Stiers (so also JCap, but Kp towards the locality from which
 the sound had proceeded, Oś; omits the phrase). (92) T A 29. 1 *gate*
tasmīn piṅgalakoś cintayām āśa: na śobhanam kṛtām. Spl 21 21, Pp 14. 13
 text (Spl **vyākulamanāḥ*, Pp **kulitahdayāḥ*). Ar 13. 4 Als sich aber Dmng
 vom Löwen getrennt hatte, dachte dieser über die Sache nach, und da
 merkte er, Dmng hingesehnt zu haben, und sprach zu sich Ich habe nicht
 das Richtige getroffen, daß ich Dmng diesen Auftrag gab. [Kp adds and (in)
 relying on his faith, tho I have never tried him, and on the sincerity
 of his religion, tho I have never tested it. JCap; confused, seems to reflect

niveditaḥ. (93) (kadācid damanako 'yam ubhayaśvetano bhūto
 mano 'pari duṣṭabuddhiḥ syāt.) (94) uktam ca: saṃmānitavi-
 mānitaḥ, pratyakhyātaḥ, kruddhaḥ, lubdhāḥ, parikṣiṇaḥ, svayam
 upagatā, cāmadmaṇḍ pravārayitum śakyāḥ). atyantāśvakāra-
 bhinyastaḥ, samāhūya parāṇāḥ, tulyakārīṇaḥ śilopakāre vima-
 nitaḥ, pravāsoṣatāptāḥ, tulyāir antarhitāḥ, pratyākṣṛtamānāḥ,
 tathā 'tūḍhātavyavahārāḥ, tatkuḷuḍāśasheṣaṇaḥ sumavāḍya ca sva-
 dharmān na calanti, samantāc co 'padhākṛtyās ta iti so 'yaṁ
 pratyākṣṛtamāno haṁ iti matvā mamā 'vo 'pari kadācid vikāraḥ

the last also. OSp and Wolf seem to have no trace of it] (93)
 T A 80.1 kadācid ayam ubhayaśbhadaḥ (β ubhayaś bha*) syāt. Spl 21 22,
 Pg 14, 20 text (Pg 'vataśvetano mamopari duṣṭaḥ syāt). Ar nothing unless
 possibly reflected in Kf as quoted under prec. (94) T A 80.2 text
 (β svayam upagatā, α atyantāśvakārīṇi*, ad with β 'avākārīṇi' [per-
 haps "hark" would be better, since kāra, 'tax', is quoted in pet. lex as
 lexical only; but Kāṣṭhīya reads kāraḥbhinyastaḥ, Hertel misunderstands the
 word] ad em. pratyapabrtamānāḥ, msa. pratyāpāḥ* except p text, v l. (p, p)
 tatāḥ ayākṣṛavya", msa. tatkuḷuḍāḥ, em. llartal, ad em. pratyapabrtamāno,
 msa. as before pratyāpāḥ* or text). This is a very confused reflex of a
 Kāṣṭhīya passage, Shama Sastrī p 24 f. Ar in the main goes quite closely
 with T; the other Śkl. versions have almost nothing. The phrases in parens.
 have no support either in any Pañc. version or in Kāṣṭhīya. Spl 22 1,
 Pg 14 21 bhavānti mahipasya saṃmānitavimānitaḥ. yantaḥ (Pg bhavanti) tasya śākyā
 kulān (Pg kulothā) apī sarvāḥ. [Here first part of § 95 inserted] Spl
 22. 6, Pg 14. 34 kadācid damanako (Pg 'ko'pl) tam śākyā meḥ vyākṣṛitum
 lochati (Pg Egochoti: (va.) Ar 18.7 Denn der Mann, der an der l'forte des
 Herrschers weit, begeht, wenn er lange Zeit ohne eigene Schuld grob
 behandelt worden ist, eine Missetat, oder er sucht ihn zu Falle zu bringen,
 oder er ist durch Gier und Habsucht bekannt, oder er ist in böse Lage
 geraten, aus der er sich nicht emporreissen konnte, oder es ist mit ihm und
 der Macht und dem Geld, die ihm anvertraut waren, eine Veränderung ein-
 getreten, oder er hatte ein Amt erlangt und ist daraus wieder entfernt und
 abgeworfen worden und hat daher mit einem anderen gemeinsame Sache ge-
 macht, oder er hat eine Missetat begangen, deren Strafe er nun fürchtet,
 oder er war ein schlechter Mensch, der das Gute nicht liebte, oder er ist
 in Schande gefallen, oder er hatte eine Missetat gegen seine Kollegen be-
 gangen, oder er hatte samt seinen Kollegen einen guten Erfolg erzielt und
 haben ihm dann jene den Lohn vorweggenommen, oder er hatte einen
 haßerfüllten Feind, der ihm in Rang und Würde den Rang abließ, oder er
 galt in Religion und Moral als unsicher, oder er hoffte in einer Sache,
 die ihm nützte, Schaden [für den Herrscher] oder den erwünschten Erfolg
 für den Feind des Herrschers. Allen solchen Leuten aber darf sich der
 Herrscher nicht vornehmlich attachieren und ihnen trauen und sich auf sie

bhājeta, athavā 'adamarthyād balaṭatā pratyānubaddho mamāi
'va madhyenā 'gacchet. (tathā 'py akāśa vinasā eva.) (95) tat
(sarvathā 'smāi sthānād) anyat sthānam ātrayāmi, yāvad aśya
mayā vyñātā cikiripitoni ity avadhārya sthānantaram gatvā
(damanaka)mārgam avalokayann (ekāky evā) 'vataste. (96) da-
manako 'pi samjivakasaśāsam gatvā tṛṣṇabho 'yam uti pari-
jñāyat (hṛtamanā) piṅgalakābhimukhaḥ prastāste. (97) piṅga-
lako 'pi pūrvasthānam ātritaḥ akāraprachādanārtham, anyathā
'yathā damanako mahāyate, bhīruś cā 'yam bhīruparivṛdāś ce 'ti.
(98) damanako 'pi piṅgaśakasaśāsam āgatya prapamyo 'paviṣṭab.

verlassen, Dmug, listig und schlau wie er ist, hat an meiner Pforte Zurück-
setzung erfahren, da ist vielleicht Groll in ihm aufgeworfen, der ihn dann
antreibt, mir Leid und Schwere zuzufügen Und wenn er nun findet, daß
der Besitzer jener Stämme stärker und mächtiger ist als ich, fühlt er sich
vielleicht zu seinem Wesen hingezogen und konspiriert mit ihm gegen
mich und macht ihn auf meine schwache Seite aufmerksam — The Ar ver-
sions have the list of characteristics largely in diff order, but in general
are in substantial agreement with the pres. (95) T A 50. 7 text thru

titl, on the rest. Spl 22. 5, Pq 14 34 (in pres.) tat tīvad (Pq yāvad)
anya sikh' vetium anyat Pq om sthānantarāḥ gatvā pratipālāzari. (After
§ 94) Spl 22. 12, Pq 14 26 ity avadhārya (Spl evam sah) rādhyā: sthān'
ga' damanakaḥ (1/2 'ka-mārgam) eva' ekāky evāva' Spl sikh' tathāśu,
Ar 15. 37 Nachdem der Löwe unblätzig hierüber nachgedacht, duldete er
ihn nicht mehr länger an seinem Platze und er machte sich auf den Weg
Und ab und zu setzte er sich nieder und schaute den Weg entlang. (96) T

A 31 1 dam' 'pi sah, irakasa sahupacāraparicanyād itaś cetaś cāntāsam pra-
dārya piṅgaśakāntikam prāyāt SP 204 (a damanakaḥ sahujirakasa (a adda
saha) sakhyaś kṛtvā (a adda abhayaśāśakāś dattvā) panna lgaish (a om
pa' āg'). H diff So 64cd, 65abc tīvat tṛṣṇā khāntāś vṛbbhaś tam
dadāda mah, upāya cāntāś tamā kṛtvā tana ca sahavidam B. sahastavam),
gatvā tamāś ca sthārya. Kq 276(d) e vilokya vṛbbhaś tatra. Spl 22. 13,
Pq 14 33 text thru hṛtamanā, then insertion, after which Spl 22 22,
Pq 14. 6 evam vicintayan (Pq om vi, piṅg' prā' Ar 14. 1 und da sah er
Dmug daherkommen. The Ja version of the orig. seems more closely sup-
ported by Kq and So than that of T, SP's sakhyaś kṛtvā, tho seemingly
supported by So kṛtvā sahavidam, is hardly reconcilable with the sequel,
in which D. returns to the bull and reviles him in a way which suggests
that he had not spoken to him before. (97) T A 31 2 text (3 pūrvāś
sthā''). Spl 22 22, Pq 14 5 pi' pi tam hṛtāntam utpṛekya svākrāś gū-
hamāno (Pq avalokyākṛāśāśvarāśkrāśam) yathāpūrvam avasthāś (Pq
avasthāś). Ar 14. 2 Als er ihn ohne Begleiter daherkommen sah, berührte
sich seine Seele und er kehrte an seinen Platz zurück, damit Dmug nicht
irgwasahne, daß ihn eine gewisse Ursache von seinem Platze vertrieben habe.

(98) T nothing. Spl' 204 cd. āgatya piṅgalakāś prapamyopaviṣṭab, a piṅ-

(99) *piṅgalakāḥ prāha* kiṁ dr̥ṣṭāṁ bhavati tat sattvam da-
 manaka aha dr̥ṣṭāṁ (svāmiprasadāt) (100) †*piṅgalaka aha*
yathāvad dr̥ṣṭam. damanaka aha yathāvad iti † (101) so 'bra-
 vii na yathāvad dr̥ṣṭam, yat karanam, bhavān apradhānah,
 śakti, hinato'c ca tava 'pari na kaśca tasya pratibandhaḥ. yasmāt
 tr̥ṣṇāni no 'nmūlayati prabhāñjano
 mrdūni nīcāḥ prapātāni sarvaśaḥ
 samucchritān eva tarūn prabādhate
 mahān mahāsev eva karoti vikramam 53. (api ca)
 (gaṇḍasthale madakalo madavāriśubdha-
 mattabhrāmādbhramarapādātāśhato 'pi
 kopānī na gacchati nīlāntabalo 'pi dāgas
 tulyaḥ balena balinaḥ prati kopayanti. 54)

galakasmipam igitavān. H diff. cf Hp 68. 20, Hm 56. 4 prāṇamyopaviṣṭān
 [subjects K, and D]]. So cf. 66c, under § 98. Spl 23. 33, Pp 16. 6 text, Spl
 gatvā for igitvā. Ar 14. 6 Aha Dmug vor den Löwen trat. (99) T A 31 3 aha
 damanako 'bravīti dr̥ṣṭam tan mayā svāmīn. SP 204 tenoktāḥ: dr̥ṣṭam kiṁ
 trayā damanakaḥ: dr̥ṣṭam uctam eva deva (a om all but deva, Hp 68. 20,
 Hm 28. 4 rājāha: trayā sa dr̥ṣṭāḥ (Hp om tv', and tr dr' sah). damanako
 brūte deva, dr̥ṣṭāḥ. So 65d yathābhavāu śāśanaḥ tat. Spl 28. 1, Pp 15. 7 pi'
 kha (Pp prāha, bhādra) kiṁ. Ar 14. 6 fragte er ihn: Was hast du an-
 gerichtet? Er antwortete Ich habe einen Stier gesehen, eben den, welchem
 die Stimme gehört, die du vernommen hattest. (100) T A 31 3 piṅgalakāḥ
 (β so 'bravīti) ya' dr' dam' (β adds kha) ya' it. Spl 23. 3 pi' py kha:
 satyāḥ dr' bhaviṣyati. dam' kha: kiṁ svāmipādānām āgā 'satyāḥ vijāpyate.
 Pp 16. 6 pi' kha: api satyāḥ. dam' kha: kiṁ svāmipādānām anyathā vijā-
 pyate. Ar diff., but probably indicates that something of the sort was here.
 14. 6 Der Löwe sprach: Wie steht es mit seiner Kraft? Er sagte Von ihm
 ist nichts zu fürchten. Ich bin nahe zu ihm herorgetreten, habe ihn an-
 geredet und mich wie selbsteigleichen mit ihm unterbalten, und er [here
 lacuna in Sy ends, and Sy resumes as follows verweichte mir kein Leid
 verursagen. (101) T A 31 4 piṅgalakāḥ (β so 'bravīti) na. Spl 23. 12,
 Pp 15. 16 pi' kha: (Pp adds aibavā) satyāḥ dr̥ṣṭam bhaviṣyati bhavati, na
 dinopari mahāntāḥ prakopayanti (Spl kopyantīti na tvaḥ tena nipātitaḥ).
 akraḥ ca (Spl yataḥ). Sy 14. 14 Der Löwe sprach: Darum, daß er dir
 nichts zu Leide getan hat, darfst du nicht unversichtlich sein, dann. Ar.
 Vs 69—T 53, SP 45, Hp 78, Hm 88, Spl 122, Pp 94, Sy 27, Ar In H
 before § 98. k, H, Ju sarvataḥ c, SP samutthistān (a text). Pp vibādhate.
 Spl evabhāva evonnakāśāstam ayam d, SP, H mahaty (SPa text). T vikri-
 yam. Sy Der Wind kämpft nicht mit den Ormbäumen, sondern er schält
 und verbricht den großen Baum. Der Große bekriegt den Großen und nicht
 den Kleinen. T, Spl add api ca. Vs 54—T 63, Sp. 128. a, T v.
 l. madhukalo. Spl galasthaleṣu madavāriṣa bādharāga— d, Spl tulya bale

(102) *dumanaka dha*: (mayā tāvat pūrcam eva 'bhijñātam, yathā 'vam sodmi vakyati) tat kim bhūnd, tam eva ('ha) tava pādānā u sakālam anayami. (103) (tac ca brūtvā) piṅga laka dha saharṣam: sahasā 'nuṣṭhīyatām (104) damanako ('pi) punar gatvā samjivakam śakṣepam dha: (105) ehy ahi duṣṭa (vṛṣabha), svami piṅgalakas tvam vyāharat: kim nirbhīr bhīṣṭa muhur-muhur vyartam nadeat u (106 (tac chrūtvā) samjivako

tu balavān parikopam eti. (102) T A 33 1 dam* β adds dha mayā vakyati. evāmin, na te viditam alivā aśv itl tat (om tava). SP 208 tat sarvathā bhavatah (u tava) pād* samipam tam evānanyayāmi kṛtāhjalāh sthitarā (u only *mipam neqām u. H diff. So of. next (speech of lion). Spl 23 23 dam* dha aśv eva mahātmā u vayan kṛpāṣṭ, tatāpi evāmi yadī kathayati tato bhṛtyatva nityajayāmi Pg 16. 30 dam* dha: mayā pūrcam evānta vijñātam tam evāha deṇapādānā. Sy A 33. 1 Omag aprah: Wenn es dem Herrn gut scheint, so möge er sich vor ihm nicht fürchten, sondern wenn es für ihn eine Verwendung gibt, so bringe ich ihn her zu deinem Dienste. Ar (103) T A 32 2 tac ca (β om) brūtvā pin* prītibhāṣa-vikāntam anavadanakamalah parāh tasmā upagatah. SP 208 piṅga* (tāt a, ad om dha, turcam for aśh*). This version of orig. seems better supported by So and Pa than that of T, Pg So 46, 67 mahokāh sa trāṣa dṛṣṭah anhalavā ad kṛta yad, tad ihānya tath yuktā lāvat (B. jātāt) pādā u kīdrāh tv uktā u prahīta tadī alāh piṅgalakas tāh, vṛṣā prāhīnā taya pūrcam damanakaḥ punar. Spl 24 1 pi* dha ecchvāsam (then inser. Hou, 24 6 yadī evāh tavy amātyapada āropitas tvam. adyaprabhṛti prāśān grahīdkaḥ tvayāiva kṛyam u nityay. Pg 15. 2. tva 'lako bhṛtavadanakamalah parāh munān tasmā upagatah. Sy A 33. 6 Da freute sich der Löwe und entsandte ihn abermals, damit er den Stabgg herbringe. Ar (JCep 61 21 Et audiens hoc leo gavisus est et dixit ei: Vade. So OSp, and K' 16 25, which adds: and delay not, and make haste and tarry not, (104) T A 32 3 text (śādhikṣepam). SP 209 damanakaḥ punar gatvā. So 684 it gatvā damanakenoktah. Ks 376(21) d śakṣepam .dam abravat. Spl 24. 7 aha dam* satvaram gatvā nika* tam idam dha. Pg 16. 23 text (śhulavān for dha). Sy A 33 6 and he ging hin zu ihm: und sprach. Ar (JCep 51 23 Et exurgens Dimas ivit ad Senesbam et ait ei vultu favorabili et abaque timore OSp p. 59, bottom, atrev damenta o sin mēdo, K' 16. 27 without being afraid or terrified. (105) T A 32 4 ehy ahi du* eva* pi* te vṛ* kim nir* bhū* punar punar vya* nadeat So 684b ehy bhavayati taptas (so both edd., does this go back to a mistaken substitute for duṣṭa, based on a phonetic corruption?) tvām samatvāmi mṛgādhyāt Spl 24 8 ehy tvām bhārayati. kich nīhāko bhū* mu*ma* nad* vṛthet Pg 16. 23 text (nirbhīko). Sy A 33 7 Der Löwe wünscht dich. Mach dich ohne Verzug zu ihm auf, denn er hat gesagt. Wenn er freiwillig kommt, so will ich ihn nicht tödeln, daß er nicht schon längst gekommen ist kommt er aber nicht, so komm schnell und zeige es mir an. Ar (106) T A 32. 4 tac ca (β om) dhu*. Spl 24. 10 tac u. ho 'yadī piṅga* Pg 16. 25 tac nēma. Sy A 33.

'bravit: bhadra, ka eṣa piṅgalako nāma (yo mām vyāharatī). (107) (tataḥ sarvaṁmayā vihasya) dāmanakas (tam) āha' (108) katham evāsmiṇaḥ piṅgalakam api na jñāsi: (phalena jñāsyasi 'ty abravīt āmarṣam.) nānu ayam mrgarāt sarvaṁyagaparivṛto (maṇḍalavaśābhyāse mānannatacittat) evāmi piṅgalako (mahā-siṅhas) tiṣṭhati (109) tva chruvā sahjivako gatāsum ivā 'tmānaḥ manyamānaḥ param viśādam agamad āha ca' (110) yadi mayā 'vadyam evā 'gantavyam, tad abhayaḥpruḍānena me prastādh kriyātām it. (111) dāmanakas (tathā nāme 'ta pratipadya) siṅhasakāśam gatvā mṛedyā tam urthanā lubdhānujño (yatha

12 Śinsbq sprach: Wer ist der Löwe und wo wohnt er? Ar: JCap 62 6 Qois est iste qui meut te ad me (supporting last phrase of text, Deranbourg's note indicates that this is also in DeSacy and S. Seth). (107) T A 32. 5 text. Spl 24. 11 dam' āha. Pp 15. 25 tva chruvā sarv' dam' 'bravit. Sy A 28. 15 Dmgg antwortete. Ar as Sy (108) T A 32. 8 text (om mahāsiṅhas). So of. 68b, under § 108. Kp 277(22) aho mūḍha na jñāsi svāsmiṇaḥ piṅgalakam karim. tatpādaśvābhyāsa kṛtā nu rakṣā vane tava. Spl 24. 11 kṛtā svā' . jñāsi. tat kṛpāḥ pratipādyā, phalena jñāsyasi nānu ayam sarv' vaśatāse svā' piṅgalakenāmā siṅhas tiṣṭhati. Pp 15. 26 katham . jñāsi, pūrṣa ca āmarṣam uktvāna phalena jñāsyati bhavān. nānu ayam sarv', 'utitāḥ sativādhanaśvāmī piṅgalakābhidhāno mahā' it' Sy A 28. 12 Er ist der König der Tiere und wohnt und residiert mit vielen Tieren an dem und dem Ort. Ar. (109) T A 32. 8 text So 68d na vṛṣabho bhayāt Kp 278(23)ab tva chruvā kampīmanāḥ tataḥ sahjivako bhavat. Spl 24. 18, Pp 15. 22 tva ohr' gat' (Pp 24d iva) kṛt' many' sahj' param Sy A 28. 15 Als Sinsbq hörte, daß er der König der Tiere sei, wurde er unschlüssig, ob er gehen sollte, und er sprach zu Dmgg Ar. (110) T A 32. 8 text SP of next. So 69a yadi na pratipadya tat (of also next). Kp of next. Spl 24. 14, Pp 15. 29 bhadra, bhavān ādhanasakāśo vacanapātā ca dṛṣyate. tad yadi mām avadyam tatra nayasi, tad abhayaḥpruḍānīyavāsmīnakṛtā prastādh kriyātavyāḥ (Pp 24yā, tato 'bhayaḥprastādh svāsmiṇaḥ sakāśā dṛṣyātavyāḥ) Sy A 28. 17 Wenn du mir garantierst, daß er mich nicht tötet, so komme ich. Ar. (111) T A 32. 10 dam'...(mā. pratipādyā, am. Hanta, a dātīnujñāḥ or dātīnu', β "paṇnam) tam (β om) upan' siṅhasakāśam sahjivakam. SP 209 sahjivakena sakhyāḥ kṛtvābhayaḥcam api (a only sahjivakam abhayaḥcakāśam) dātīvā pin' Kṛtāna. Hp 66. 3, Hm 37. 12 tataḥ sahjivaka Kṛtā dādanam kṛitāḥ. So 69bod, 70 tadā gatvā pūnar vanam, tam nijaśvāsmiṇaḥ siṅhas tasyābhayam adāpayat. atyābhayena oḥāśvāya tataḥ sahjivakam sa tam, vṛṣabhaḥ tam dāmanako nṛpāt keśariṇo (B. keś') nṛkam. Kp 278(23)od dātīnujñāyo 'tha tenūva nītaḥ piṅgalakakṛtākam Spl 24. 17, Pp 15. 31 long aspannon, then Spl 31. 7, Pp 31. 13 dāmanakas tam samā-dāya (Spl 24yā) piṅgalakasakāśam Kṛacchat (Spl agamat). Sy A 28. 18 und da gab er ihm die Garantie Der Löwe tötet dich nicht. So brachte er ihn

pradipannas) tath (samjivakath) pingalalakusamipam upaniltavan.
(112) (samjivako 'pi tam sadharash prapamya 'gratuh savinayath
sthitah.) (113) sa ca tasya (pinavritayatum nakhakuladadhara-
yalimkrtam) dakṣiṇam paṇim upari dattva manapurasharam
abravit, (114) (api bhavatah evam) kutas tvam amin vyane
vane (samdyata) iti. (115) (evam prajab) samjivako yathāpūr-
vavritāntam (atmanah sārthavādhavardhamānakād viyogam)
akhyātavan. (116) (etac ca) śrutva pingalakend 'bhūhitah:
vayasya, na bhavitvayam, madbhujaparivarakṣite 'min vane yathe-
psitam upyatam (api ca, bhavata matsamipavahrtiṇa jarath
bhavitvayam yuḥ karṇam, bhavapāyam idam vnnam anakarāu-
drasattvasanikafatuvād it. samjivakend 'bhūhitam yathā deva
ājñāpayati.) (117) (evam uktva pingalakah sarvamjapariverto

vor den Löwen. Ar. (112) Spl 31 9, Pp 31 14 text So 71a sa oṅgatah
tath prapatah Kp 379 (24) sa prapamya. Originality uncertain, yet it seems
to support Jn. (113) T A 33. 1 text (Bavādit for abravīt. So 71b drāvīk
elāhah kṛtadarah, vñāa Kp 379 24 nḥ prakāśādradrāśā tenāvaloktah. Spl 31
9 piṅgalako 'pi tasya pīṇyatakakudmato nakhakulādhakṛtam dakṣapā-
ṇim. "saram vñāa. Pp 31 16 piṅgalako 'pi tasya pīṇa" nakhakulādhakṣ-
dakṣapāṇim. samānāpur" abr" Sy A 23 30 Und der Löwe sagte ihm
Sicherheit und Vertrauen an und fragte ihn. Ar. (114) T A 32. 12 text,
om samā" Spl 31 11 api amin vane vyane samā" al. Pp 31 16 api .
vane nirvaat. iti. Sy A 23 31 Was und in welchem Geschäft bist du
hiergekommen? Ar. JCap 51. 12 Quomodo venisti ad illum locum? vel
quid fuit illud quod ad hoc desertum te adduxit? ["Desertum" seems not to
be found in OSp, KF, Wolff] (115) T A 32. 12 text (om samjivako,
Spl 31 13 tenāpy atnavritāntah kalbitah, yathā vardhamānena eva viyogah
samjītas tathā sarvam niveditam Pp 31 17 evam prāte sam" yathāvritam
evātmanah ar"mānādiviyogam samākhy" Sy A 23. 30 Da erzählte ihm
Schnabg die ganze Geschichte, wie sie sichgetragen hatte. Ar
(116) T A 32 13 tva ca . iti (om rñdra). So 71c. 72a (.,hāva (B. iv,
[a]veha) tipha tvah matpāreva nrbhayo dbunā tatheti. (With last of Pp
and Pa, end. Does matpāreva point to matsamipa of text?) Kp 379 (24) cā
kṛtakṣyam vñānānāh mone vigatasambhramah. Spl 31 13 etac śrutvā
piṅgalakah śādarataram tam vñāa vayasya madbhujaparivarakṣitena
yathochocham tvayādbunā vartitavyam, anyac ca nityam matsamipavarhoḥ
bhūvyam yathā kṛānād bahvapāyam rñdrasattvanipavitah vanah gartṣam
api ativñānānān anyam kutah śāpabhojnam. Pp 31 16 etac upyatam. anyac
ca . "atitvaasankuatiāt, iti . Sy A 23 34 Darauf sprach der Löwe zu
Schnabg Sei du hier bei mir denn in dieser Ebene ist ein Wald und unter
meinem Schutze kannst du sehr bequem leben. A 24. 1 Schnabg dankte ihm.
Ar, like Sy The speech of Samjivaka at the end seems probably reflected
in So and Pa, besides Pa. (117) T A 33 text (om pāṇ", was prakāśam for

yamunakaccham vuttisya prakāman udakipānam kṛtvā saṁ-
vrapradānam punas tasmān eva vana śivaram anupraviṣṭaḥ
(118 *śiva* (sayoh) pinga.aka.ka.ṣi.j.vakay.ḥ pratidivam) puna-
paraprit.ūrvakaḥ kālō tīrartate. (119) 'anekasāstrārthapraṇa-
hītibuddhitvāc ca saṁjyāvakena 'nubhīṣṇo 'pi vanyatitvā pingalaku
(*lpaṇā* 'va kālana) dhīman kṛtaḥ (120) *kāḥ bahund, praty-*
kaḥ) pingalakasaṁjyāvakāu eva rāhasyaṁ mantrayeta, śaṣaḥ sarvo
'pi mṛgayano deribhūtas tīrṣṭaḥ (121) (*sūhaparākramavya-*

*mam, em. Hertel, § adds ca after punas) Sp1 31 17 evam utivā sakalamrga-
yam' avatiryodakagrahasaḥ kṛtvā evacchayaḥ tad eva vanaḥ praviṣṭaḥ.
Pq 31 23 evam utivā sa mṛgādhipo yama' "pāṇevagbhanas kṛtvā avāi-
yauṣṭ vanaḥ praviṣṭaḥ. (118) T A31. 1 avah sayoh pi' prati' pritiṣṭavakāḥ
paraparaḥ kālō 'tīrartata (em., mm. 'bhīrartata or 'bhyā'). Sp1 311 tadā-
prabhṛti pi' anyonya (a "yam pritiṣṭavakāḥ (aija. etc., see § 120) mahatā
anahera kālō 'i." Hp 65 3, Hm 27 13 paśokī tatā va paramapṛitvā (Hp
tatāśīlāyāśīrtaśālmānyena śīrtaḥ) alvaṁśī Here insertion, then Hp 67 bottom,
Hm 33. 3 tatāḥ (Hm tadārabhya) pi' sarvabandhu. etc., see § 120) mahatā
etc. as Sp Hp mahā. etc.). So Tāb b tona tatrasthenaśīrtaḥ sa tatāḥ hrāmēt,
ukyaḥ. Ks 100 (16) ab (for ed, see under var va 30) ca kīlāśāstrārtho 'bha-
mṛgayānyo sarakḥ. Sp1 31. 19 tadā ca kṛpākāḍmanakānikṛpān' (iya-
bhīrāḥ saṁjyāvakasā mha subhīṣṭagocchīm anubhavana śīrta. Pq 31 24 avah
sayoh prati' paraparaṁpritiṣṭavakāḥ kālō 'u' By A 24. 1 and so vahn, in der
Lewe in seine Umgebung an. Ar (118) T A 31. 1 text. So Tāb see
under § 122. Sp1 31 23 saṁjyāvakasāny anukāśāstrārthagbhaṇāśīrtaḥ upanahatā
dhiprāgalbhyaḥ evaśīr avāśobhīr mūḍhamatīḥ pi' dhīmāś tatāḥ kṛta
yathāśayādharmaśīr viyojya grāmyadharmeniyojitaḥ Pq 31 24 saṁjyāvakasāny
anukāśāstrārthagbhaṇāśīrprāgalbhyaḥ etokāśīr avāśobhīr mūḍhamatīr api
pi' dhīmāś kṛtaḥ arāya. etc. as Sp1 ('dharmaḥ) By A 24 3 Und Sotsdyg
war seine und gewandt und der Lewe erwacht durch Sotsdyg Keden Weisheit
und Erlehrung Ar (120) T (after uśōrig. insert on, A 24 3 see Introduction,
p. 179) A 24. 4 pīḍgalaka' śeṣo mrga' sarva avāśhamasāśīrtaḥ (3 om sarva
eva, em. a kṛtaśīrtaḥ with glom maṣḍa above line, wa. a kṛtaśīrta-
maṣḍaḥ, R kṛtakamaṣḍa.!). Sp1 211 in § 118' nījaprahīrtaḥ sarvabandhu-
paritīygeṇa (a om aija., em. ma (B) insert after § 13 anyonyapṛitvā pīḍ-
galakāḥ karakāḍmanakāśālmānyāśīr māsīrpiḍrāśa sa gūṣṭarKa. Cf. also
text. Hp 67 bottom, Hm 33. 4 (in § 118 sarvabandhubhīrtyaparitīygeṇa
(Hm om bhīrtya). Cf. also text. So Tāb yathāśayaśīr mukhaś tadvaśo bhūt ca
komaś B. koś'). Ks cf. 101 (16 b bhīyātīd in next., cf. also under § 118.
Sp1 31. 2 śaṣaḥ, Pq 31 24 kṛa ba' praty' saṁjyāvakapīḍgaś kīlāśa
rāhasyaḥ in the next' śaṣaḥ mṛgayanyo By A 24. 2, before proc.:
und mochte ihn so seinem Berater Ar as By before proc., but also here,
in correct order, JCap 19. 30 Et permanente bene cum seone, omni die magia
cum diligebat leo, et ipse sibi contagebat, deoae magnificavit et exultavit
ipse cum super ceteris suis sociis, et cum proponit aliis omnibus cum commu-
nia. Similarly OSp, EF (121) T A 31. 1 śīrta' ca kṛvāśaḥ (3 om) śak-

(123) karaṭaka śha. katham estat. eo 'bravit.

KATHĀ 3 (STORY 3a: MONK AND SWINDLER)

(124) asti karmīdicit pradāśe parivrāḍḍ devāśarmā nāma. (125) tasya 'nekaśāddhāpapāditastikṃmavāsoutopacayāt kīlāna mahaty arthamātrā samkṛtā. (126) (sa ca na kasyacid vīśvasam yāt.) (127) atha (kadācid) āpāḍhabhūtir nāma paravīṭṭāpahṛt (tām arthamātrām tasya kakṣantarugatām lakṣayitvā) katham iyam arthamātrā 'ya mayā (pari)hartavye 'ti vitarkya tasya śūtrāśādm upagatāḥ. kīlāna ca (tām) vīśvasam anayut (128) (atha) kadācid asau parivrāḍḍjakaś firthayātrāprasange tenā 'pāḍhabhūtinā

Magier zu reden. (Vor vs 38, see below under our vs 66.) (123) T 4 35 demanakaḥ karaṭakam śha. eo ed. with a, β eo 'bravit katham ētat. demanakaḥ. SpI 33. 30, Pq 23. 29 text. Sy A 25. 9 Dmng sprach: Wie sagte der Magier? Ḷīlg sprach. Ar. (124) T 17 19 text. SP 218 asti kaścid deva* nāma pari* (a tr pari* before deva*, SpI 21. 5, Pq 23. 2 asti kaśmīdāuid (Pq adds dāśe) vīśka- pradāśe mathāśyatanam. tatra parivrāḍḍjako. SpI 21 after nāma, deva* nāma pratīvaśaśi sma. Sy 15. 25 Es war einmal ein Magier. Ar. (125) T 17 19 text (om kīlāna). SP 218 tasya bahukālī (a inserts op) ājīṭṭādravya (a inserts pari) pūṭṭākanthā ājḥḥatī (a ti). SpI 24. 8, Pq 23. 3 tasyānekaśāddhāpā- daitaśikṃmavāstravīkṛayavāddī (Pq tasyānekaśājamānapradattā*) kīlāna na- hūti vīśvasam anayit. Sy 15. 26 der baham kīlāna Kleiderstoffe von einem Verheiratheten. Ar, JCap 53. 4 cui rex dedit pūchra vestimenta ei ho- norabilia. (126) T 17 30 text (adds api, β atha, after kasyacid, R om). SpI 24. 4, Pq 23. 4 tām sa na kasyacid vīśvasitī (Pq 'astī. (127) T 18. 1 atha. *pahṛt katham... vīśkṛyāvalaganarūpēnopagamya tat kīlāna ca vīśr* an* SP 219 itam cāśāddhā nāma dhūrtō 'paharitam lochane tasya (a adds kīlāna) śūtrāśādm upagatāḥ. SP ed. adds, but a om. ta, kīlāna tasya vīśvasam upagatāḥ. SpI 24. 9, Pq 23. 5 athāpāḍḥ* nāma (Pq 'ti nāmā) para- vīṭṭāpahṛtāś nām (Pq 'hṛt dhūrtō) arthamātrām l'q 'nīlāgat*) lakṣ* vyacīnatayāt kīlāna mayāśayam arthamātrā (Pq 'ayāśāś m*) hartavyetī (Then insertion.) SpI 24. 16, Pq 23. 17 evam (Pq adds vīśvāśāśtīya tasyā- ūkam upagamya, om nāmāś divītyetī prośāśrya (Pq bravīṭṭāḥ) — (after inser- tion) SpI 24. 30, Pq 25. 3 tām (Pq adds parām) paritōsam anayāt. Sy 15 26 Da sah ihn ein Dieb und suchte ihn zu stehlen; er ging hin, verkleidete sich in einen Magier und kam zu dem Magier und begab sich bei ihm in die Lehre. Und er führte auch bei dem Magier derart, daß der ihm Vertrauen schenkte. Ar, JCap 53. 5 et videns illa latro quidam apposit curam furari illa, et niscus eat querere argumenta circa hoc, etc. (128) T 18. 5 text. SP 220 sa (a adds kadācid) parivrāḍḍ, SpI 26. 4, Pq 25. 11 devāśarmāpāḍhabhūtinā nāma hyāmanakḥ (Pq om) prastūtat. Sy 15. 30 Einem Tage ging der Magier

suka gantum aradhāḥ. (129) tatra ca kaśmīrādīn vanoddeśe (nadatīre) mātṛāntika āśāḥabhūtim avasthāpyai 'kāntam tuda-
kagrāhānartham gatāḥ.

(STORY 3b. RAMS AND JACKAL)

(130) (tatra ca 'sau tafaḥatīre mahān) meṣayuddham ajāmayat.
(131) anavaratayuddhāśrīktasampannayoś ca taj oḥ śṛṅgapāṇya-
rāntaroddbhūtam asṛg bahu bhūmāu nīpatitam dṛṣṭvā, 'śāprutebad-
dhacittāḥ pūṣṭalobhatayā nirbuddhīr eko) gomāyus tajjighṛkṣur
(dāram aparitayor) meṣayor madhyam anupravāṣṭāḥ (pūṣṭa)
tayoh śmāleśādbhūghātāt pañcatvam upagatāḥ. (132) atha parivrād
vismaydeuṣa bravīti. jambuko huḍḍayuddhene 'u.

(End of Story 3b)

seinem Tan nach (JCopr. ad elvitatem). Ar. as Sy (129) T 18. 4 text.
SP 230 teemien āśāḥabhūti a om ta" 2") kanthēm (a adds saunin) uddhāya
vanopakagham Kavitum = rantum or om) upagatāḥ. S₁ 36. 4, P₉ 26. 13
athāivāḥ gacchator P₉ taya gacchato) agre kācin nadi samkṛyā. tū
dṛṣṭvā mātṛān kakṣātūrād avatārya kan bhūmadhya sugṛpīḥ (P₉ om en)
n. ddhāya anāivē (P₉ om) dāvācanāḥ vidhāya (P₉ devatācanāntaram) etc.
(tells A. to guard his bag while he goes to attend a call of nature) P₉
nothing (P₉ has altered the story here, see below, after Story 3b).
(130) T 18. 6 upāyao ca β om) mahān meṣa" SP 232 tatra oḥān tathā
gatvā (a only tathā) tafaḥatīre meṣayuddham ajā" Sp₁ 36. 11, P₉ 26. 19
huḍḍayuga nyuddham (Sp₁ huḍḍayuddham) ajāmayat. Sy 15. 55 Unterwegs sah
er zwei Widder, die miteinander kämpften. Ar. (131) T 18. 6 anava"
"lobhatayā gomāyus tajji" sampld todghātāt sadyah (ma, s madyah, corr.
madhye, pR madhye) pañcatvam agamat. SP 233 layoś ca (a is) yudhya-
mānyoś śṛṅgapāṇinīrṣtam (a "īṣtam) asṛgpravāḥāḥ bhūmāu dṛṣṭvā tajji-
ghṛkṣayā nirbuddhīr eko gomāyur (a jambuko) dūrād āgatyā (a om dū" 2")
dāram aparitayor (a upagatayor) .. a om śmāleśā. S₁, 36. 12, P₉ 26. 20
atha roṣavāḥ dhuḍḍayugaleśya (P₉ dhuḍḍa") dāram (P₉ om) aparānāḥ
krīvā bhūyo 'pi samupetya lālīpatāḥbhāyāḥ praharato bhūri rudhiram pa-
lati tae ca dṛṣṭvāśāprati." plātaivapatayā gomāyus tayor antare sthivā
rudhiram (Sp₁ tas ca jambuko jhṛālāl;ld saigabbhūmīḥ pravāḥā-
dayati. [Brahman reflects that jackal is a fool. etc.] āstīrāntare (l'p athānyas-
min prastīva; tatāivā rakṣāvedanā)kalyāṇ madhye pravāḥāḥ (P₉ "kālyāṇ
mānyarṣas) tayoh śrāṣṭasāpāte patito mṛtā ca Sp₁ adds āgṛhāt). Sy 15. 20
und beiden floß Blut vom Gesicht herunter und ergoß sich auf die Erde.
Da kam der Fuchs, um von jenem Blut zu fressen, und während er fraß
und die Widder im Kampfe unter gegenseitigem Angriff herankamen, gab
der Fuchs nicht acht, geriet zwischen die Hörner der beiden und wurde
getötet. Ar (132) T 18. 9 text (β huḍḍa"). SP 235 parivrājako pi vi-
smayd ābravit ja" meṣayū" u. P₉ 26. 4 tato devatāramā prkha ja" huḍḍayū"

(133) (*kṛtāṇuṇa*) cā gatas tam uddṣṭam āpādhahṛtām (*apī gṛhītarthamātrāśāram apakṛāntam*) nā 'paśyad devatarmā. (134) (*†tkevalam tv apaviddhatridaṇḍakāpāhakaṇḍikāparivaravakūr-cakādy apāśyat†*) (135) acintayac ca kuā sāv āpādhahṛtāḥ. nūnam aham tena muṣṭāḥ. ity udivgnamāna) uktavān: vayasā cā śāḍbabbhūṇe ti.

(End of Story 3a)

(STORY 3c CUCKOLD WEAVER AND BAWD)

(136) athā 'sān (*kāpālāsakalagrānthikāvatāras tasya padapad-dhatim anveṣayan*) kaṁcīd grāmam astamgacchati ravāu pra-viṣṭāḥ (137) (*pravidann ekāntavāsināḥ*) tantṛavāḥyam apāśyat, dvāśakāḥ ca prārthitavān. (138) tena pī tasya 'tmīyagṛhāikadeśe

136. (133) T 18. 5 text (all insert atha before āpādhā). SP 225 pur-vaśāṇam āgatya parivṛjīd itas tātaḥ pūjyann āpādhā na pūjyann (a only āgatāś cāpādhā na pāśyat). Spl 36. 18, Pp 26. 6 devatarmānti taḥ ācamāṇo mūrtīm addāya śāpāḥ-śānāḥ prasthito (Pp pra before ān) yāvāḥ (Pp adds āgacchati evad) āpādhahṛtāḥ na pāśyat. Sy 15. 31 (before Rama and Jackal story, along with our § 134 and part of § 135) und da nahm Jener die Kleider und ging fort. Als der andere nun wieder kam. Ar. (134) T 18. 11 text (ed. om. 'arāvāṇa', read with mss.). Spl 36. 19, Pp 26. 7 tātaś cātukyaṇa Pp 'yāc) āśocam vidhīya yāvāḥ kaṁthīm āśocayāt, itāva mūrtīm na pūjyāt. Sy 15. 32 und die Kleider vergeblich suchte. Ar, JCap 53. 16 non inveniret furem nec sua vestimenta. As indicated by JCap's reading, this passage in Pm may belong rather with the prec. §, in which case the originality of this § 134 would be very doubtful, especially as Jn fails to support T in any way. (135) T 18. 11 text (om udivg'). SP 226 udivg' āha vayasā Spl 36. 20, Pp 26. 8 tātaś ca bhīḥ muṣṭo 'smil jāipān prthivītale (Pp bhūtale mūrchayā) nīpāṇta. Cf. also Pp in next. (136) T 18. 14 text om tasya pada' anve'). SP 226 tadā-

nantaram (a parivṛjīd anve') astamayasamaye kaṁcīcān nāgarām anupravīya (a gatā), Spl 36. 23, Pp 26. 12 evāḥ bahu (Pp bahuvīdhāḥ) vīlāpya tasya pada' anve' (Pp adds vayasā cāpādhahṛtāḥ, all prajalpāḥ, of ,rec.) śānāḥ-śānāḥ prasthitaḥ, āha (Spl evāḥ aa), gacchan (Sp. adds samdhīyāsamaye kaṁcīd grāmam āśāda). Sy 15. 33 machte er sich auf und so gte dem Dieb zur Stadt. 16. 6 Nun gelangte der Magier in die Stadt und weil die Zeit schon vorgerückt war Ar. (137) T 18. 15 text. SP 227 (anupravīya, cf. prec.) tantṛavāḥyam adhyuṣṭāḥ (a upāgataḥ or āvāṣṭāḥ or nyavāṣṭā, Spl 37. 2, Pp 26. 14 very diff., monk asks a kṛṣṭika for entertainment. Sy (after inserted story of Treacherous Bawd) 16. 25 und erbat sich von einem Schuhmacher Nachtquartier Ar. as Sy. (138) T 18. 16 text. SP 227 tātaś ca (a cāśān) tantṛavāyo 'pī suśūpānagorāḥim (a om pī, surk- or surk-pā) upagataḥ (v. l. up'). Hp 32. 8, Hm 34. 10 pradāsamaye subhīḥpānakāḥ

sthānaṁ nirdīṭya bhāryā 'bhikṣita yāvad ahaṁ, nagaraṁ gataṁ)
subhṛtsameto madhupānaṁ kṛtvā 'gacchamī, tāvad tapramattayā
grhe tvayā bhāryamī ity ādītya gataḥ. (139) (atha) tasya
bhāryā puṁścali dūtīkāsahcoditā (śarīrasaṁskāraṁ kṛtvā) pari-
citasakāśaṁ gantum ārabdhā (yāvāt), (140) tāvad abhimukho
'sya bhartā madamlopaśamāptakṣaravacanaṁ parukhaḥkṛtāgātī
avarastāvadaḥ samāyātaḥ. (141) taṁ ca dr̥ṣtvā sū (pratyutpanna-
matīḥ kāmālad ākalpayam apantya) pūrvaprakṛtam eva vepam
āsthāya pādāśūc (āśayan)ādy (ārambham) ākarot. (142) kāmīkaś
tu grham pravīṭya tām ākroṣṭum ārabdhāḥ puṁścali, tvadgatam

(Hm subrdm pilanah kṛtvā svageham) āgataḥ. Ju diff., monk meets
 weaver and wife setting out madhupānakṛte; on monk's request weaver
 sends wife back to entertain guest, promising to bring her home plenty to
 drink, then evam ukṛvā prastataḥ. To a certain extent this version is
 supported by Pa, in which the instructions to the wife deal with the guest's
 entertainment. This feature may, therefore, have been in the orig., but the
 form in wh ch Ju has it is clearly secondary and expanded, and except for
 this point Pa's version supports T Sy 14. 26 Und der Schuhmacher nahm ihn
 ins Haus und gab seiner Frau die Weisung Solange dieser Magier da ist,
 pflege ihn gut Dann ging der Schuhmacher fort, um mit einem andern
 Mann Wein zu trinken. Ar. (139) T 19. 1 text (om yāvāt). Sp 228

tasya dūtīkayā (a "hē") saṁbho' manyāntaram gantum ajakṣhātā jēval.
 Spl 37 15, Pq 27 8 spti bhāryā puṁścali (am ādītya, returns home thinking
 of her lover, and tells monk she is going to see a female friend). Spl 38. 7,
 Pq 37 18 evam abhidhāya śrūṣṭavāhidh (Pq evam ukṛvā śrūṣṭarāḥ vidhāya
 yāvad devadāitum uddīṭya vṛjati. Sy 16 30 Nun stellte ein gewisser Mann
 der Schuhmachersfrau nach und er hatte eine Botin, eine Barbierfrau. Als
 nun die Schuhmachersfrau wußte, daß ihr Gatte beim Mahi sei, rief sie die
 Botin und flüsternte ihr zu, sie solle gehen und ihres Liebhaber rufen, 'denn
 mein Mann ist bei der Mahiszeit und ich weiß, er läßt lange auf sich warten
 und kommt betrunken heim, darum komm' und setz' dich an den Weg, da
 komme ich zu dir heraus.' Und ihr Liebhaber kam und setzte sich nieder.
 Ar. (140) T 19. 2 abhimukhaḥ cāryā Sp 229 tāvāt tadabhimukhaḥ
 svabhartā samāyātaḥ a tāvad sasy bhartābhimukhaḥ tantuvīṭyāḥ samāgataḥ).
 Spl 38. 8, Pq 37 30 tāvāt (Pq adda tadabhartā) amimukho madavibvāṁtīgo
 muktakodah pade-pade (Pq adda pra jakhalaḥ gr̥hītamadyab̥h̥kṛdāḥ (Spl adda
 tasyāḥ yatiḥ samāyātaḥ (Pq amabhyetu). Sy 17 1 Da kam der Schuhmacher
 in der Nacht betrunken heim. Ar. (141) T 19. 3 text (om sū). Sp 229
 sū ca taṁ dr̥ṣtvā nivṛtya pūrvavat pādāśūcādikam ākalpayat. Spl 38 10,
 Pq 37 22 taṁ sū dr̥ṣṭataram vyāḡṛtītya svagṛhaḥ pravīṭya muktakṛtīgāḥ
 yathāpūrvam abhavat. (142) T 19. 5 kām' ta gr̥h' pravīṭya nidrāvāsam
 agamat, sūtapratibuddhaḥ (a "prabū") cālek tām ākroṣṭum. (β puṣṭa or
 "pī for "jam) karīṣyāmīti. sām' api alimayāśāḥ prativacasaḥ dīṭum ārabdhāḥ
 punar api cāśū pratibuddhaḥ tūc madhya' (a "yāyā) . Sp 230 aa ca bhā-

apacūraṁ saḥydo me varṇayanti; bhavatu, puṣṭam nigrahaṁ karisyāmi ty (*abhidhāya*) *laguḍaprahāraṁ tām jarjarikṛtadehāṁ vadhāya (madhyā)sthūṇāyāṁ rajjvā supratibaddhāṁ kṛtvā prasuṭāḥ* (143) *atrantara sā dūi kā nāpiti kaulikāṁ mdrāvaśāṁ vijñāya*) *punar āgatye 'dam āha, tava viyogānaladagdhō 'sau mumūṣur variate (mahānubhavaḥ)*. (144) *tad ahaṁ ātmānāṁ tava sthāne baddhvā tūṣṭiṁ muñcāmi, tvāṁ (tatra gatvā devadattāṁ) sadibbhāvya drutatarāṁ āgaccha. iti sā nāpiti tām*

vajñāṁ tām bhātya (a Kṛtya, Kṛtya, or other vv II.) stambha baddhvā prasūṭāḥ. Hp 69. 2, Hm 84. 12 *tāṁ tām gopitā tādāyitvā* stambhe ba- dhvā *suplāḥ* Spl 38. 11 Pq 37. 23 *diff.*, he sees her adornment, and having previously heard rumors of her unchastity asks where she has been. She tells him he is drunk. Considering her ungracious answer and her adornment he says, Spl 38. 32, Pq 38. 10 *puñcāl, oirakāṁ mayā śrutāḥ* (I'q "kēlāṁ me śrutāḥ") *tavāpavādāḥ tad ādya svayāḥ saṁkṣāpṛatyāyāḥ tava* Pq *ta- vāḥ*) *yathocitāṁ nigrahāṁ karāmi* (Pq *karāmi, evam*) *abhidhāya lagu' tām jar'* (Pq *jarjaritadehāṁ*) *vidh'* *sthūṇāyāḥ saha dṛḍhabandhanena baddhvā* (Spl adds *so pī, madav.hvala* (Pq "lāṅgō) *ādrāvaśāṁ agamāḥ* Sy 17. 2 *und sah den Mann am Wege sitzen, und er merkte Dieser Mann sitzt wegen meiner Frau hier, und er geriet zu Zorn, ging hinein und schlug seine Frau arg, warf ihr einen Strick um und band sie im Hause an, da, wo seine Lagerstatt war* Ar. (143) T 19. 9 *detikāṁ punar* (a *puro, purī*) *gamanīya pascoditavāḥ*. SP 230 *prasupte cāmīn pramattā punar āgatāḥ* (a om) *sā dūikā*. Hp 69. 10. Hm 84. 18 *tāḥ 'rdharitā 'āḥ* (Hm om) *atāya pṛitāya vadhūr dūti punaḥ tām gopitā uvāca* (Hm *apetivādat*) *tava viyog'* (Hm *virahānala'*) *āḥ* (Hm adds *smarāśarajjarito*) *mum'* (Hm adds *iva, variate* (Hp adds *māhānu'*). Spl 39. 3, Pq 38. 14 *atrantara* Pq *stambha antara*) *tasyāḥ sakhi nāpiti kām' mdrā'* (Spl *ādrāvaśāgatāḥ*) *vij'* tām (Pq om, *gatvedam* (Pq *āgatya sedam*) *āha sakhi, sa devadattāḥ tasmān sthāne tvāṁ* (Pq om) *pratikṣate, tām chigrahāṁ gamyāṁ* (Spl adds *iti*). Sy 17. 8 *Als nun die Botin kam und von ihrem Liebhaber die Bitte überbrachte Komme' wie sahst ich dich darnach, Ar. — T and Spl' are evidently abbreviated here. Pa seems closer to H than to Jn, cf. next, where H also has a good old reading.* (144) T 19. 9 *all tātpannapratibhā detikāṁ ātmīya- dāruṇāṁśvidhānena* (ā *dānena baddhvā kāmukāśakāṁ yāyā* (ā *yāyā*). SP 231 *ātmānāṁ baddhvā* (a *ātm'* *bandhayitvā* after *moc'*) *tām mocayitvā kāmukāśāṁ* (a *vyagra-kām'*) *prapitavāḥ*. Hp 69. 12, Hm 85. 4 *tad ahaṁ ātmānāṁ baddhvā tūṣṭiṁ, tvāṁ tatra gatvā sambhāvya* (Hm *tām sah toya*) *satvarāṁ āgaccha* (Hm *āgamīsyasi*). Spl 39. 4, Pq 38. 16 (*weaver's wife says she cannot go, barber's wife argues with her*). Spl 39. 18 *tad ahaṁ tvāṁ unmocayāmi, mām ātmānāṁ baddhvā drutatarāṁ devadattāṁ sambhāvya āgaccha, āhrav'* *evam satv* *iti, tadānu* *āḥ nāpiti tām vānākṣiṁ bandhanād vimocya tasyāḥ sthāne yathāpūrvam ātmānāṁ baddhvā tām devadattāśakāḥ* *śukṛtasthāṁ* *prapitavāḥ*. Pq 39. 6 *tad ahaṁ ātmānāṁ*

bandhaññā vimocya kāmukasaṅkāsāṃ preṣṭavattī. (145) *tathā 'nugāhite sū vimadaḥ pra(u)buddhas tathā: 'va tsm ākroṣṭum ārabdhāḥ.* (146) *dūtika tu śaṅkitaśrdayā mucitavākyodāharāṇa- bhīṭā na kimcid āca.* (147) *so 'pi bhūyaḥ tām tad eva 'ha. attha ad ydvaḥ (praty)uttarāṇi na prayacchati, tīvāt sa kupto darpān*

tava eññe niddhāya tvāṃ muḍḍhmi. tasm tvāṃ devadattāṃ sambhūya drutatarāṃ āgaccha. m. Sy 17. 8 sprach sie zu der Botin, Komm', mache mich los und ich blinde dich an, und halte an meiner Stelle aus, bis ich wieder da bin. Ar, JCap 33. 4 donec vadam et tractabo — cum eo et re- vertar festinanter Et fecit ita et ligavit ea uxor barbitonsaria loco mulieris, donec rediret ab amasio suo. Similarly OSp, KP This is troublesome. Pa, Ju H quote a speech, and in remarkably close language in all three, Pa however makes the weaver's wife the speaker, Ju and H the procurer. The latter version, in which the suggestion of the plan which resulted in the mishap to the procurer was made by the procurer herself, is more in keeping with the point of the story (Śimakṛto dopaḥ). SP supports Ju and H in this, while T agrees with Pa. Neither T nor SP has any direct dis- course but the language of Ju and H, supported by Pa, is too close to make it likely that it is accidental or secondary, yet there is some agreement between the language of T and SP also, and this raises a doubt as to whether their concurrence may not after all point to the orig. Note the agreement in language at the end between 81' and 81i (and in part T also), (145) T 19. 10 *aeḥv api prabuddhas tathāiva ,ḥ om) tsm.* SP 232 (a tad) *anantaram aeḥv prabuddhaḥ punaḥ (a tr after tsm) kopṣit tsm ākroṣayāt* H, 69. 13, Hm 36. 5 *tathānugāhite (Hm adds satī), sa goṇaḥ prabuddho 'vadat: idānīh (Hm adds tvāṃ pṛjyathāḥ) jñātikam katham na yām (Hm na) smi, om katham).* Sp. 39. 22 *tathānugāhite kṣulikaḥ kāmāścīt kṣaṇa samutthāya kimcid gatakoṇo vimadaḥ tsm āha (offers to let her go if she promises to reform).* Pg 29. 8 *tathā, a tathānugāhite kṣulikaḥ kāmāścīt kṣaṇa kīdāud gatakoṇaḥ samutthāya vadavaññi tsm āha (etc. as Sp),* Sy 17. 10 Und so machten sie es. Da, als noch jene von ihrem Liebhaber zurückkam und während die Barbierfrau noch an der Säule angebunden war, wurde er nüchtern und erwachte, und er rief seine Frau beim Namen und schimpfte sie. Ar briefer and more like 81i. (146) T 19. 11 *dō' tu ā' 'mucita'* (ḥ "o. ānyodā") *na kiṃ' ākavattī.* SP 232 *ad dūtī na kimcid uttarāṇi dadāu (a an om dūtika yadā na kiṃ' āca).* Hp. 69. 14, Hm 36. 6 *tato yadāu na kimcid (Hm adds api) brūta.* Sp. 40. 3, Pg 29. 11 *nṛpīty api (Pa tato nṛpīti) svarabhedābhayaḥ yṛvan (Pa om) na kimcid āca.* Sy 17. 14 Die Botin aber, denkend, daß, wenn sie spreche, er sie erkannte, gab ihm keine Antwort. Ar. (147) T 19. 12 *tantravṛtyas tu dṛṣṭvāḥ iyaḥ sa kṛchein mamottaraṇaṃ prayacchastī utthāya tasyā tke' āha' chittvābravī: tīgṇī* . SP 233 *tato yṛkmarṣas (a ākmarṣi) ukṣaṇastrihayaḥ tan (a tasyā, v l.) nā' sobīnat* Hp 69. 14, Hm 36. 7 *tadā (Hm adds krodhā goṇaḥ) darpāṇa mama vāmay uttarāṇāṇāṃ (Hp v l uttarāṇa Hm pratyuttarāṇa) api na dadastī uktvā prakūpya (Hm kopena) tana goṇas (Hm om go', and adds*

manā vacasy uttaramātram api na dadān 'ty uktvo 'tthāya
 tikṣṇasāstrina tasyā nāsikāṃ achināt, āha ca: tīṣṭhāi 'vamlā-
 kṣapā, kaś tvam adhuna vartitaṃ prcchati. (148) ity uktvā
 punar (api) nidrāvāsa)m (upā)gumāt. (149) atha 'gatā sā
 tantravāyī dānikāṃ aprcchat. kṛ (to) vārtā, (kim ayam prati-
 buddho 'bhīṣitavān, kathaya kathaya) tu (150) dūtika (tu
 kṛtanigrāha nāsikāṃ darśayanti) āmarṣam āha pañyaś ka
 vārtā. (māh) muñca, gacchāmi 'ti. (151) tathā (tu) anuṣṭhite
 nāsikāṃ ādāya pakṛāntā. (152) tantravāyī, api, kṛtakabaddham

kartrikam ādāya) nāsikā ebhūnt. SpI 40. 2, Pq 29. 13 (SpI 14v) sa 'pi
 bhūyo bhūya idam (Pq bhūyas tād tad) evāha atha aṅyāvat pratyūttareṣ
 (I'p tr pra' ya") na prayacchati 14vāt tana kupitena (Pq sa prakopitau)
 tikṣṇasāstram ādāya tasyā aśāścheto 'kāri (Pq 'kām achināt), āha ca: re
 I'p om) puñca), tīṣṭhāntīm na tvāṃ bhūyas toṣayisyāmi Sy 17. 15 Nach-
 dem er sie oftmals gerufen hatte, ohne daß sie ihm antwortete, geriet er
 in Zorn und sprach Hure, nicht einmal Antwort gibst du mir? Und er
 stand auf, nahm ein Messer und schnitt der Botin die Nase ab mit den
 Worten Da nimm sie und präsentier' sie deinem Lechhaber. Ar. (148)
 T 19. 14 ity u' mīd' upā" (a E opa", p E") SP 338 tatath punaḥ sūptāḥ, a
 pra-"). Hp nothing, Hm 36. 9 tathā kṛtvā gūṇaḥ sūpto goṇo nidrām upa-
 gataḥ. SpI 40. 5 (u) viṣṭya punar api nid' agamat. Pq 29. 15 tu ja'pan
 punar nid' upagataḥ. (149) T 19. 14 Agatā ca sā (β kaikam kathayati
 for ka' ka' 'ti. SP 334 athāyām (a "gatā) tantavāyī itām apr' kṛ vārtat
 Hp 69. 16, Hm 35. 10 aithāyā (Hp "gatā sā) gopi dūtīm apr' kṛ vārtā.
 SpI 40. 7, Pq 29. 13 aṅpi kṣālikabhāryā evocchayā (Pq yathoccham; deva-
 dattena saha anantakham (I'p "mukhyam) anubhūya kāmāntāt kṛpā
 avagrabhāgāya (Pq abhaya itām) nṛpitiṃ idam āha api (I'p aṅi) śivāḥ
 khavatyāḥ, nīyāḥ pāpātāḥ mama gāthya utthitāḥ, Pq adda 14ti Sy 17. 20
 Als nun die Schönmachersfrau kam und sah. Ar. (150) T 19. 16 dūtika
 āha śivā to mārā vārtitāḥ muñca SP 334 dūtī āmarṣam (a adda abravīt
 er itām utkṣa), pañyaś kṛ vārtā, māh muñca ga' iy avadāt (a om ar").
 Hp 69. 16, Hm 35. 11 dūtīyuktam pañya mām (Hp om pa' mām mukham
 eva vārtitāḥ kathayati. SpI 40. 10, Pq 29. 11 nṛpity āha (Pq prāha) śivāḥ
 aṅkikāyā (Pq "kām) vinā śāmya (I'p śāpā) śarīrāmya. tad drutaḥ mām
 moṇya (Pq muñca mām bandhanāi yāvan nīyāḥ pañyati (Pq pratibudhyate),
 yena avagrabhāḥ gacchāmi (SpI adda iti). Sy 17. 20 daß der Botin die Nase
 abgeschnitten war und er selbst schlief. Ar. (151) T 19. 17 text (β anu-
 ṣṭhayanā, SpI 40. 11 tathāanuṣṭhite. Pq of next. Sy 17. 22 (after next) wo-
 rauf die Botin ihre Nase nahm und nach Hause ging. Ar. (152) T 20. 1
 text (β om eva). SP 335 tantavāyī dūtīkām moṇya:tvākimāṇāḥ baddhvā (u
 bandhavitvā) tathāiva athitā, Hp 69. 17, Hm 35. 13 anantareṣ sā gopi tathā
 kṛtvātmānaḥ baddhvā (Hp tathā baddhvātmānaḥ athitā. SpI nothing. Pq
 20. 1 atha bandhuki aṅpitiḥ bandhanāḥ muktā yathāpūrvam bhūtvā. Sy
 17. 22 machte sie sie schnell los und band sich selbst an die Skula. Ar. If

ātmanān tathā 'vā 'karot (153) kaulikas tu yaithāpūroam eva
 pratibuddhas tam ākrośayat. (154) atha sū sakopam sū (dhi)kṣepam
 idam āha are pāpa, ko mān mahāsattv virūpayitum samarthah.
 (155) ārvantu (ma) lokapālāh. yady ahañ kāmāram bhātarān
 muktvā nā ('nyān) parapurusañ (manasā 'pi) vedmi, tad anena
 satyenā vyañgah mukham astu. (evam ukta bhūyo 'pi tam
 āha:) paśya re pāpīṣṭha mama mukham (tādy eva satvritam).

the prec. § is orig. and in its right place in T (cf. order of Fā), only the
 T version of this § can be orig., in spite of the agreement of several others
 against it. Note that neither H nor Sp have anything like dātikhā mo-
 cāyivā. (153) T 20. 1 tava SP 236 pratibuddhānām (a tathā prabod-
 dhe kuvinde). Spl 40. 12 bhūyo 'pi kaulika utthāya ūm āha (speech, accord-
 ing to). Others nothing, but the sense seems to require something of the
 sort. Cf. H is next, tena gopena prētā. (154) T 20. 1 māp api dūṣṭā
 babu dhṛtātaram āha. dhig ghate 'ti, ko māt nirāgasañ virū' astu' Sī'
 238 tam āha a tathā prēt, or om tam, tantavīlī prāba) re (a om) durkṛi-
 man, kaḥ satid māt (a is māt māt) vir' sam' Hp 69. 22, Hm 26. 2
 (this and the following three § 158 are put in H after the story of how the
 barbar's wife got her husband blamed), sū ca gopi tena gopena (Hm adda
 puṇḍh) prajvāka are... Spl 40. 14 āha . āha dhig mūḍha, ko māt mal'
 dhārayitūh vyañgayitūh om (Pq vā) samaribah. Pq 80. 1 sūkṣepam .dam
 āha dhig dhig mahāmūḍha, ko māt mah' pavatāh dhāy' etc. as Spl.
 Sy 17 26 Als nun die Boia gegangen war, rief jene Gott an und fluchte
 ihrem Mann und sprach (cf. also parts of next). Ar (155) T 20 8 ārvantu
 ma (β om) lok' yaithāhā . . muktvā (β iyaktvā) . . vedmi, tathā mamānena
 satyenā vyañgah (a "ga") mukham astu itī SP 237 yady ahañ vatpurusañ-
 tarah (a a kumārībhā-H for tral) na gāt tena satyena mamedānīn aṅgah
 vikānā nā (a tad anena satyenā vyañgah me) bhavatu. lokapālāh ārvantu
 (a adda paśyantu pitarah). paśya re pāp' manamukham itī (a om). Hp
 69. 23, Hm 26. 5 (Hp kim anyat) mama vyavahāram (Hm adda akal-
 māṣam) sātīu lokapālāh eva jīvañtī. yatah. (Va Hp 100, Hm 112=Sp 182,
 Pq 141. This vs is a familiar one, occurring e. g. in Mbh. 1. 74 30. and
 was doubtless inserted independently in H and Jn, being suggested by the
 mention of 'the Lokapāla. The lack of it in Sī' makes it very doubtful
 that H got it from the common orig of SP and H.) After this vs Hm alone
 —not Hp—reads yady ahañ paramasatī syāñ tvāñ vīkṣyāyāñ nā jñe
 puruṣāntarāñ svapne 'pi na hī bhaje tena dharmaga chinuṣpī nama nī-
 kṣinchinnāta. (Further insertion in Hm. Then.) Hp 70. 6, Hm 26. 11 paśya
 mama (Hm man, mukham. Spl 40 15, Pq 30. 3 tathā ārvantu sarve (Pq
 om) lokapālāh. (Va Spl 182, Pq 141, see under H above.) tad yadi mama
 mitram eti (Spl adda manasāpi parapurusañ nībhīlāpīas) tato (Pq tad ato)
 devā bhūyo 'pi me (Pq om, nībhīlāh tādgrūpīm akṣatāh kurvanti (Pq
 tād' nīā' kur'). athavā yadi mama citte parapurusañya bhṛātīr api bhavati
 tato (Pq athavā manasāpi yadi parapurusañ 'bhīlāpīah, tan) māt bhāmanān

(156) atha 'sāu (mārkhaḥ) kṛtakavacanavyāmohitacittāḥ prajvalya
 kām avyāṅgamukhīm jayāṁ dr̥ṣṭvā (157) protphullāṇayanaḥ
 , paricūṇḍīya kṛtāmanāḥ, tāḥ (bandhanāḥ) avamucya , pādāyoh
 patitāḥ pīditāḥ ca parivrajya śayyāṁ āropitāvān. (158) pari-
 vr̥jyakas to (ādita evā 'rabhya) sarvavṛttāntam ālokyā tathāi
 'vā śta. (159) sā (ca) dūtikā hastakṛtanāśāpūṣā svagṛhāḥ gatvā
 cintayati: (kim adbhūtaṁ kartavyam, katham (etan mahāc chidram)

nayantu. (Pā adds iti.) evam uktvā bhūyo 'pi tam kha bho durīman,
 ,adya me astivaprabh̥kṣeṇa t̥drg eva n̄ukā sambṛtā (Pā sambṛtā). Sy
 17 27 So gewiß ich ohne Hinde bin, soll diese meine Nase wieder heil
 werden. Und sie rief den Schuhmacher an und sprach 'Steh' auf, du Lügner,
 und merke dir wohl, was ich getan habe und was du getan hast, und schau
 Gott hat diese Missetat, die du an mir verübt hast, nicht geuligt, nicht,
 meine Nase ist geheilt. Ar. (156) T 20. 5 text. SP 236 tathā so 'pi tan-
 mukhaḥ (= athāśv avyāṅgamukhīm) dr̥ṣṭvā. Hp 70. 6, Hm 36. 11 tathā
 yāvā sāu gope dipāḥ prajvalya (Hp pradīpam kṛdya) pādyaḥ (Hm tan-
 mukham avalokate), t̥vā akṣatamukham (Hm unnaśā mukham) avalokya.
 Spl 41 2, Pā 30 12 athāśv (Pā om āśv) ulmukam kṛdya yāvā pādyaḥ,
 t̥vā tadṛpāḥ n̄ukāḥ ca bhūtaḥ rakṣapṛavāḥ ca mahāntam apādyat
 (Pā t̥vā t̥drg eva n̄ukā rakṣapṛavāḥ ca bhūtaḥ mahān dr̥ṣṭāḥ). Sy
 17 22 Er sprach O du Hexe, was sagst du da? stand auf und machte
 Licht, und als er sah, daß ihre Nase heil war. Ar. KF 20. 14 Then that
 stupid man etc., cf. T mārkhā JCap 55. 27 Et audient hoc vir m. ratus
 est, n̄re se dicens: Quomodo potest hoc esse? etc. (157) T 20. 5 prot'
 pari' hr̥ṣ' bāḥ' avā' pīd'. SP 239 āradadh̄kṣaḥ pādāyoh patitvā t̄m
 moṇitavān (= mocayān kām). Hp 70. 7, Hm 36. 12 taccarapayoh patitāḥ
 (Hm has addition. Other versions of H state that he ardently embraced
 her and apologized.) Spl 41 4 atha ca viśm. tāmāṅkā t̄m bandhanāḥ vimucya
 āyyāyām āropya ca cūṣatāḥ paryatopayāt. Pā 30. 14 tathā ca viśmayamāṅkā
 t̄m ucmucya bandhanāḥ cūṣatāḥ paritopitavān. Sy 17 24 seigte er Gott
 Reue und leistete ihr Abbitte. Ar. JCap says also 55. 29 absolvit eam a
 ligamento suo. (158) T 20. 7 pari' 'rabhya yathāvṛttam artham
 abhi,śtāvaṅ SP 239 parivṛt sarvavṛttāntadāśi (ed., but not a, adds:
 d̄v̄k̄k̄ tantav̄yeneṣi vadann) kate (= tathāivāste). H nothing." Spl 40. 6,
 Pā 29. 16 (just after § 148 above) devāśarm̄pi vittanāśāt kṛtāḥ kṛmakaṅtho
 n̄apāśidraḥ tat sarvāḥ abhicāritam apādyat — Also in this place, Spl 41 6,
 Pā 30. 16 devāśarm̄pi tām sarvavṛttāntam Pā tat sarvām avalokya (Spl
 41) — (then expansion, with many v̄m). Sy 17. 24 (between § 152 and § 164)
 Der Magier aber ruhte drinnen im Hause auf seinem Lager und hörte und
 sah alles, was die Schuhmachersfrau und die Botin redeten. Ar. (159)
 T 20. 9 dūtikāpi bhuṭa' , kartavyam ti. SP 240 aḥ (x om) dūtikā , a inserta
 gr̄hita-jhinnaśāpūṣāḥ gr̄hivā (= 'putā) gr̄ham gatvā cintayati: katham
 prākṛdayāmiti Hp 69. 10, Hm 36. 12 syuh ca dūtī t̄m chinnaśāpūṣāḥ
 gr̄hivā svagṛham (Hp n̄jagṛham) pravāya śhiti, Spl 42. 5, Pā 22. 1 aḥ

prachādayāmi 'u (160) *atha* (t)asya bhartā nāpito 'nyatāḥ
pratyūṣasya ḡgatyā tām (*bhāryā*) *aha* (161) *samarpayā* (*bhādre*)
kṣurabhāṇḍam, *rājakule karma kartavyam* (it). (162) *sa ca*
 (grh)abhyantarasthitiḥ 'va *kṣuram eva prāhṇot*. (163) *sa ca*
samastakṣurabhāṇḍasamarpaṇai *krodhāvṛjñacitto* (nāpita) *tam*

ca dutikā hastagatashinnanāṅgaikā (Pa chinanāṅgaikā) eva* ga* cutayām
 āsa kim idānīd kar* bāham chidraṁ sthagayitavyam (Pa svarūṣyam).
 Sy 17 35 Die Botin überreichte dem Geliebten nach Hause und sie überlegte,
 wen sie ihrem Mann und ihrem Leuten als Urheber dieses ihres Unglücks
 angeben sollte. [Schultheiss sees indications that Sy orig. had d root discourse
 for the next but Ar versions similar to Sy] Ar (160) T 20. 10 text,
 a *pratyūṣam*, all mss. & ed. *rājakulā* for 'nyatāḥ. This reading is inconsistent
 with the next, in which it appears that he is just going to the king's
 palace; he could hardly be returning from the palace to get his rascals to
 go to the palace! For this reason Jn, which here agrees with T, changes
 the next. But Pa proves that the next § had him going to the palace.
 Hence T's version is this § must be secondary. 81' 241 *athāya* bhartā nā
 'nyatā ḡgatyā [here next §] *nyācāsa*. Hp 49. 18, Hm 35. 14 *tatāḥ* prātar
 (Hm adds *eva*), *anena* nāpita (Hm adds *evavadhāt*) - [here next §] *yācītā*
 nati Spl 43. 7 *nika* *ta*; & *evam* *vinivartayā* bhartā *kāryavādā* *rājakule*
pariyūṣitāḥ *pratyūṣe* *avagṛham* *abhyap-* *oiva* *dvāradāsa* *atthāḥ* *pārakṛtyotsuka-*
ta *ā* *tām* *āsa*. Pq 32. 4 *athāiva* *cintayantī* *ta* *nyā* *bhartā* *rājakule* *kārya-*
vādāt *pariyūṣitāḥ* *pratyūṣe* *ca* *grāham* *abhyap-* *oiva* *dvāri* *sthito* *pi* *vidhā*, *āura*
 etc. as Spl. Sy 17 38 Am Morgen früh alsdann stand der Barbier auf und
 sagte zu ihr Ar (161) T 20. 11 text (β one for *bhādre*). 81' 241 (in
 prec.) *kṣuram* *kartum* (a om *ky* *ka*) *kṣurabhāṇḍam*. Hp 49. 19, Hm
 35. 14 (in prec.) *kṣurabhāṇḍam*. Spl 43. 9, Pq 32. 6 (Pa *bhādre*) *stigram*
ānyānāḥ *kṣurabhāṇḍam* *yasa* *kṣurakarmakarapāya* (Pq *pṣurakarma*) *gao-*
chīmā. Sy 17 39 Bringe mir meine Instrumente, daß ich in den königlichen
 P'nal gehe. Ar. (162) T 20. 11 *sa ca* *dustibhyantarasthiti* (β 'stheva, ..
 SP 242 *sa* *cābhyantarasthiti* *kṣurabhāṇḍā* *śṛṅṣya* *kṣuram* *ekam* *atyanta-*
kupṭhitāḥ *bāhiḥ* *prākṣepan* *na* *ta* *kṣurabhāṇḍam* (a *sa* *ca* *grhāntarasthiti* *va*
kṣuram *ekam* *adāt*, *na* *bhāṇḍam*). Hp 49. 20, Hm 35. 15 *va* (Hm *om*)
kṣuram *ekam* *prādāt* Spl 43. 10 *alpi* *chinanāṅgaikā* *grāhamadhyasthiti* *va*
kāryakaraṇ *āpekāya* *kṣurabhāṇḍā* *kṣuram* *ekam* *idāva* *ta* *nyābhimukbā*
prapā, *ām* *āsa*. Pq 32. 7 *alpi* *chinanāṅgaikā* *pratyutpannamastir* *grh* 'va *tada-*
bhimukbā *kṣuram* *ekam* *prapā*, *ām* *āsa*. Sy 18. 1 Sie nun brachte in ihrer Ver-
 echlagenheit nur das Messer, weiter nichts. Ar. Possibly the orig had *ekam*
 for *eva*, and added *na* (*kṣura*, *bhāṇḍam*). (163) T 20. 12 text. SP 243 *sa* 'py
ekakṣurapradāna *ka* *ko* *bu* (*a* *ca* *śṛṅṣya* *pradānt* *krudhā*, *kṣuram* *panar*
antāḥ (a *om*) *prāh* Hp 49. 20, Hm 35. 15 *pa* *id* *ayam* *nāpitaḥ* *kupitaḥ* *ām*
tato *samagrabhāṇḍe* *prāp* *sa* *amapayitakopo* *yam* *alp* *tam*) *kṣuram* *dūrād* *eva*
grā *kup* *tārā* Hp *ni* *ky*). Spl 43. 12 *nāpito* 'py *atukata* *ābāṇḍam* *kṣuram*
klūkya *tadabhimukbā* *eva* *tam* *kṣuram* *prāhṇot* Pq 32. 9 *nāpito* 'pi *sa-*
manta *krodhāvṛjñas* *ta* *nyā* *abhimukbā* *eva* *kṣuram* *prakṣepā*. Sy 18. 2

ova (*tasyāḥ*) kṣurati *pratiṣṭam* prāhīṇot. (164) atha 'sāv ārtaravam
(uccāḥṣṭa *kṛtvā* (pāpina) nāsāputaḥ *pramṛjya* ('*sp*'kṛpāsamastāḥ)
nāsikāḥ kṣitāu *prakṣipyā* 'bravīḥ: (165) paritrāyadhvam, pari
trāyadhvam, (pāpina) 'nenā 'ham *adr̥ṣṭadoṣā* virūpita 'ti. (166)
tathā 'bhyāgataḥ rājapurūṣāḥ *pratyakṣadarśanāḥ* *tām* *dṛṣṭvā*
virūpām, (167) *laguḥ* *aprahārāḥ* *jarjarikṛtye* (pāśād *dṛṣṭum*)
vaddhvā (*tayā* *sahā*) *dharmasthānam* (upa)nto nāpitaḥ (168)
prechya mānaś c(a *dharma*)*adhikṛtāḥ*, *kim* *idaṁ* (*mahad*) *viśa-*
sanaṁ *svadāreṣu* *tvayā* *kṛtam* *iti*, (*yadā* *bahūśa* *ucyaṁāno*) *na*

and er geriet in Zorn und warf ihr das Messer an. Ar. (164) T 20. 15
text. SP 245 atha ārtaravā (a all kriārtaravā) nāsā' gr̥hītvā [here next]
rudati (a krodanti) sikhā. Hp 69. 20, Hm 36. 1 atha kṛtārtarāvōyam (Hp
'tan̄deyath) (here next) uktvā. Spl 43. 16, Pp 32. 10 athāmin vyatikara
(Spl etasmim anīare) aḥ duṣṭordhvāu (Spl 'va) bāhū vidhāya phatkarvāt
(Pp 'kartumant) gr̥hīn nāsikāḥ. Sy 13. 3 Sie aber nahm ihre Nase, warf
sie zu Boden und schrie. Ar. (165) T 20. 15 text (om pāpina). SP 245
(in prec.) pari' pari' (a adds aham anena (ed, not a, adds dūr̥tmanūṣyā-
hāḥ) vir' ti. Hp 69. 21, Hm 36. 2 (in prec.) vināparādham mamānena
nāsikā (Hm 'vaddhena me nāsikānena) ah-mnaty. Spl 43. 16, Pp 32. 11 (Pp
aho) pāpīnānena mama sadhāravartīnyāḥ pśyata nāsikābhedo vihitāḥ tat
paritrāyadhvam Sp. 'yatām, and repeats tat paritrāyāḥ. Sy 13. 4 Wehe,
er hat mir die Nase abgeschnitten, er hat mir die Nase abgeschnitten.
Ar. (166) T 20. 16 text. SP of next. Hp 69. 21, Hm 36. 3 dharmā-
dhikṛtāḥ kṛtāvātī (Hm 'kṛtāmipam enam kṛtāvātī). Spl 43. 15
ārtarave rājapurūṣā abhyupetiya. Pp 32. 14 etasmim anīare rājapurūṣā
samabhyetiya. Sy 13. 6 Und ihre Leute hörten das. Ar, KP 20. 26 Her
neighbours heard her, and all came together, and saw her nose that
had been cut off, and the razor lying. (167) T 20. 16 kṛ-
pāṣṭilaguḥkṛ ākva hatāḥ pāśād bāhubandhāḥ (ṣ 'baddhāḥ) ca tayā
SP 245 tatāḥ ca nāpito rājapurūṣkṛ (cf. prec.) baddhvā nīto dharmasthānam
(a om). Spl 43. 16, Pp 32. 14 tam nāpitaḥ lagu' (Pp dṛṣṭhaprāhāḥ) jarj'
(Pp dṛṣṭhābandhanena) ha' tayā chinnasāṅkikayā sahā dharmādhikāraṣasthā-
nāḥ uttaraṇāḥ (Spl uttvā sabhyāḥ couh, with expansion). Sy 13. 6 und
sie faßten den Richter ab und brachten ihn vor den Richter Ar (judge
orders him scourged). (168) T 20. 17 text (ādhikṛtāḥ, om dharmā-
notarāḥ, om kṛtāḥ). SP 245 dharmā' pśto na kimcid uttarāḥ dadāu (a
'cid uce). Spl 43. 17 tatāḥ te sabhyā couh re nāpita, kimarthaḥ tvayeyam
etī vyaṅgikā, kim anyāḥ parapurūṣo 'bhilaṣita utarvit prāṇadrohaḥ kṛtāḥ,
kim vā cāryakarmācāritam, tat kathyatām anyā aparādhaḥ atha tam nāpitaḥ
tāpibhūtaḥ dṛṣṭvā Pp 32. 16 tatāḥ ca pṛtāḥ cādhikāraṇikāḥ kim idaṁ
vāśānāḥ svadāreṣu kṛtam. āthāśa vāpayaṁnūḥamatī yadā notarāḥ prā'
Sy 13. 7 Der Richter fragte ihn Wegen welcher Unthat hast du ihr die
Nase abgeschnitten? Und er konnte ihre Schuld nicht nachweisen. Ar, JCap

(kimeid) uttaras̄ prayacchati, (169) tadā dharmādhikṛtāḥ śule
'vataṣayatām ity ādāpitaśchantāḥ (170) atha taṁ vadhyaśāhnaṁ
niyamānam alokya sarvaśrītāntadarāḥ parivrāḍ adhikaraṇam
upagamyā dharmāśāhnaadhikṛtān abravīt (171) nā 'rhatāḥ
'nam adōṣakartāraṁ nāpitaṁ śule samāropayitum (yat kārṇam,
idam) āścaryatrayaṁ āśṛyatām.

jambuko hūḍuyuddhena vayasā cā 'śāḍhabhūtinā

dūtikā tantravāyena trayo nartitāḥ svayādhikṛtāḥ. 56

(172) tṣamupalaḍḍhatattvārthāḥ cā 'dhikṛtāḥ parivrāḍyito nāpita
iti.†

(End of Story 8c and of the entire third story)

86. 9.—et cum noscitur respondere verbum. (169) T 20. 19 text SP 246
etc (a athā) 'śū śule nīkṣipyatām ity ādītaḥ Spl 44. 12, Pq 53. 4 (after
expansion) dūtīyām (Spl tae chā) Kṛopyatām lū Sy 18. 9 Da befohl der
Richter, daß man ihn schonunglos auspeitsche. Ar. (170) T 21. 1 n. 1
pāṭh (ṣ nīkṣīkṁād) ca parivṛtṭiḥ chūḍasthānaḥ (= kalasa- or kula-sthā) nīya-
mānaḥ nāpitaḥ dṛṣṭvā satvānukampayā copalaḍḍhatattvārtho dhikarṇam
= Spl 246 aṭha sarva' (= om) parivrāḍako (= v parivrāḍ, 'pi tatra kṣu-
tukāḍ (= tr kṣu' tatra) gataḥ 'bravīt. Hp 68. 8, Hm 82. 12 (at beginning
of story) dharmādhikṛtāḥ (Hp "karaṇṣi) kṛcān nāpito vadhyaśāhnaḥ
niyamānaḥ—parivrāḍakona (here next) ity āktvā Spl 44. 13. Pq 53. 6 aṭha
taṁ vadhyaśāhnaḥ (Spl tr, 'sthāna taḥ) niyamānam avalokya (l'o k'o)
devaśarmā tām dharmādhikṛtīṇo (l'o "dhikṛtām) gatvā prōḥṣa. Sy 18. 19
Als man ihn nun auspeitschen wollte, kam jener Magier herzu und rief
Gott (zum Zeugen) an und sprach zum Richter Ar. (171) T 21. 2 text
(ṣ śulāḥ. Spl 247 nīyam atākarāḥ (= om etai, ācō 'śrō' lū (= om itī).
Hp 68. 9, Hm 82. 14 (= pro.) nīyam vadhya Hm hantavya, Sp. 44. 14,
Pq 53. 7 bho bhoḥ śāhnaśāḥ. (Pq only bhoḥ,) anyānyenāṣa varāko nāpito
vadhyaḥ, āśḍhusamkōro 'yam (Pq om). tae chṛayāṭṭha me (Pq mama)
vākyam Vs 68 (= 65 = T 55, SP 48, Pq 155, Sy 38, Ar only pratīka
in Spl and SPs. See vs 65 for variants of Skt. versions. Sy Der Verlust
meiner Kleider rührt nicht von dem Diebe her, noch der Tod des Fuchses
von dem Widdern, noch der Tod der Hure von ihrem Gift [alluding to
story of Treacherous Bawd, interpolated in Pa] noch die Nasenamputation
dieser Frau von dem Barbier denn ein jeder von uns hat es sich selbst
zugefügt. (172) T 21. 7 text. SP 261 ity avadāt etai sarvaḥ śrūtṛḥ
rājyaśrūṣṭe tād ebhinnakārṇam apī kṛtvā purān nīhōkṛya nāpitaṁ anapāḍ-
dhinaḥ mamucūḥ. For all this a uti pāṭhivā nījagāma. tad ākārṇya
dharmādh kṛtāḥ nāpito rakṣitāḥ. tatas tantuvyī stanān vāchedya virupīḥ.
Spl 44. 14 aṭha te śābhyā (Pq adde tam) śouḥ bho bhagavan, katham etai
tataś ca devaśarmā tādāḥ trayīgām apī vṛttāntaḥ sarvitarāṁ akathayāt.
tad ākārṇya sarvaṁ itamanāsa te nīpitaḥ vimocya mithāḥ proḥṣa [then
insertion] tad anyāḥ janaḥ karpachodāḥ kṛyāḥ. tādānupāṭṭha [monk returns

(173) ato 'ham bravim. jambuko huḍuyuddhene 'ti (174) kara-
taka aha. *atha* kim atra *prāptakālam bhavān manyate*. (175)
damanako 'bravit. (*bhadra*,) *evam* (*apy*) *avasthite buddhimatāḥ*
pratyuddhārasāmarthyam asty eva (*uktāḥ ca*)

samasya karyasya samadbbhavartham

agāmino rthasya ca saṅgrahārtham

anarthakāryapratishedhauḍrtam

yo mantryate 'sau paramo hi mantrah. 57

(176) tad ayaḥ pingalako (*mahā*) *vyasane vartate*, (*tad*) *asmāt*
(*saṃjivakād*) *viyojyaḥ*. (*kaśmāt*.)

home]. Pq 35. 11 *atha* etc. as Sp1 to teach *vyāntatrayam* apti *aviataram*
nyavedayat *atha* *tac* *chrute* to *sarve* *viam* *lamanaso* *nipitāḥ* *vinucyāvaḥ*
procuḥ (as Sp1) *tad* *asyāḥ* [then insertion] *rjanigrāhah* *karachedaḥ* *kāryaḥ*.
tathānusthite etc as Sp1 Sy 15. 20 Nun fragte der Richter den Magier und
da wies er es ihm erleuchtend nach. Ar The versions differ too widely
to make confident reconstruction possible. SP ad and Jn agree in having
the barber's wife lose her ears; but as SPa is diff., it is likely that the
agreement is accidental and secondary. (173) T A37. 1, SP 353, Sp1

44. 25, Pq 35. 19 text (with varr. in *prastika* as in vs 55). (174) T A37. 1
text (ed. with a om *aha*, β om *prāptā*). SP 353 *damanakāḥ* *sarvāḥ* *krutāḥ*
(a only *tac* *chr**) *karataka* *aha* *kim* *atracitām*. Sp1 51. 10, Pq 35. 19 *kar*
aha *atbhāvanvidhe* *vyatikare* *kim* *kāryam* *ivābhyām* Pq *kartavyam* *avayob*.
Sy A37. 3 after insertion) Aber was ist jetzt zu tun? &c., lg sprach Was

scheltet denn dir das Zweckmäßigkeit zu tun? Ar (175) T A37. 1 *da-*
manakah (β so 'bravit) *bhadra*, *evam* *apy* (a om) , SP 354 *dam** (a adds
'bravit). Sp1 51. 10, Pq 35. 20 *dam** 'bravit (Sp1 *aha*) *evam* *vidhe* 'pi *samaye*

mama *buddhisphuranam* *bhavyat*. Sy A37. 3 *Daum* sprach (part of 'vs
39) Für den Augenblick liegt mir nur daran, daß mir wieder zuteil werde,

was ich vordem besaß, und Sorge mich darum, daß es mir wieder zufällt.
Ar, JGap 55. 24 Dixit Dimna Nequaquam quero nunc addere quicquam ad
nobilitatem statum mal, ultra quod . rino fuerat sed quero res. tu in statum

in quo eram prius. So OSp, KP Ve 57=T 56, 81' 49, N 35, Sy 29
(2nd part), Ar. a, SP, N *bhrastasya* for *san** SP *samaddhārtham* (a text).
c, SP, N 'pratybhānārtham (a "pād" or "pāt", d, 81' N *yan* (SPa v l. yo).

Tp so for 'āḥ, changed in Rp to *eb*. Sy Denn an folgenden drei Dingen
muß es uns gelegen sein. Hinsichtlich der Gewinne und Verluste, die in
der Vergangenheit liegen, etc. (ditto of present and future). (176) T A38

tad . . *variate*. *kaśmāt* *viyojyaḥ* *kaśmāt*. SP 357 *pingalakasaṃjivakayor* *vyasa-*
nam *ḥpaktam* (a *tad* *ayaḥ* then corrupt word or words, *vyasane* *Speditāḥ*).
tad *anayob* *sarvathā* *viyojyaḥ* *kartavyaḥ* (a *karantyaḥ*). Cf § 189, which is

fused with this in SP) Hp 70. 21 Hm 37. 15 *yathā* *śubhādyam* *anayob* Hm
yathānyayob *śubhārdam* *mayā* *kṛtāḥ* *tathā* *mitrabhādo* 'pi *mayā* *kāryaḥ*.
So 75cd, 76ab *tat* *tathābhāḥ* *kāryāḥ* *yathokāryam* *vinatīkayati*. *asthānavya-*
sanke *cāryaḥ* (B. *cārya*, *niyartayāt* *yathā* *prabhuḥ*. Kp 353 (26) b (after § 191)

- vyasanāḥ hi yadd rāḥa mohāt sa'pratupadyate
 v.dh.nā āstradr̥ṣṭena bhṛtyāir vāryaḥ prayatnataḥ 58.
 (177) *karāṭaka āha kasmīn svāmī piṅgalako vyasane vartate.*
 (178) *iha hi sapta vyasanāni (rāḥam bhavanti. tathā hi)*
striyo kṣā mrgayā pānāḥ vakparuṣyaḥ ca pañcamam
mahac ca daṇḍaparūṣyam arihadūṣaṇam eva ca. 59.
 (179) *damanakā āha (bhādra,) ekam eva 'dam vyasanam pra-*
sangākhyam (saptaṅgam) itī (180) *karāṭaka āha katham ekam*
eva 'dam vyasanam bhavati. (181) damanaka āha (nanv iha)
pañca mūlavysanāni. tad yathā abhāvaḥ pradosaḥ prasangaḥ

jīṇa āvād vibhedane (Ma with v. l dhi dāc'). Spl 61 11, Pg 33. 31 yama
 prabhok saṁjivakam (l'q te saṁ* pra*) vidāṣayisyāmi. (Pg adds aparaṁ ca,
 samatayāmi mahatī vyasane vartate piṅgalakaḥ. yataḥ. Sp: adds uktaḥ ca
 and a ve) By A 29 Was mich betrifft, es ist mir das, was ich erreicht hatte,
 wegen des Stieres verloren gegangen, aber für das, was mich betroffen hat,
 gibt's ein Mittel daß ich, wenn Graufresser verschwinden lasse, denn wenn
 er vom Löwen gestreut wird, erhalte ich mein Gut zurück und dem Löwen
 kommt es gleichfalls zu statten. Ar. Vs 58—T 57 l'q 157 Ar a, l'q
 vja* hi mahārāḥo. Ar. KF 31 30 For the lion's heart has been captivated
 by the task of the ox, and lo' he is ravished by all who are near him.
 Similarly JCap 57 11, 05p. (177) T A 39 text (ed. with a om āha). l'q
 23. 25 text is evā* jī' after vartate By A 29 Kl.ig sprach Wenn der Löwe
 den Stier gut hält, was für einen Schaden siehst du darin für den Löwen?
 Ar (178) T A 39 iha rāḥam. l'q 33 26 damanaka āha iha .. (om
 rāḥam). This and the following, thru § 180, are found only in T and l'q,
 but are almost certainly orig, as they are needed to introduce properly
 the passage § 181 ff., which is proved by the agreement of l'a to be orig.
 l'p makes § 178 and vs 59 spoken by Damanaka, and at first sight this
 might seem to be supported by § 186 in which D. says that prasāṅga has
 been 'already described', referring evidently to vs 59, but this need not
 necessarily and probably does not, mean described *by himself*, but rather
 by K. For D.'s entire dissertation beginning with § 179 and § 181, appears
 to be a correction of K's imperfect knowledge of the vyasanāḥ. K, in
 § 178 and vs 59 mentions seven fallings which he conceives to include the
 entire list, D. corrects him by saying that these seven are only sub-variation
 of the one falling prasāṅga which is only one of three 'primary fallings'
 (mūlavysanāḥ). Vs 59—T 55, Pg 185. (179) T A 40 a. 1 damanakaḥ
 (β adds āha, bhādra (a om), katham saṅgo vyasanam abhikhyate (β adhlyate).
 Pg 24 2 akam. . (180) T A 40 a. 1 text (ad. with a om āha). Pg 24. 2
 kar' prechati kim ekam avedaḥ vyasanam, āha eva anyāny aṇi bhavanti.
 (181) T A 40 a. 1 text (om nanv iha, ed. with a om āha, β om .ii). Pg 24. 2
 daṇḍo' kathayati nanv. . 'saṇḍa. (After next abhāvaḥ, 'pradūṣaṇam
 ca' By A 30 1 Dmṅg sprach: Schaden antwortet den Herrschern auf sechs
 Arten erstens der Schaden, der vom Mangel (abhāva) herrührt, zweitens

piḍanam guṇapratilomatvam iti. (182) (karaṣaka āha: kas tepāsi
 pratilomgaḥ damanaka āha:) (183) (tatra prathamam tvaṣat)
 soḍmyamātyajanapadadurgakoṭadanḍamitrāyām ekatamasya py
 abhāva vyasanam; abhāva ity avagantavyam. (184) yadā tu
 bāhyaprakṛtayo 'ntahprakṛtayo vā (pratyaśato yugapad vā)
 prakūpyanti, tad vyasanam pradoga iti (mantavyam). (185)
 prasāṅgaḥ pūrva(m) ukta eva (striyo 'kā mṛgayā pānam ityādi)
 tatra striyo kṣā mṛgayā pānam itī kāmāyo vargaḥ, vākparu-
 syādīḥ kopāyo vargaḥ. tatra kāmajār vyavahitāḥ kopajepu pra-
 vartate. subodha eva kāmāyo vargaḥ (186) kopāyas tu trividho
 pi viśeṣavacaneno 'cyate. parābhidrohābuddher (asamikṣitam
 naiv) doṣāśrāvayam vākparūṣyam nirdāyo vadhabandhacheda-
 vidhīr (anucito, daṇḍapārūṣyam. niranukrośato vittalobho 'ritha-
 pārūṣyam. evaṁ saptaadhā prasāṅgavyasanam bhavati. (187)
 piḍanam (punar) aśadha, dā.vāgnyudakavyādhimarakarīṣū-

der, welcher von Aufstand (pradoga), drittens der von der Begierde (prasāṅga,
 part 1), viertens der vom Zornesmut (prasāṅga, part 2), fünftens der von
 der Torheit ([guṇa]pratilomatra) und sechstens der von der Vorenthaltung
 (piḍana) herrührt. Ar. The following, thru § 188, is a mlti passage,

based partly on various passages in the Kāuṭīliya, references in Hertel,
 WEEK 24. 417 (182) T A 40a. 2 text (ed. with a om both āha: β
 pratīvaṣaḥ) Pp 34. 4 (in praec.) text (om pratī, so 'bravit'. (183)

T A 40a. 2, Pp 34. 6 text (T om tatra pra' tvaṣat, T ed. with a inserts mitra
 after amātya, β text. T "daṇḍānām, om mlti", T ekatamasya, Pp om
 vyasanam Pp 'bhāvaḥkhyam arag'). Cf. Kāuṭīliya p 320 top Sy A 20. 6
 Folgende sechs Dinge bedeuten für die Herrscher in der Welt einen Mangel
 [wenn er sie nicht hat] ein Ratgeber, Bereitschaft, Gefolgschaft, Schatz-
 kammer, Land und die Bewahrung vor dem Ubel Ar. (184) T A 40a. 4,

Pp 34. 8 text (T yadā bāhyāḥ pra', l'n om mantavyam). Sy A 20. 9 Auf-
 stand ist es, wenn ein Sklave, der beleidigt wird, List braucht und abhilt.
 Ar. (185) T A 40. 5 prasāṅgaḥ pūrvokta eva. tatra kāmāś caturvargaḥ,

kopāyas trivargaḥ. tatra kāmajār vyāhataḥ trividhaḥ kope pravartate. l'n
 34. 9 text. Sy A 20. 10 Die Begierde besteht darin, daß sie an Weiber oder
 Wein oder Jagd oder dgl. mehr gefesselt sind und es ihnen schwer fällt,

ihren Sinn an besessenen Ar. 20 Sy (186) T A 40a. 4 prakṛavacaneno-
 cyate krodho vāgarbhadanḍapārūṣyepa parābhidrohābuddhīḥ krodhām nirapa-
 kṣaḥ sarvakṛt doṣāśrāvayam (mss. 'śrav') vākparūṣyam niranukrośaḥ ava-

villopo (β 'lopo) 'rithapārūṣyam. nirdāyo vadhabandhachedo daṇḍapārūṣyam.
 iti saptaadhā prasāṅga varṇayate. Pp 34. 11 text. Sy A 20. 12 Und was den
 vom Zornesmut herrührenden (Schaden betr. fr, so sind sie sorgig in der

Rede und grausam in den (von ihnen als Strafe verhängten) Qualen Ar.
 (187) T A 40a. 8 pi' aśī, dāivā'bhāvaḥkhyam (mss. 'bhāvaḥkhyam aśī-)
 vyāpīr lū aśī' anāvyāpīr ye (read yā with mss), aśīv aśīrīr (read with

kadurbhikṣūśauricṛṣṭi(bhī)ṛ bhavati ativṛṣṭir (Paṇḍavṛṣṭir) eva
'saurivṛṣṭir ucyate tād etad (vyasanam) pīḍanam (nāma) mantā-
cyaṃ (188) atha guṇapratilomata nāma ('cyate) yada saṃ-
dhi-vigrahayānāsanaśāstrayadedidhīdhāvānām paṇṇām guṇānām
pratilomyena vartate, saṃdhiḥ prāpte vigrahām (karoti), vigrahe
prāpte saṃdhiḥ karoti, evam (eva) teṣaṃ api guṇaṃ (guṇa)prati-
lomyena (yada) vartate, (tadā) tad vyasanam (guṇa)pratilomata
ty (avagantavyam) (189) tat sarvathā 'yad saṃjivakāḥ piṅga-
lako vijoṃya 'yasmāḥ pradīpābhāvāt prakāśabhāvaḥ) (190)
karajaka śhaś asamartho bhavān, (tat) katham vijoṃyatiṣṭi ('ti).

mm. "ti) vijñeyā etad api pīḍ" mantavyam. (On the text see my introduction, Chapter 12, under "Unfortunate Emendations made by Hertel", keep mm. reading throat.) Pp 24. 14 pl" "marakavidravadarbh". ativṛṣṭir evāsaurivṛṣṭir Sy A 20. 18 (after next) Und der, welcher von der Veranhaltung berührt, ist der, daß es von Feuer, oder Wasser, oder Krankheit, oder Regenmenge, oder Regenmangel, oder Hagel, oder Frost, oder Hitze, oder Hunger oder Pest betroffen werden. Ar (position as in T, l'q not as in Sy'). (188) T A 40a. 10. l'q 24. 14 text (T om atha, l'q "lomakam, om nāma, T om ucyate, T mm. yad vā, Hertel om yada, l'q om karoti after vigrahām, Pp na Jar End prāpte, Pp om eva and om guṇa twice; T om yada before vartate, Pp om tadā, l'q pratilomakam iti, T mm. guṇapratilomatety, but p text, and R "lomat, om iti, Ta avagantavyam l'q om). Sy A 30. 16 Von der Torheit rührt (der Schaden) her, der sich im Verkehr mit den Falschen zeigt, welcher friedlich vor sich gehen sollte und nicht durch Krieg Ar, JCap 67 27 perversitas autem operum est, quando nititur rex facere que non debet et negligi facere que debet. (189) T A 40b. 1 text SP, So, Ks, Spl, see above, under § 176, the two passages are fixed in these versions. l'q 24 20 tad ayam asamarthat piṅgalako mokhyatame bhāvavyasane variata, yataḥ saṃjivakasa vadīkṛtāḥ sann amṛtyādīṣu caṣṣu guṇeṣu śikatanasyāpi cintitā na karoti. śāpabhojīdharmakarmasv eva prāyeṣa variata. tat kīm bhavān pralpitana, sarvathā piṅgalakāḥ saṃjivakāḥ vijoṃya eva iti, yataḥ pradīp prakāś" Sy A 30 22 Wenn nun dem Snahyṛ niemand beikommt, so werden alle seine Feinde Feinde des Löwen. Ar, JCap 68. 1 Nunc autem leo condidit in Senabam, et manifestavit ei facta propter que in ipius oculis vilia efficietur. OSp p 68, bottom, E al lion as may ayuntado a Senosha atanto que lo face su equal. The original may have had a sentence or two before our text, stating which particular vyasane the lion is now subject to, of l'q, whose text however seems not very plausible and has no direct support from any other version. Yet the l'q versions suggest that something of the sort may have been in the orig. Uncertain (190) T A 40b. 1 text (om tat ed. with a om śha, SP 267 kara" (a adds śha; katham śha chakyaṃ Hp 72. 4, Hm 39 bottom, kar" brute satv evam (Hp eva), kīm tv anyor mahān nuarganeṣaḥ (Hm anyonyanūargopajñāneṣaḥ) katham bhedaḥ itum śakyāḥ. So 76cd, 77ab

- (191) damanako 'bravit' (bhadra, upāyaś cintanīyaś. uktam ca) upāyona hi yac chakyaś na tac chakyaś parākramaḥ kākī kanakasūtreṇa kṣṇasarpam amārayat. 60.
 (192) karaṭaka śha kathāḥ (cā) tat. so 'bravit

KATHĀ 4 (STORY 4 CROWS AND SERPENT)

- (193) asti, kasmīścit pradēśe vṛkṣaḥ tannīś ca vāyasādampati prativasataḥ sma (194) tayon tu prasavakāle ('śahyātakriyāy)

etad damanako chrutvā vacaḥ (B. 'voat) karaṭaka 'tha aś. aśhe na kartum adbhutā śakyaṭy etad bhaviṣi api. Spl 61 15 kar' śhaṭ yady api te buddhī,prāga,bbhyāś tathāpi tvāḥ piṅgalakṣī tam vayo,ayitām asamartha eva. Pṇ 54. 24 text (om at), Sy A 30. 24 h j g sprach Der Stier ist stark und die Tiere wegen sich nicht an ihn heran, und der Löwe stülzt sich auf ihn. Was kannst du, der du von geringer Kraft bist, gegen den Stier ausrichten? Ar (191) T A 40b 2 damanakaḥ (ś so 'bravit), bhadra (a om). Spl 268 damanakaḥ (a adda pratyuvāca) upāyaś (a om uktam ca). Hp 72. 5, Hm 40 2 dam' bravis; ap' cint' (Ilm kriyātām). tatīḥ oaktam. So 77ed tato damanako 'vādie chakyaśmi prajñayaś dhruvam Kṇ 285(281a upāyaś cintanīyo tra. Spl 61 16 dam' śha bhrītaḥ, samartha 'pi samartha eva. uktam ca. (Perhaps cf also Ju on § 1757) Pṇ 84. 24 so 'bravit bhadrā, yuktaḥ idam. Sy A 30. 28 Dmāg sprach Rechne nicht mit meiner Schwachheit, denn nicht an jedes Ding wird durch Stärke ausgerichtet. Ar Possibly the agreement of Spl, H, and Kṇ may be sufficient to establish upāyaś cintanīyaś as a certain part of the orig. text. But the words could easily be an anticipation of the next vs. Vs 80=T 69, Spl 50, N 36, Hp 106 Hm 120, Spl 207, Pṇ 142, cf. So 78ab, Kṇ 285(28)cd. 284(29)ab, Sy 40, Ar a, Ju bi yat (Pṇ tat) kuryāḥ. b, Ju tr tan (Pṇ yan) na. c, Ju, Hm kākya, SP, Hp v 1. kākāḥ (Spl's, N, Hp ed. text). d, N, Ju, Hm 'sarpo nīpātitaḥ, and so Hp v 1., Hp ed 'psm aghātayat. So na sa śaknoti kiṁ yasya prajñā nīpadi hiyate. Kṇ upāyakramasādhyaś yad (Śl' and Ma. v. 1 tad, balasādhyaś na tad bhavet, śrīyate kṣṇasarpō hi dbyiś kākana pātitaḥ, so Śl' and Ma. v. 1., Ma. v 1. kākyaś nīpātitaḥ, om. to nīpātitaḥ). Sy Dens es gibt manchmal einen Schwachen, der mit Ränken das ausrichtet, was der Stärke nicht ausrichtet, wie z. B. der Rabe trotz seiner Kleinheit mit seinen Ränken die schwarze Schlange tötete. Ar (192) T A 41 text β (ed. with a om śha, and damanakaḥ for so 'bravit). SP 241 karaṭakaḥ (a adda śha), (a om ca, sa śha). Hp 72. 10, Hm 40. 5 kar' pṛochat katham etad damanakaḥ kathayati. Spl 61 20, Pṇ 84. 28 text (om ca; Sy A 51, Ar similarly (193) T 22 16 text (vāyasāda da"). SP 262 asti kasmīścid vṛkṣe (a tarū) vāyasamithunam (a vāyasādampatyam, v 1. 'dampati, prativasati sma). Hp 72. 11, Hm 40. 5 kasmīścit tarū vāy' nivasataḥ. Kṇ cf next. Spl 62, 1 kasmīścit pradēśe mahātara vāyā' Pṇ 85 2 asti ka' pra' mahā nyagrodhapādaḥ. tatra vāyā' kṛtīrayāḥ prati' Sy 10 13 Ein Rabe sitzt auf einem Baum bei einem Berge. Ar (194) T 22. 18 tayon tu pra' tadvy' (β 'ausfährd) aśahj' (a 'pakāḥay or 'pakamāy

eva patyāni (tad)vrkṣavivardhanusāri kṛpasaṃgo bhakṣayati (sma) (195) *intas tās nirvedād (anyavṛkṣa)māla(ni)odaśanā priya* subhṛdāḥ gomāyūm aprechātām: (196) *bhadra, kim evaṁ gata prāptakāśa bhadda manyate. (bātaghātute ca vṛddhāyor nūhā eva 'vayoh.)* so 'bravī. *nātra viśaye vipadāḥ kāryaḥ mānaḥ sa (lubdho, no 'pāyūm antareṇa vadhyaḥ syāt*

for "kriyāy) evāpatyāni kṛpasaṃgo (ś om kṛpā bhā sma. SP 362 *uava prasaṃsantaram evāpatyāni (ś om apā) valatkaṣṭho a koṭarastho mānān kṛpasaṃgo (ś adda 'pāy 'bhakṣayati Hp 72. 11, Hm 40 & tayoḥ nṛpatyāni tarukojārīvāthāḥ Hm tākojar") kṛpasaṃgo bhaddāni. Kṛ 284cd (284d, 30a, vrkṣamūlānyāḥ sarpaḥ purā +byasapokāḥ, bhakṣayām Sma. Spl 52. 2 aṭha tayoḥ prasaṃkāle vrkṣavivardhaḥ mukramya kṛpasaṃpab sadāiva tadapatyāni bhakṣayati, lṛ 24. 3 tadapatyāni ca jātāni tadvy' kṛpā' 'cahji" eva bhakṣayām By 20. 18 and in dem Berge war eine Höhle, darin wohnte eine Schlange, und Jahr für Jahr, wenn der Rabe Junge hatte, kam die Schlange und fraß etc. Ar. (195) T 22. 17 aṭha teṣāṃkṛpasaṃvedanād anyavṛkṣamūlānām priya" go' aprechayati (ś aprechāt, p aprechātā), yathā ś om). Spl 368 *tāto vṛkṣaḥ prasaṃvyogāt jātāni akadā droṇi priya" gu' aprechāt, H mōh.) diff Kṛ 284ef, 285ab, 286cd, tadubhāḥ-kṛpābhūḥ vṛkṣasāriyā, gomāyūḥ subhṛ priyaḥ laḥ Spl 52. 4 tāto ..**

"subhṛdāḥ śṛgāḥ gatvocatub lṛ 24. 4 aṭhāhu vṛkṣo 'pi tadapatyānirvedāp, [then expatiation, showing some similarity to version of H, but probably without mutual interinfluence, each influenced independently by story of Strandbirds and Sea]. 24. 4 tadadho a vānapaḥ priya" go' savīṇyam āhuya sarvaḥ tad āmadubhāḥ nyavedayāt, uktavīś ca. By 20. 18 Nun lehte an diesem Berg ein Schakal, an dem begab sich der Rabe, anklagte ihm die Schädigungen, die ihm von der Schlange beruliet wurden. and sprach zu ihm Ar. The most likely explanation of the inconsistencies in the several versions in this and the following seems to be that the two crows together consulted the jackal and afterwards flew off to carry out his advice, and the female crow found the necklace and stole it. Hence I have assumed that Spl is orig here in having the dual. Most versions present on y one of the crows as acting here, some making it the male, some the female. (196) T 22. 18 *bhadra (ed. with a gomāyūḥ for) so 'bravī SP 284 bhadra, h m atrocitām so 'bravī Kṛ 286bd, 30d, 21ab) tām kṛpā dūḥkṛtām, samāśvāsīḥ sarpo 'yām viśakṣayāt (Ma. viśakṣyāt). Spl 52. 2 bhadra kim evaṁvibho caḥjita vṛayoh karavayām bhavāt. epa tavad dūḥkṛtām kṛpasaṃgo vivardha nirgatyāvayor bhāḥkṛtā bhakṣayati eva. tat kathyatām tadrakṣārtham kṛpāḥ vṛyāḥ. (va.) anyac oṣṇikam api tātrasthāḥkṛtā pratinidhāḥ prṛgasaṃśayāḥ sa kṛpā nātra Ps 26. 7 bhadra kim evaṁ satī prāptakāśaḥ manyase. apatyagbhūḥ vṛayor dāmpatyor vighṇita eva. śṛgāḥ kṛpā: bhadra, paribhṛvīṇāḥ mayā, ātra āśaukṣam tṛayā kṛyām, kṛpasaṃvyay dūḥkṛtā vṛtastvīḥ sa kṛpā kṛpasaṃpab yataḥ. By 20. 18 Wenn du dich mit mir zusammenzusetzen willst, so gehen wir und kratzen ihr im Schlafe die Augen aus. Da sagte der Schakal:*

bhakṣayitvā bahūn matsyaṇ uttamādhamaṁmadhyamān
 atulalyād bakaḥ paścān mṛtaḥ karkatākagrahāt. 61.
 (197) vāyasaḥ bhataḥ: katham (ca) tat. so 'bravit.

KATHĀ 5 (STORY 5 HERON AND CRAB)

(198) aśi kaśmīnścit pradāśe nānājulacarasaṁdātham saraḥ. tatra
 ca kṛtāśrayaḥ kaścid bako vṛddhabhāvam upāgato matryaṇ
 vyāpādāyitum asamarthakḥ, (199) sarasīram gatvo 'dvignam iṣṭa
 'tmanam darśayitvā ('va)sthitāḥ. (200) tatra ('nakamatryaparivṛta)

Das geht nicht an, suche vielmehr Mittel und Wege, die Schlinge zu
 lösen, ohne dich selbst zugrunde zu richten. Ar. Vā 61=T 60, SP 51,
 N 57, Hp IV 15, Hm IV 14, Spl 210, l'q 165, cf. So 78cd, Kp 285d(21b),
 Sy 41, Ar. c, SP Jn kaścin for paścān. d, T karkatāvirahāt. So lathā ca
 makaraśyāntām bakahantūḥ katbām āru Kp bako yaibK. By damit es dir
 nicht ergehe wie jenem Fischreiter, der den Krebs töten wollte und dabei
 sich selbst tötete. (197) T 25. 3, SP 267 vāyasaḥ (Tā, SPa add Kha. .
 (61'a om ca, T ad. gomāyub for so 'bravit, SPa gomāyur āha, Tā, SP ed.
 tat). Spl 52 15 tlv netaḥ katham etat. Pp 36. 17 vāyasaḥ prechati:
 katham etat. ārgalāḥ kathayati Sy 30. 16, Ar similarly (Der Kabe. .).
 (198) T 25. 4 aśi kaścid bako vṛddhabhāvāt suktopāyām vṛttim ākṣkṣa-
 mṛkaḥ (cf. also next). SP 268 aśi kaścid vṛddhabakḥ. Hp 135. 3, Hm 115. 9
 aśi malavaiṣyaḥ (Hm 'va-dāśe) padmagarbbābhīdhānāḥ (Hm 'kha-nāma-
 dhayanāḥ) saraḥ tatālho vṛddho (Hp 'dha-) bakaḥ ālmarthyakina So 79. 30a
 lall ka 'pi bakaḥ pūrvam matyāḍhya sarnat āvacit, matyāḥ tatra palāyanta
 (so!) tasya dṛṣṭipathād bhayāt, aprāpnuvāt ca. Spl 52. 30 text (baka eko
 for kaścid bako, add at end tatad ca kṛtāśrayaḥ(bak)). Pp 36. 19 aśi
 kaśmīnścit sarasīrāḥkaśca bakaḥ. so vṛddhabhāvāt suktopāyāḥ (so ed.)
 matyāsbhakṣapavṛttim ākṣkṣaḥ. Sy 30. 19 Es war einmal ein Fischreiter,
 der wohnte bei einem Wasser, in dem sich Ehrlichkeit und viele Fische be-
 fanden Als er ins Alter kam, konnte er nicht mehr viele Fische fangen
 und wurde schwach. Ar. (199) T 25. 4 kaśmīnścit saraspradāśe (cf. prec.)
 'dṛṣṭiparitam iṣṭmano rūpaḥ pradāśayana avasth itaḥ. SP 268 sa tu brhāt-
 sarasīram gatvodviguṇamān iṣṭmānāḥ (a 'vignam K') darś' sthitāḥ.
 Hp 136. 3, Hm 116. 10 dvignam iṣṭm' darś' sthitāḥ So 80a mthyā. Kp
 285a. 31a) kapaṭavratam āsthāya. Spl 53. 1 sarasīra upaviśto muktiphalā-
 andrāḥ ārupravāḥāḥ āsthrānam ābhīṣṭān ruroda. Pp 36. 20 tasya va
 sarasāḥ tṛe dṛṣṭiparitam sthānāḥ darśayan samipatārān apl matyān
 ābhakṣayana avasthitaḥ. Sy 30. 22 Da gebrauchte er eine List und stellte
 sich traurig. Ar. (200) T 25. 5 text (β om 'bravit). SP 269 sa ca
 vṛddhakuliroṣṭagatyābhīsthitāḥ (a sa ca kuliroṣṭāḥ). Hp 135. 3, Hm 116. 11
 sa ca kenacit kuliroṣa dṛṣṭāḥ (Hp dṛṣṭāḥ sva for dṛ') pṛṣṭāḥ (Hm add ca).
 Spl 53. 2 akūḥ kuliroko nāḥjāncarasaṁmetāḥ sametya tasya dūḥkheṇa dūḥ-
 khitāḥ sādaram idam ūce. Pp 36. 22 tatra ca matyānām madhya ekakūli-
 zakaḥ prativasati, sa āsanno bhūtvābravit. Sy 30. 23 Da sah ihn ein Krebs

(206) *tat, bhudra, vinagga nāma yūyam, aham (api vrttchedad utanna eva 'ti (śokenā 'dyā) 'hāranivṛtīo 'smi.* (207) *tataḥ kulireṇa matsyānāṁ taṁ niveditam. tataḥ sarvāir matsyair milutoḥ 'bhikṣito bakāḥ, yathā.* (208) *yata evā 'pāyāḥ śrūyate, tata eva 'pāyo ('pi) labhyate tad arhary asman paritrātam.* (209) *baka āha (andajo) haṁ asmaritvo mānuṣavīrodhe. kiṁ tv aśmad dhrādad anyam agādham jalsāyāṁ yuṣmān (akāśakāḥ)*

idam mahāmarāḥ. tatva dvāb paraśvo vā jīśam prakṣipyate. adya punar angaraśmīpe yu bradaḥ tasmān eva gaocīmaḥ. Sy 31 1 Hier sind viele Fische, wir wollen morgen kommen und sie fangen. Der andere sprach: Etwas weiter von hier ist eine Stelle, da sind viele Fische, laß' uns gehen und sie fangen, und hernach fangen wir diesen da. Ar. (206) T 23. 12 tat yūyam, β rayam, but a first v. uram, K adda so 'bravit' abhaḥ eva. 31' 371 tadkrabhya vrttchedad aham bata iva et. tatḥ (a tato 'ham vrtti' eva bata. 31' H_p, 126. 7 Hm 119. 14 Hp tad, v. l. om) ato varānābhāḥvād (H_p adda eva) asmanmaragāṁ u, arhutam iti, βāivāhāraḥ, mirāḍarāḥ Hm 'hāre 'py anāḍarāḥ kṛtāḥ) K₂ 267ab (31cd yuṣmadvināśo naṣṭo haṁ yūyam vrttir yato mama. 31d d. 5. P₂ 37 9 evam avasthāta yuṣmān viśagṛhe vrtti' abhaḥ api vinagga eva. Sy 31 6 Ich weiß, daß sie kommen und die Fische, die hier sind, fangen werden und kann mein Leben nicht mehr finden und komme vor Hunger um. Ar. (207) T 23. 13 tataḥ tūir vyāpṛtāḥ, yathā β yadā. 31' 371 text (a om tataḥ niveditam, a om milutoḥ ed. 'bhikṣitam a text. om bakāḥ, yathā). Hp 126. 6, Hm 119. 15 tata Hp adda sarvāir matsyair Elocitam. K₂ cf. text. 31d d. 4 tataḥ et. tad āharayānyasām api jalasaurāṣāṁ tat laṣya vacanam nivadayān. Ha. aha te sarve bhāyatrāstamānaso matya-kaṣhapaprabhṛtayoḥ tam abhyupetya pagracchuḥ. P₂ 37 10 tat ca duṣṭa- bhāṣitam śvatoḥ sarvāḥ tūir jalasaurāḥ prānabhidūir vyāpṛto bakāḥ, yathā. Sy 31 6 Der Krebs teilte dies den Fischen mit und die Fische kamen und baten den Fischreicher böslich. Ar. as Sy. (208) T 23. 13 text 31' 372 yasmād apāyāḥ śrūyate tasmād apāyād cintanīyāḥ (a yata evāpāvan tata evopāyāḥ śrūyate). tad asman paritrīkyadhvam (a 'yasma) Hp 126 13, Hm 119 5 (after insertion) ko 'ra rakṣaṇopāyāḥ. K₂ 267c (33a) ityukto bhikṣitaḥ matyān. 31d d. 7 māmāṣṭi kaścid apīyo yonāmāḥ rakṣā bhavati P₂ 37 12 māmā, itā, bhāṣitā, rakṣa, parigatābuddha, yata asman asman mriyevābhikṣit tritam. Sy 31 10 Sage uns, was sollen wir tun? Denn es scheint sich nicht für dich, aus des guten Rat vorzunehmen. Du bist klug und wenn wir am Leben bleiben, gerädest du dir und uns zum Vorteil. Ar. (209) T 23. 14 text (om agādham and akāśakāḥ, ed. with a om āha, SP 273 tecoḥtam māmāḥ bhivartitūir yoddham śaktāḥ kiṁ tv anyam (a anyaj) jalsāyāṁ yuṣmān anyāmīti (a om iti) Hp 126 12, Hm 119 5 bako brāto aśu rakṣaṇopāyo Hp rakṣāhetur) jalsāyāntarīkṣayāṁ (Hp "tarāḥ"). tarāḥ Hm adda akāśakāḥ) yuṣmān anyāmī. So 31cd, 37 tat karadhvam mama vāco vūrvāco va 'eti om mayi. aśy ekānto sarvā evoccham aṣṣitam iha dhīvarāḥ, etc. B. etat) tatva sivaḥkrāḥ utvāhikāḥ kṛpāmī vāḥ. K₂ 267d (33b) rakṣākrāḥ utom udīyātāḥ. 31d d. 8 baka āha (describes near-by lake) 31d. 10 tad yadi mama prṛtham kaścid āro-

samkramayisyāmi. (210) tatāc cāir (bhāyad) viśvāsam upagatān
(tāta bhāratā mātula) mām mām prathamatarān naye 'ty
abhihitam (211) atāc 'mā duṣṭamatib kramopā tām (matayān)
nityā nā 'tādūre śūśāle nityāpyā kākām bhakṣayan parān
paritoṣam upagatā. (212) ku.īr(ak)as tu mityudhayaodvigo

hati tad aham tam tatva mayam. Pg 27 14 baka mīnāyāḥ naha vīroḥam
kartam hīn panar mama dāhīr aśy aśmī; jaśdayāḥ anyam agādham jāś
sachkramay tam. Sy 21 18 Da sprach er lob und ihr seid nicht in stande, mit
den Fischern zu künipfen, aber folgendes 1831 sich machen. Es gibt einem
uolen Wasserlauf, sein Wasser ist süß, es ist Rühricht darin, und er ist in
der Nähe. Wenn auch jemand, einen nach dem anderen, aufhebt und dorthin
schafft, so entrinnt ihr auf diese Weise. Ar. The description of the other
lake was very likely longer, cf. So. Pa. and Bpl 64. 8 but we have not
sufficient evidence to attempt a more detailed reconstruction of the words.
(210) T 22. 16 tatāc cāir viśvāsam mātula mātula mām naya mām
naya prath' nayaśvayā abhi' SP 374 matayāḥ ca bhāyāḥ (a bhāyā) vāy'
upag' nityam evam aśv it. Hp 125. 14, Hm 119 7 matayāḥ bhāyāḥ nityam
(Hm mātula bhāyā); evam aśv. So 64 the śhrutā abhi. Ar See matayāḥ cāir
jajabuddhibhī, evam kureva viśvāśāc 'ayāḥ trayā abhi it. Kq. cf. under
§ 208: 386a (38) viśvāśāc tadbhāyā (so Mn. and SP v 1. SP and Mn. v 1
have instead bakaś tām bhakṣayan). Bpl 64. 11 aha te tatva viśvāsam āpanā
tāta mātula bhāratā it. hrutāḥ aham pārvam aham 'pārvam it. mātula
paritoṣam Pg 27 17 tatāc cāir kākāyānāyāḥ mityudhayaodvigo abhi it
mām, aha, nityāpāyāḥ. mām mām prath' naya it. Sy 21 18 Hagen
zu ihm die Fische. Tu du aus diesen Gefallen. Ar. JCap 66 30 Non habemus
duos nec fidem rectorem nisi te. (211) T 22. 17 aśv apī dūṣṭā
kramopā nityā kākāśāc ājaram tām bhakṣayan parān (v 1 upag'). SP 374
bakas tato hrutā. abhiśāc dūṣṭāśāc matayāḥ gṛhīrā trīśāc
padmā gatvā mityudhayaodvigo nityāpāyāḥ abhiśāc. evam kramopā mām
abhiśāc (a only tadā; dūṣṭāśāc matayāḥ nityā bakaś matayā abhiśāc).
Hp 125 15, Hm 119 7 tato 'śv. Hp add dūṣṭā-bakas tām matayā abhiśāc
nityābhakṣayat (Hm 'vā bhāyā). So 64 tatāc bakaś tām abhiśāc matayā
nityā śūśāle, vinyāyā bhakṣayām. So ca bakaś vipralambhakā. Kq 386ab
(384) cf. v 1. quoted under prec. kākāśāc mām nityā yathāśāc (SP and Mn.
v 1. 'ab). Bpl 64 12 so pī dūṣṭāyāḥ kramopā tām pṛjānam āpāyā jāś
āyāyā mityudhayaodvigo māmādyā tāmām āpāyā āpāyā bhakṣayāḥ
bhāyā pī jāśāyāḥ māmādyā jāśāyāḥ mityudhayaodvigo māmādyā
rājāyā mityāḥ lūbhāyāḥ akāśāc. Pg 27 22 atāc dūṣṭāmatib antar
lām evāyā (then insertion) matayāḥ āpāyāḥ pratyādyā māmādyā
māmādyāyā prādāc māmādyāyāyā māmādyāyā māmādyāyā māmādyāyā
parānāpāyāyāyā ca gacchati māmādyā ca tām bhāyā pī mityudhayaodvigo
viśvāyāyā. Sy 21 19 Da fahle der Fischreiter jeden Tag zwei oder drei,
lob sie auf und schaffe sie fort und versohrte sie auf einem hohen
Hügel. Ar. Perhaps the original should end with abhiśāc, ending
parān (212) T 24. 1 text. SP 276 tatāc cāir kākāśāc mām apī

(mulur-mulus) tath prārthitavān: (213) (māma,) mām api (uvāc) arhasi (mṛtyumukhā) paritrāṭum iti. (214) sa tu (dusṭātmā) 'cintayat (nirvinno 'my anenāi 'karasena matsyapi-
ttena,) etadīyapīṭṭavīṣam apūrvam āvādayāmi (215) tataḥ kulīram utkṛṣṭya viyati (gataḥ sarvāpy ambhahasthāndāni pari-
hṛtya) yāvat tasyaśi (vadhyāśūlāyām avatīrayatukamāḥ, (216) tāvāt kulīr(ak)jo ('pi) pūrvabhakṣitamatsyāsthirāśi dṛṣṭvā ('vā

tatrāiva gatvā matsyāḥ inlītvā vāśānīti natvā tam avocāt (a only passed
kulīrāt ea tam uvāc). Hp 135. 16, Hm 119. 8 anantaram kulīram tam uvāca.
So 85, 86 dṛṣṭvā mām anantam tam makaras tatsarogataḥ, exo bakam tam
paprachā nayasi kva ti in iti. tatas tam sa tad evāha bako matsyān uvāca
yat, tena bho to jhaṇo 'vocāt sa [here next] tam. Spl 54. 15 anyasmā dīne sa
kulīrakoḥ kṛtāḥ Pq 33. 3 ekadā kulīrako mṛtyubhayanodvignamān mulur-
mulus tam ab yāthitavān. Sy 31. 31 Und so kam auch der Krebs und sagte.
Ar. (213) T 24. 1 text. SP 177 mām api nayati. Hp 135. 16, Hm 119. 8 bho
baka, mām api tatra naya. So 86d (in pres.) mām api nayati. Spl 54. 16 mām
mayā naha te prathamā anehanabhiḥ saḥjātāḥ tat kiṁ mām parityajyān-
yam nayasi. tasmād adya me prācīkṛtāḥ kura. Pq 33. 4 māma, mām api mṛtyu-
vṛtām arhaḥ. Sy 31. 32 Ich fürchte mich hier zu bleiben, darum nimm mich
und schaffe mich fort. Ar. (214) T 24. 2 sa 'piditena, enam (β etam,
so read) api tīvāḍ yanavīṣam āvādayāmi. SP 177 sa cāpūrvakulīra-
māśārīti. Hp 135. 16, Hm 119. 8 tato bako py apūrvakulīramāśārīti. So
87ab so 'pi tasmāśagardhāndhaboddhīr (B. "gandhānda"). K. 188c (24a)
adīśūlyoddhṛtāśīti. Spl 54. 18 tad ākaraya so 'pi dusṭātmāś cīnatavān:
nirvinno 'hah matsyamāśādanena. tad adīśītat kulīrakam vyāñjanāsthāne
karomi. Pq 33. 5 tato bakam cintayām ha nira' 'my anenāikena matsya-
pi'... (215) T 24. 4 tataḥ samutkṛṣṭya viyati (β viyati) sarvāmbhāḥ
parihṛtyāśikadade taptādī (β 'dā māma tasyām) avatīrayaḥ. SP 178 tam
apy kṛitavān. Hp 135. 17, Hm 119. 9 ādaram tam nītvā sthale dhṛtavān (Hp
'tam nītavān. aha bakena sthale nītvā dhṛtāḥ). So 87bcd kṛīya tam bakam,
vṛpāya prāpayati tad yāvad vadhyāśūlātalam. Spl 54. 20 iti vīcintya
tam prāṭha samīropya tām vadhyāśūlām uddīya prasthitāḥ Pq 36. 7 iti
vīcintya kulīram (taptādīśām). Sy 31. 33 Da faßte er den Krebs im
Ha und zog davon. Als sie zu jenem Hügel gelangten, aber noch in der
Luft waren. Ar. JCap 59. 25 Et accipiens illum, portabat eum ad locum ubi
devoraret alios pisces. (216) T 24. 6 kulīrako 'pi (β om) pūrvā-
bhakṣitamatsyāsthirāśīrayavarāśi. SP 178 nītvā sa (a for p' sa: tatra
matsyāsthirāśīrayaḥ dṛṣṭvā bhakṣānasmāye kulīreṣu cīnatam. Hp 135. 18,
Hm 119. 10 kulīro matsyāśāśīkṛtāḥ bhūtalām avalokyaśīcintayāt Hm ku"
'pi matsyāśāśīkṛtāḥ tat sthale lok"). So 88ab tāvāt tajjagdhāmīnāśī-
śīkṛtāḥ nra vīkṛya saḥ. Spl 54. 21 kulīrako 'pi durād evāśīparvatam
śīkṛtāyam avalokya matsyāśīkṛtāḥ parīśīkṛya (questions heron, who reveals
his purpose). Pq 38. 9 tāvāt kulīreṣu prīyāt (etc. as Spl, but after heron's
reply) 38. 12 tataḥ kulīreṣu 'valokayati yāvad dṛṣṭvā matsyāśīkṛtā-

'antayāt (217) bhakṣita anena durātmanā (prajñāpervakam) te matsyaḥ. (tat kim adhunā prāptakālam) athavā

abhyukto yadā pātyen na kāmcid gatim ātmanā

yudhyamānas tada prajño mriyate ripurā saha. 62

(218) śanabhyāno 'pi bakāḥ kultrakasamdasāgrahasya māur-
khyāt kultrakasakāśāc chiraśchedam avāptavān. (219) kulīr(ak)o
'pi (mṛgālasadr̥śtāḥ bakagrivāḥ gr̥hīto) śandīḥ śandīr (matsya-
ntikam eva) tādr̥śi 'va sarasy āgataḥ. (220) tad ca 'bhīkṣitāḥ

karṣṭā mahat vadhyasū, athāntayāt. By 21 25 erblickte der Krebs die
Orken der Fische und merkte cf. also next). Ar (217) T 24 6 nibat
anena te mināḥ tat SP 278 (a sarve) matsyāḥ anena durātmanā bhak-
ṣitā iti, tatāḥ (a for iti) tatāḥ: tasmiṇ ānena yodhyamā. tatāḥ hi.) Hp 186. 16,
Hm 119. 11 bh̄bato 'emi mānabhbhāgyā. bhavata, tēnāḥ samayocitāḥ vyava-
harāni Hm: 'harisyāmi. yataḥ (Hm om). So 22cd tam budhyate siva makaro
bakam vādr̥śye B. 'a-) bhakṣakam Sp: diff (cf. proc.). Pp 38. 15 aho, (vas).
28 30 tad bhakṣitā anena pūrvam khalv ato matsyāḥ, yadānu iṇa parito 'bhi-
kṣyāḥ. tat kiṁ prāptakālam mayādhunā kartavyam: athavā kim atra cetojāta.
, vs 169, vs 170=Hp IV 17, but not in Hm or others). By 21 20 daß so die
Fische waren, die dazuer hergebracht und hier verzehrt hatte. Und er dachte.
Ar V=82=Tā 1 SP62, Nā, HpIV 18 not in Hm, S; 42, Ar b 81, N, H na
k dheid dhūm SPaukham, a trāṇan K' SPaduato, a text: a, SPed., N tatāḥ
(SP'a, H text d, T mriyate. By Wenn einer auf diese Weise in die Hand des
Feindes fällt und weiß, daß er, ob er kämpfe oder nicht, sterben muß so
muß er doch um des guten Namens willen kämpfen (218) T 24. 11 text.
SP 284 it; Kd paricintya tato 'āv ayudhyata, sa yudhya on vrdhhabakasya
(a iti aneintya [or antayativā] ato sāv ayu' yuddhe bakasya grivāḥ
kulīrāś cikheda, Hp 186. 10, Hm 119. 12 ity āloka (Hp adda sa kulīrāś tasya
(Hp adda bakasya) grivāḥ cikheda. So 89 tatāḥ dīrghalāṅgastamātrāś tasya
sa tat kṣapam, bakasya maharo dhimāśā cakāṣṭhivikvalāḥ āśrāḥ. Kp 284d
84b karṣṭāṇa nīpātītāḥ. Sp 65. 3 ity uktaṇvati tasmiṇ (sa. baka) eva-
danadagāndrayena urghāṇāśādhavālyāḥ mrdugrīvālyāḥ gr̥hīto mṛtāś ca.
Pp 39. 3 ato yāvad eṣa māu atra na kṣpati, tēvad eva antarbhir apl vīpāḥ-
gr̥hīte grivālyāḥ gr̥hāṇi aīha tathāpi kṛto gantum āśraddho bakāḥ: tathāpi
māurkhyāt kultrakasamdasāgrahaprapatividdhānam: ājñāḥ śīrāśchedato avāp-
tavān By 21 32 und er bog seine Beheren zusammen, packte ihn am Hals
und klotz in ihn hinein. So sollen bald herunter und sie wälsten sich
auf der Erde, und der Fischreiber starb. Ar (218) T 24. 12 kul' 'pi
gr̥hītvā baka' uqalanāśvad āśāṅgamanaprasādhitacīhnamārgo (ap 'vādhita')
matsyāntikam eva prāyāt. So 90a gatvā ca. Sp 65. 5 aīha sa tēḥ bakagrivāḥ
(cf. description in proc.) māurkhyā kaulīp-dānāśa tā jaldīyām āśāśā.
Pp 39. 7 kulīro 'pi By 2. 34 Der Krebs aber wanderte gemächlich (KP
little by little) und ging zu dem Wasser. Ar (220) T 24. 12 text.
So 90a āśāśāśāśāśāśā. Sp 65. 5 tatāḥ sarvār eva jālacarāḥ pṛtāḥ: bhak-
kulīraka, kiṁnamitāśa tvaḥ paśād āyātāḥ, kuślakāśrāpāḥ tījhat. sa mātulo

vargasūtram adāya tasya kotāre sthāpyatām (225) tajjighrīkavara-
tām (kr̥ṇasarpāḥ) vyāpādayisyanti (226) (?ity uktvā sa ergalo
'pakrantaḥ') 227) atha vāyasū (tad ākṛṇya suvargasūtrānva-
yāu atmecchayo) 'tpatitāu. (228) tatāt ca kākī kimat sarāḥ
prāpya yāvat pātyati, tāvat tanmadhye karyacīd rājā 'nāḥpuram
jāḍasannanyastakanakāsūtramuktāhāravastrābharaṇam jalakri-
dām karoti (229) atha sū vāyati kanakasūtram ekam ādāya
viyāḍi sandir ātmānam darśayanti svam ālayam prati prāyāt
(230) tatāt ca kaṇṭukino (vargadhārā ca) tan nityamānam

schließlich da niederlegen, wo die Schlange wohnt. Ar, JCap. 60. 7 speaks of
aliquid idealium mulierum, similarly Wolff, KP (225) T 24 15 aarthāyāt
tatvām (β adds eva) tam kr̥ṇasarpāḥ (β om) gṛhīṭayisyati. SP 223 1ajp*
tam (α adds sarpāḥ) vyāp* Sp 1 66 17, Pp 39. 18 yena (Pp yathā) sarpas
tadgrāhane vadyata. Sy 23. 8 und wenn sie kommen und den Gegenstand
finden so werden sie auch die Schlange töten. Ar (226) only
in T, 24. 18 originality very doubtful. (227) T 25. 1 aha vāyāt
suvargasūtrānva- rājagṛham prāyāt. SP H of § 224 Kp 229d (24d drutvati
vāyāt Sp 1 66. 17 aha tatkrāpāt kākāḥ kākī ca tad ākṛṇya atmecchayotpatitāu
Pp 39. 19 aha kākāḥ kākī ca tatkrāpāt atmecchayotpatitāu Sy 23. 8 Aha nich
nun der Hahn nuschelte. Ar, JCa. 60. 13 Fecit itaque corvus perambulavit
per aram, KP 24 16 No the raven flew away and soared. OSy. 68, below
middle, Et sic el corvus lo que le sorpejō el lobo cervat. See my note on
§ 195 and cf. v. 60c in its that T's prose story is inconsistent with the form
of the vs, which latter is apparently orig. (228) T 25. 1 dpatitā ca
tenāntāpūrā kadāśa dhātuvāstra, ugalopari suvargasūtram (α suvargam)
vāṭamānāpīratatā vāḥrāḥ prahāṇya cet kayāṭhāntam. tas cāyātsthyā-
nyayā eha kathāḥ kartam hrabdhā SP of § 224. Hp 75. 20, Hm 42. 11 aha
kadāśi anāntam jalām pravṛte rājāntre. Kp cf. next Sp 1 66. 15 tatāt .
jalāntam nityasūtram muktaḥkākāḥ jalaḥ karoti. Pp 29. 19 text (om
tāvat) Sy 23. 8 erbeute er eine Frau, die sich auf dem Dache den Kopf
wasch und ihr Kleid und ihren Schmuck auf die eine Seite gelegt hatte.
Ar, JCap like Sy, but 60. 16 abluere corpus (229) T 25. 8 vāyāntu tu
tad gṛhīṭv vīyāt darśayan . SP 228 tatāḥrāpāṭhite (α tatāḥrāpāṭhite).
H. 73 21, Hm 42. 17 vāyāntu tad anāntam. Kp 229d, 230abc (25. 24a) jāḥrā
rājāntre; Et anantā kanasūtrikām, ādāya evakūṭyēgrānamvāḥkākāvalambinīm,
ekāḥrā. Sp 1 66 21 aha ādāya svagrāḥbhīmukhaḥ prastāḥ. Pp 29. 22
aha ādāya svagrāḥbhīmukhaḥ prastāḥ. Sy 23. 10 und er erraffte ein
Halsband und entfernte sich auf die angegebene Weise, bald stehend, bald
sich niederlassend. Ar (230) T 25. 4 athārakaparaḥkīḥ (β atba ra*)
prāṇmudgarakamapāṇibhir mahatē jayena (mm janena, corr & gatv
vīkē val kitāḥ. yāvat tena tat evasīde sīhāpitan. Hp 73. 21, Hm 42. 15 aha
kanakasūtrānamapāṇavṛtīḥ parāḥkīḥ Hm vījā-p* tatva taru) kotāre. Kp
230cd (25ab) dādṛśu tāḥ ca parāḥ sarvadurāḥdām. Sp 1 66. 22, Pp 39. 23
text (add. tam for tan Sp 1 nūlakēya for aval*, Sp 1 prakāpya sūtrām avā*).

avalokya (grhītalagudāḥ satvaram) anuyayub. kāky api tarpa-
koṣare tat kanakasūtram nikipya sudūrataram avasthita. (231)
atha rājapuruṣa yāvat taṁ vṛkṣam ārohaṇī, tāvāt (koṣaragataḥ)
kṛṣṇasarpāḥ (prasāritabhoga) asti (232) tāis ca 'edu (lagudā-
prahārīr) ghātitaḥ. (233) (tat kṛtvā kanakasūtram ādāya
yathābhilaṣitam sthānam gataḥ. vayasadampatī api tataḥ parāṁ
sukhena vasataḥ.)

(End of Story 4)

(234) ato 'haṁ bravīmi: upāyena hi yac chakyaṁ ita. (235)
(?tan na kimsid ūha buddhimatam āśādhyaṁ asti.) uktam ca:
yasya buddhir balam tasya nirbuddhes tu kuto balam
paśya sīdho madonmatatā śāśakena nīpātataḥ 63.

Sy 22. 12 und legte es dann bei der Schlange nieder. Und als die Leute gingen.
Ar, JCap 60. 16 Homines vero ipsum sequentur usque ad locum ubi posuit
illud. (231) T 26. 6 tatkrakenkrohatā dṛṣṭam (ms. 'rubatā e dṛṣṭaḥ) kṛṣṇa
bhujagho vṛkṣasapoṭṭā bhakṣayitvā nidrāśāśam agamat. Hp 74. 1 n. rājapuruṣa
(not in Hm, cf. prec. and next). Kṛ 291b (26d) (after next) ārohaṇodyatāḥ
(Ma. 'āru, v l. 'vṛkṣ). SPl 66. 1 atha yāvat vṛkṣ' taṁ vṛ' kṛbhya tat koṣaram
avalokyaṇatī, tāvāt kṛṣṇa' praśī' tīgṛhātī. Pq 40. 1 text Sy 22. 12 und das
Malkband fanden. Ar, JCap 60. 17 Cumque accipiant locala, viderunt ser-
pentem stantem in furamine. (232) T 26. 7 tēna cāśāṇa supṭa ova ghātitaḥ.
SP 293 tat kṛtam (= tat vṛttam). Hp 74. 1, Hm 42. 14 kṛṣṇasarpas droṣṭo vyē-
pādītaḥ ca. Kṛ 291ab (26cd; vidhāya dalaśo bhūktir vyāhām (SP and Ma. v
l. vṛkṣam), SPl 66. 2, Pq 40. 2 tatas Pq atha) taṁ lagudāprahārīr (SPl 'repa)
hatva. Sy 22. 14 schlugen sie die Schlange tot. Ar, JCap 60. 19 proiecēruntque
super eum lapidem et mortuus est. (233) T 26. 7 tat kṛtvā kanakasūtram
ādāya gata ita. SPl 66. 3 text (om tat kṛtvā). Pq 40. 3 kanaka' (ca for
api). Kṛ 291cd (27ab) kṛtvā vilokya tat (Ma. tāu, v l. tat, kṛk) svayam
bhūṣaṇam atyajat. (234) T A42, SP 289, Hp 74. 2, Hm 42. 14, SPl 66. 4,
Pq 40. 4 text. (235) T A49 samāpta cākhyāna punar ūha. SP 289 tathā
ca. Kṛ 292ab (27cd) amābhīr apy upāyāśatāḥ (Ma. om. upāyo tra, ms. 'āru
or as SP) kartavyo vṛṣabhedane. SPl 66. 6, Pq 40. 11 text (Pq 'astī,
id. ak' ca yataḥ). Sy A32 Kīlg sprach Der Stier ist nicht nur stark,
sondern auch King Was kannst du also gegen ihn tun? Dmug sprach:
Wenn er auch Klinghant besitzt, so besitzt er doch nicht mehr als ich. Und
er fürchtet den Löwen und ist in seinen Augen verächtlich. Darum will
ich ihn zum Besten haben. Ar still more expanded. The parenthesis seems
possibly supported by Pa (and Kṛ?). Vs 63—T 63, SP 64, N 59. Hp 106,
Hm 122, SPl 214, Pq 172, So 21. Kṛ 292cd, 29ab, Sy 42, Ar a, SP, N, H
buddhir yasya (read so?). b, T ed. abuddhaya, v l. abuddhaya and (b)
abuddhes to, ān-(sol), durbuddhes to. c, Jn vane for paśya. SP, N sīdham
madonmatatā, T jātubalā śāśakā. d, SP, N nīpātitaḥ. So prajāś nāma balam
tasuṇa nīprajāśaya balena kim, sūhā ca sīdhasāśayob katham atīparāś

(236) karapaka āha katham etai. so 'brahṇ

KATHĀ 6 (STORY 6- LION AND HARE)

(237) nati kasmīṇścid vanoddeto madonmatto nāma sūhah
 (238) sa (cā) 'jārami (eva) mrgatādanak kurute (239) atka
 te mrgāḥ sarva (eva) mīlita prapatacitā tam mrgarājā
 vijāpayām ānu- (240) deva, kim anena (paralokavruddhena

Ar. K. spāyena hataḥ pūrvam śaḍakenḥi keari. By glatch Jensen Haseo
 der mit seiner Kleinheit und List den Löwen töte (236) T A 43 kar
 (ā adda āha katham etai damanakah (ā text SP 292 kar* a adda āha)
 damanaka āha (a text) Sp. 56. 9 kar* on āha (Hamburg mss. text, Hertel,
 FOS 12, Spem I, 1. 2). Pp 40. 14 kar* damanakah kathayati By A 33, Ar
 similarly (237) T 25. 13 aeti, kar* vanāntare mahām aśvāḥ pratiramanā
 sma. SP 292 aeti kar* vanod* (a adda madohajo nāma) si* Hp 73. 2, Hm 41. 3
 aeti vanadaribhiddhā (Hm "ra-nāma. parvate dardāto nāma aśvāḥ. So 92a
 abhūt kvāḥ, vane aśvā. K. 292a, a (280, 29a abhūt [here next] nāma
 (ā? aśvāḥ) Sp. 56. 11 kasmīṇścid vane (Hamburg mss. vanamadhya) bhāsurako
 nā. a = a. aśvāḥ pratiramanā sma. Pp 40. 16 nati 'matto mandamantīnā aśvāḥ.
 By 22. 26 Ka war etu Wald, darin war Weide und Trank Da wohnte ein Löwe.
 Ar (238) T 26. 13 so jāram mrg. tādanak kurute. SP 293 sa ca sarvām
 mrgāḥ avapīḥyābhakṣayati a aśvā nar' m' yathopaplā bhakṣayati, Hp 73. 2,
 H 41. 4 sa ca sarvāḥ paduvadānā vidadhāna evāte (Hm padūnāḥ badlām
 kurvann āte; Ho 27 bod ekavīro parjīḥ, sa ca yad yad dādānāḥ nātivam
 tam tam nya ājayat. K. 293ab 36cd; samantaparivāraḥ nātivam āratapayāḥ.
 Sp. 56. 11 athavān vīr, ātūrkā nīyam avāśhā mrgatādanakāḥ vīr ādayam
 n. ararāma. Pp 40. 10 text, then: mrgāya dīptāya sa sahate. By 22. 27 Und
 d e Tiere jener Ebene hatten swas Weide und Wasser, aber als waren von
 der Furcht vor dem Löwen bedrückt. Ar adda at end—JCap 61. 10—qui omni
 die rapiebat de illis et devorabat. (239) T 26. 14 aśvā avābhimukhāḥ
 'ragatā' haritātrāḥ kuravakīradhāriṇo 'vanatādanakajānavā tam SP 293
 tato mrgāḥ mīlita aśvā (a om mī' si*) vīḥāptāḥ Hp 73. 2, Hm 41. 3
 tāḥ sarvāḥ padūbhīr mīlita (Hm adda sa; aśvā vīḥāptāḥ. So 92ab tāḥ
 m bhīrātītāḥ sarvāḥ sambhūyātra mrgāḥ. DP v. l. has before this,
 and B. after it as 93cd, the following: samantāya ca samam tāra jagade
 mrgarājā mītu. K. 293cd (28ab) sarvāya āa om tam etya mss. as 81' or
 tatratya; ākrāṇḍāḥ kanyāḥ itā idam ābruvan Sp. 56. 12 athavāyedyo tadvaṇajāḥ
 sarvā ākrāṇḍavarāhama. iśādanakādayo mīlita tam abhyupetiya proḥuḥ.
 Pp 40. 15 aśvā tadvaṇajāḥ etc. as Sp. (inserts gavaya after manṣa) to
 mīlita dīnānāḥ mahatākrāntāḥ ānavā prapāḍirāḥ avinayā tam
 mrgarājā vijāpayitum ārabdhāḥ. By 22. 29 Nun baton sie ihn kōstlich,
 sprechend Ar JCap. 61. 10 Et habito consilio inter se venerunt ad ipsum
 dicentes et. Similarly OSp, XF (240) T 26. 15 bho mrgarāja, kim
 'ādanakarmaṇ krieta (a 'ādanakrieta karmaṇ). SP 294 deva, sarvamrgo-
 śhedaḥ kimartīnā kriyate Hp 73. 4, Hm 41. 6 kim it mrgapāṭucobedaḥ (Hm
 mrgendra kimartīnā ekadā pātughāḥ) kriyate. So 94ab, after § 243 is DP.

rodmino nr̥tātana) nīkārāṇaṁ sarvaṁgotsādanakarmaṇā
 kṛtva. (241) vayan̥ tāvā vīnagā eva, tāvā 'py āhārāya
 'bādvaḥ, tad abhayata upadravaḥ. (242) (tat prasīda,) vayan̥
 eva rodmino āhārārtham ekāikān̥. vana-carāṇaṁ (vāreṇa svayā-
 samutthāṇaṁ) pratyahat̥ prapayāmaḥ. (243) sūkṣheṇa 'kiṁ evam
 asti (tu). tataḥ prabhṛti pratidinān̥ tād̥i prapitam̥ ekāikam̥

but B. has the order of our text, making this half-loka 94ab, and § 343 (to 94cd) sarvaṁgotsādanakarmaṇā kṛtva. Ks 94ab 89cd) prapayātrākṛte svāntaḥ ka 'yam sarvakṛpāśārah. Sp. 34. 14 svānta, kim anena sahalakṣṇavādīnaṁ nityam eva, yataḥ ta-nīkēnāpi mṛgeṣa tṛpīr bhavati. Pg 40. 20 alam, śava, parāṅkav ruddhesūnaraśeṣa nīkārāṇa-sarvaśīlānāḥ kṛ' (vāc) 41 4 tad etaj, śīlān̥ mānātkalotsādanam̥ kartum arhat̥. Sy 22. 29 Du flegst mit großer Mühe die Tiere, um sie zu fressen. Wenn du aber machst w. ist, daß die Tiere sich nicht mehr vor dir fürchten müssen. Ar (241) T 36 17 text ed. with a abhayupadravaḥ. So. of proc. 94b. Sp. 34. 17 after next; evam̥ kṛta tava tīvat̥ prapayātrā kleśam̥ vīnāpi bhaviṣyaty amūkham̥ ca junaḥ sarvaśādanam̥ ha syāt. Pg 41. 6 (after next) evam̥ sūcī śavakṛpāśārah amayāśāḥ ca vīnāśaḥ na bhavati. Sy Ar, of proc. (242) T 36. 15 text (tu for eva, om āhārārtham̥ and pratyaham̥). SP 94 vayan̥ eva sarva pratyaham̥ ekāikam̥ antvam̥ āhārārtham̥ prapayāmaḥ (a sampādayāmaḥ). Hp 78. 4, Hm 41 6 (Hm yady prasīda bhavati, tadā) vayan̥ eva bhavadāhārāya (Hp 'vārtham̥) pratyaham̥ ekāikam̥ padam̥ (Hm adda upa-śāhāśāyāmaḥ. So 94cd āhārāya ta-nīkēnāṁ prapayāmo dina dina. Ks 94cd (40ab) vāreṇa prapayāmaḥ ka mṛgam̥ ekam̥ andā kṛpāya (ŚT', and Ma. v L, kṛpāyam). Sp. 34 15 tat kriyatām̥ amūkhiḥ saha samayacharmam̥. adyaprabhṛt̥ tadvīroparivṛtāya śūkṣheṇa pratinidam̥ ako mṛgo Hamburg mm.'rīṣṭanyāpyakṣiko dinam̥ prati bhakṣārtham̥ samayāti. Pg 41 dyatīkārāṇam̥, vayan̥ eva svāntaṁ ekāikam̥ vana-carāṇaṁ vīnākeṣa etīkārāṇāṁvīnāhārārtham̥ pratyaham̥ prapayāyāmaḥ. Sy 22 29 so wollen wir die jeden Tag ein Tier anheben. Ar, JCap 41 15 omni die offeramus tibi sponte in nova cib: unum bestiam de nobis pro tuo cibo. (243) T 36. 1 tataḥ kṛte (ś n̥thitā). SP 94 amūkham̥ (a om id, a tadāprabhṛt̥, a om tād̥iḥ proc', a v L bhakṣya, bhakṣayitṛ). Hp 78. 5, Hm 41 6 Hm tataḥ) sūkṣheṇam̥, evam̥ sūcī Hm yady etad abhīmatam̥ bhavatiḥ tatkī bhavatu, tataḥ prabhṛty ekāikam̥ padam̥ dadastvaṁ amūkṣhe (Hm padam̥ upakāṣitam̥ bhakṣyaṇam̥ kṛte). So 94cd, 94ab (a tadāśādanam̥ śāśāḥ ca tathety asvameyasya. tataḥ prājanam̥ ekāikam̥ teemin̥ (B. 'mīy, anvaḥam̥ śāśāḥ (B. 'te) Ks 94 (40cd, 41ab, evam̥ asti id śāśāya vīnāya bariḥā matam̥, prapayāṁ kṛm̥ svayagrā ekāikam̥ kṛtāśāridam̥. Sp. 37 30 atha tadāḥ tad āhārāya bhīkāraka śha. aha satyara abhīkām̥ bhavadbhīk̥ (Then expansion — aivvītibhījāṁ tadvīva vane aivvībhījā paryāntā, ahaḥ na pratidinam̥ kṛtāśā yāṁ (then expansion) tadāḥ madhyāt̥ tasyāhārārtham̥ madhyāhnaśāyā upaśīhata. Pg 41 24 atha tad-vanāḥ amūkārāya mandamastīr śha: aha etc. as Sp. to later (om eva, vane aivvībhījā te paryāḥ' ahaḥ ca śūkṣheṇa (then expansion) tasyāhār' madhyāh' pratidinam̥ upaśī' Sy 22. 33 Du freute dich der Löwe und schloß mit ihnen

nāhantareṇa sordhaya bhakṣitam upakrantaḥ. (Pato mayā
'bhakṣitam' nāha sordhino madomattasaya eṭhāsaya bhajanārtham
gacchāmi. tatas tenā 'bhakṣitam + cāsurarūpi sa madomattatāḥ.
tatas tam āhūya drutaṁ āgaccha, yena yaḥ kaścid āvayor
madhyāḥ parākrāmeṇa rājā bhavisyati, sa sarvān vadi 'tān
mrgān bhakṣyisyati' ti + ato 'ham sordhinam nivedayitum āgato

tasmiṁ katham api palkyāgato (a sūkrāmye' or ākrāmye') 'ami. Hp 72. 12,
Hm 41 14 Hm āgacchan' paṭhi vācā' balaḥ dhratā (H: addo nāa. Hm
tasyāgre) pūnarāgamāḥya upaṭham kṛtvā svāmīnaḥ nivedayitum āgato
'ami. So 100ed mīrga vidhīrya nābhena dvitīyenopahitā cāl. Ky 204ed
(44b) āhravīd dāva nābhena nūna:ruddho 'ami variznāni SpI 66. 17 samas-
tamāgāt adya svāmīḥ jñātikramoga manā laghutarāya prastāram vijāḥya
tato 'ham paṭnānāhāḥ sāmāḥ jrepiatā. tatas alham āgacchāna Hamburg
ms. on āham āg") natarāḥ mahatā kopaḥ apareṇa nābhena vitarān nir-
gativābhinatāḥ ra kva prasthītā yāyam, abhijādevatāḥ emarata. tato mayā-
bhakṣitam, vayan svāmīno bhāsurakāya eṭhāsaya aṭhān āhrārtham samaya-
dharmaṇa gacchāmaḥ. tatas tenābhakṣitam yady evaṁ tārhi madīyam atad
vānam māḥ nāha samayadharmaṇa nartvāḥ āhrādār vartitavyam. cāsurarūpi
sa bhāsurakāḥ. āha yadī so 'ra rājā tato vidvānti. āha caturāḥ āmahān
ātra dṛṣtvā tam āhūya drutākrām āgaccha, yena āvayor madhyāḥ yaḥ kaścid
parākrāmeṇa rājā bhavisyati, sa sarvān eṭhān bhakṣyisyati' ato 'ham tenā-
dīpiatā svāmīnāhāḥm āgataḥ atad veltvānākrāmākrāgam. tad ātra svāmī jre-
māṇam Pp 43 1. In general like SpI. adya samas' jñā' prast' vijā' laghu-
lar' mama tato. 'āhravīd' anāhāḥm a. Hamburg ms. of SpI, jreḥ' tatas eṭhā-
rāḥ mahatā kopaḥ vitarānāḥ āgatyāhāna nābhābhinatāḥ kva etc. as SpI
to svāmīno nandamattatā eṭhāsaya bhajanārtham samay' etc. as SpI. to evaṁ
tam madī' atad vānam tato mayā nāha nāma' samastār api mrgār vart' on
cāsur' mandamattāḥ. tatas tam. lent lo) bhakṣyisyati tato 'ham tenādīpiatā
svāmīnāhāḥm abhyāgataḥ. atam mama veltākrām' etc (as SpI, add 11 at
end). Ky 22. 4 Spricht er zu ihm Die Tiere haben dir einen Haasen geschickt
und mich haben sie mit ihm geschickt, damit ich ihn dir bringe. Aber in
meiner Entfernung von hier ist ein Löwe und als wir dorthin gelangten,
hat er den Haasen weggenommen. Ich sagte zu ihm Dieser Haase ist ein
Löwe abgeben ich, aber er schenkte und brachte mir auf dich. Ar, versions
are more or less like Ky, but in part closer to Skt. orig. Wolff p. 48 has
the other lion represented as saying 'Mir gehörit diese Gegend an, sowie
alle Thiere, die sich darin befinden, at the time when he taken the other
hare away At end JCap 48. 10 more fully Qu. cum audiret, blasphemavit
ta, dicens Ego sum dignior (pec regnare in hoc loco.—On account of the
wide divergence in the versions the reconstruction of this is uncertain.
But the general sense of Ja, to the extent indicated, seems supported by
Pa and at least in part by H The plurality of hares in Ja might seem
also to get some support from Pa, but the correspondence on this point
is seen on closer inspection to be very remote and probably secondary in
each case. The motivation is wholly diff. in Pa the hare intends to show

(emī). (253) tac chruivā sikkhaḥ sakopam ahaḥ katham anyu
 'tra (madbhujoparivṛakṣite vane, sikkhaḥ satvarnāḥ (gataḥ, mama
 tam durātmānam darśaya, eve t) śaśaka aha yady evam tad)
 āgacchatu svāmi, tam darśayāmi (t). (254, aśv (api śaśakus)
 tam grāsteḥ vimalaśalasaṁpannam mahāntam kūṣam atra (tam)

the lion as image of both lion and hare in the wall, hence the second
 hare. Only one hare is said to have been intended for the lion's dinner
 Ja has no sign of the double-image motif, as the other and Ja's four
 other hares are represented as a capricious benevolence of the lion, to
 make up for the small size of the single hare. Note the lion's complaint
 on this score, Sp. 54 13, Pp 43 13. (253) T 24. 3 tac (β adds on,
 chruivā paramadvignahṛdayaḥ aśho (β om 'bravit: katham aśha iti,
 aśho (β om bhūṣam ity. β inserts aśhv) aha aśha aśho py (so maa, except
 R 'dhy, ed. om vy, scintayati: kim anena hatena kīraṇam mama. tam
 apātneśv aśvadarśayayati (β akhyāyati: tam ca vṛkādyaśvānāḥ bhakṣavip
 yāmi. It tam aha: mama tam (β adds śighraḥ) darśitānāḥ darśayaṁsveti.
 SP 501 aśha aha kvāśha e om aśva darśitāḥ sa aha tvaṛitam āgaccha
 evāmi (a 'chata svāmi) tam darśayāmi. Hp 73 13, Hm 43 2 aśhaḥ aśho' aha:
 antaram gaurā darśitānāḥ (Hp mātā!) darśaya sa darśitāḥ kvāśha Itm kvā
 sa darśitāḥ tathā, So 101, 102ab tac chruivāśpāḥāya lūṅgū'ant aśhaḥ kṛo-
 dhīrūṣaṇaḥ, so 'bravit ko dvītyo 'aśva aśho me darśayāmi tvaṛit. Agatya
 dṛṣṭvāśvā devaty aśvā. Kp 249 44od. 44ab, āśvetaḥ kopāśvāśpāḥāya lūṅgū'ant
 dṛṣṭvāśvā, so vadat darśaya kvāśha kim matā py aśhiko hariḥ. Mj
 29 5, Pp 43 13 tac chruivā bhūṣaṇa aha (Pp mandamatiḥ prāha) bhadra,
 yady evam tathā antaram darśaya me Pp mama, tam aśvāśhaṁ, yonāśhaḥ
 (Pp yonāśhaḥ mṛgākopaḥ tasyopari kṛpivāśvāśho bhavāḥ. Then insertion)
 Sp. 61 1, Pp 44 24 śaśaka aha yady evam tathā Pp and Hamburg maa of
 Sp. tad: āgacchatu svāmi. Sy 22 12 Da sprach der Löwe zu ihm 'Komm', seige
 mir jenen Löwen. Ar (254) T 24. 13 aśv api daga 'antāśhaṁ avāśaya
 bhakṣayāśvānāḥ alikāśvāḥ pramāṇikṛtya svārthasiddhaye vimala' dvī-
 parvoparīpyadakaḥ līkātāśhaḥ (a dvīparvāḥ prāpya adakaḥ līkātāśhaḥ)
 mahāntam kūṣam adarśayat. SP 503 tatā (a om, tam grhītvāśvāśhaṁ alajā-
 pūṣakūṣam (a 'śhaṁāḥ kūṣam) gaurā. tatra padyat tasya (a tasmā. om
 tatra padyat) prastūbham darśayāḥ aa. Hp 73 14, Hm 43 2 tatā śaśaka
 tam grhītvā gambhīrakūṣam (Hm add darśayitum gaurā aśvāgāya 'Hm tatā'
 and add avayam eva) padyata evānta aśvāśhaḥ tasmā kūṣajāśhaḥ tvaṛitva
 (Hm tasya śaśayāśhaḥ) prastūbham darśayāḥ So 103od. 103ab so 'pi
 aśhaḥ tam, tathety avāśhaḥ aśhaḥ durat kūṣāśhaḥ śaśak, līkātāśhaḥ
 2 līkātāśhaḥ) aśhaḥ padyat aśhaḥ tatra ca tvaṁ aśha, śaśaka. Kp
 200 44od. 44ab, āśvetaḥ 'tha śaśako bhūtvā karaṇīkṛtāśhaḥ, vāḍhryaśhaḥ
 ikāśvaśhaḥ (SP and Ma v l vāśhaḥ) mahākūṣam adarśayat. Sp. 61 1, Pp 44 25
 evam aśvāśhaḥ vyavasthāpāt tāśhaḥ kamati (Sp. tatā sa tvaṁ āgacchati yāśha
 kupo āśha 'bhūt tam eva—ed. § 248 but Hamburg maa. with Pp) kūṣam
 aśhaḥ (then insertion) Sp. 61 5. Pp 44. 4 darśitaḥ tvaṁ kūṣam (Pp tasya tam
 kūṣam adarśayat). Sy 22. 13 Und ich (I read as?) ging und zeigte ihm also

paśye ty adarśayat. (255) (tatah) so 'pi mūrkhah (sāha) ātma(nah) pratibimbam jalamadhyagataṁ dr̥ṣṭvā 'yam aśu sapatna itī matvā 'tikopavāśāt (sāha) nādaṁ mumoca. tataś tatpratibaddhena dvigunātaro nādaḥ kūrjāt samutthitah atha 'śu itih nādaṁ śkarnya śaktātaro 'yam itī matvā tasya pary ātmānāṁ nīkṣipya pañcatvām (upa)gataḥ. (256) tatāko 'pi hṛṣṭamandā sarvāṁ nirgāṇ ānandya tādā prafasyamāṇo yathā-sukhaṁ tatra vane (ni)vasati sma.

(End of Story 6)

(257) ato 'haṁ bravīmī yasya buddhir balāṁ tasya 'u (258)

Zistern mit klarem Wasser und sprach. Hier ist er. Und sie traten näher, um beide in die Zistern zu schauen. Ar (Lacks last sentences of Nr.). (255) T 20. 15 māv apy ātmakīyapratibimbābhijālatvā kumārāpānuvācītī yam aśu sapatna itī matvā sāhaśā tasyopari nīkṣipya pañcatvām āgamat SP 304 as cītikopavāśāt kṛnānāḥ pratibimbam dr̥ṣṭvā sīhānāda-śbhrāṇyā jāle (s onlv as cītikopam upagataḥ) tasyopari nīkṣitya pañcatvām upag* Hr 78. 16, Hm 43. 6 tām aśu krod. ādhmānāṁ dr̥ṣṭvā tasya* (om uiaj. No 103ed 104, 105 krudhāṁ gāṇānāṁ sīhānāḥ kṛnānāḥ āgamat, dr̥ṣṭvā svacche ca tora svāṁ pratibimbādaṁ nīdāmya ca, svagatitapratiravāṁ matvā tatprī-ṣṭvā lam (B. 'nam), prafasyamāṇo as kṛnānāḥ (advadhīya nirgāṇā) ab. ānandānāḥ ākṣipya kṛnānāṁ tādā vrapāśī ca. Kp 301abed (48ed, 47ab) pratibimb-kr̥tīḥ dr̥ṣṭvā svāḥ tādā kṛnānāḥ kṛnānāḥ, as kṛnānāḥ prafasya prafasya prafasya ānandānāḥ Spt 61. 6, Tg 45. 6 as ca sīhānāḥ 'imūrkhātārāḥ kṛnānāḥ Spt tālah so 'pi mūrkhah sīhah kṛnāmadhyā ātma) pratibimbam jalamadhyagataḥ dr̥ṣṭvā sīhānādaḥ mumoca. tataś tatpratibaddhena (Spt om tat, adda kṛnāmadhyāda) dvigunātaro nādaḥ (Pq adda kūrjāt) samutthitah. atha tesa tātā tatraḥ (Pq āhāṇa tātā nīdānāḥ śkarnya śaktātaro yam itī) matvā kṛnānāḥ tasyopari prakṣipya pañcatvām parivaktāḥ (Pq kṣipya prīhānāḥ mumoca). Sy 28. 14 and as ersehen ihr Spiegelbild im Wasser. Spricht er zu ihm: Das ist der Löwe und da der Hase, den er genommen hat. Wie er nun sein Spiegelbild sah, hielt er es für Wirklichkeit, geriet in Wut, atßerte sich in die Zistern, um mit ihm zu kämpfen, und sprach. Ar (Lacks speech of hare to lion). The parallelized passage with Ja, supported by So, hence probably orig, the found nowhere else, and tho its omission in the Hamburg ms. of Spt (Hertel. NOS 13, Anec. 1, and makes it questionable whether Spt originally had it. (256) T. 81' H, Ks, Sy nothing. Text Spt 61 6 (but not in Hamburg ms.) sarvamāṇā, and adda sāha after tādā and Pq 45. 6 (vasati, on na). No 106 tāhāḥ as prafasyatiśāya upiyor uttārya cākhilāḥ, nirgāṇāḥ tādā ānandya sarvāṁ nirgāṇāḥ ānandya Ar JCap 62. 17 Et radiens lepore ad socios suos, narravit eis omnia quae fecerat, qui hunc laudaverunt super hoc. Similarly Wolf KF nothing. OS p. 31 top, Et tornée la liebre, e atorciéron lax bestias del miedo en que eran, e ānāros regurā por siempre. (257) T A 44. 1, SP 306, Hp 78. 17, Hm 43. 7, Spt 61 10, Pq 45. 10, text, cf So 107, 108ab, Ks 301ef (47ed). (258) T A 44. 1 lac

(*loc cāruṣa*) karataka āha yady evaṁ tarhi gaeccha, śivaś to panthānaḥ santa. (*yathābhūratam anupāśīyetaṁ* it. (259) *atha damanakah piṅgalakasamipam gataḥ prapamyo 'paviṣṭaḥ* (260) *tena bhīṣṭaḥ, kuta agamyate bhavati. cirāḍ dṛṣṭa 'm* (261) *so 'bravīḥ: deva, ātyayikam manyamāno* bhavire nivedayitum āgato ('*smi*). *ḥna cā 'yam manorathāḥ samāhṛitānām. kiṁ ca, uttarakṛiyāḥkalav:nipātahitāir nivedyate.† tatha āi.*

śhruteḥ kar' 'bravīḥ: śivaś to pan' yathā' SP 305 kar' (a adda śha): tarhi: a om gaeccha. santa. Hp 74. 2, Hm 48. 15 kar' brūta vady (Hp tadā for tarhi: santa (Hm before pan')). So 106 cā evaṁ damanakenokta tūpāṭh karatako bhavat Spt 61. 15 kar' śha bhadrā, yady om ita. Pq 67. 19 atad śkaryā kar' śha yady evaṁ bhavāṁ apl kṛtanīśāyāḥ, tato gaecchata bhavāḥ abhinatānīdḥaya, śivaś to santa pan' śhaṇḥ. Śy A 34. 1 Ślyg upāṇaḥ Wenn du den Stier so zu ihm vermagst, daß dem Löwen kein Schaden entsteht, so wüßte nicht, sondern begierig damit. Denn solange der Stier lebt, hast du Heilheit davon. Sei vorsichtig, daß dir nichts Schlimmes passiert. Ar so Śy (259) T A 45. 1 *atha damanakah aśhaṁyopadīṣṭaḥ prapāṭaḥ ca tena* SP 307 *dam' ca* (a om aa) *pīṅg' a om upar'.* Hp 74. 2, Hm 48. 1 *tato dam'* (om uparīṣṭaḥ) So 109 *tato damanakah apl* (B gut'X) *turya piṅgalakasya ca, śhaṁyā svaprabhor kīd antika dharma* ita. Ks 303 (46) *ab ity akṛta piṅgalam drasṭum yāto drasṭv prapamya ca.* Spt 61. 16 *atha damanakah samāhṛitakaviyuktam piṅgalakam avalokya tatirā-tare prapamyaḥ saṁuparīṣṭaḥ.* Pq 67. 21 *ity akṛta adṛ apl śhaṁakāśāḥ gūṭh, prapamyo paviṣṭaḥ ca.* Śy A 34. 6 *Darauf blieb Dmag einige Tage, ohne den Löwen zu berühren, und als er ging, schaute er sich bedrückt.* Ar so Śy. (260) T A 45. 1 *text.* So 110a *prīṭaḥ ca kīṛṇam tena.* Spt 61. 16 *piṅgalako 'pi tam śha: bhob kamaśo cīrṣṭ dṛṣṭa.* Pq 67. 21 *śhaṁābhūti-ṭh: kuta bhavāḥ cīrṣṭ dṛṣṭaḥ.* Śy A 34. 1 *Āle śha der Löwe sah, sprach er zu ihm: Kommst du wohlbehalten? Wie lange hast du dich nicht bei mir aufgehalten?* Ar (261) T A 45. 1 *text* ('om deva, many', & 2g' 'smi'. SP 307 'bravīḥ: akṛta (a for akṛta: deva, āparśādham, v. l. adda śhaṁam: manyamāno āgato 'smi śha, v. l. śha, ca. Hp 74. 4, Hm 48. 1 *v. l. śha: deva, ātyayikam manya'* āgato 'smi yathā. So 110b cā tam evaṁ jamaṇṭakam, buddhāḥ na yujyate tṛṣṭāḥ śhaṁam deva vadāmy aṁh. Ks 303 (46) & 303 (49) *idam damanako vīḥyam akṛta vīḥto* (Ma. am. bhigato) 'bravīḥ, kulakramāḥgāt bhṛtyā hitavīkyoṇa mīṣṭam, yat prayāṣṭi (P prī) sadotakāḥ (Ma. am. 'ki: svāmināḥ āśraip-tam, Spt 61. 16 *damanako śha: na kīṁśo devapāśāḥ amābh: ḥ prayojanam ita āgato bhūṭa. tatāpi rāṣṭrayojanavīṣṭam avalokya samāhṛitakaviy-ḥayo vyūṭakāyā svayam evābhīḥgato vaktum. akṛta ca va.* Pq 67. 21 *so ātyayikam edya kīṁśo svāmināḥ. tenāpiyam apl bhadrīya niveditum āgataḥ. na kīṁ ita uttaranakṛiyāḥkalavīṣṭaḥ bhūṭa āi nivedyate. akṛta ca.* Śy A 34. 1 *and A 34. 1 Dmag sprach: Möge es gut gehen. Jetzt jedoch geht's nicht gut. Der Löwe sprach: Was hat dich betroffen? Dmag sprach: Das, was mich betroffen hat, möge meinem Herrn nicht treffen. Der Löwe sprach: Was*

anyukta hi śācivye yad vadanti manśiqah
anurāgadhravaśvā 'tāḥ prapayasyā ubhūmayāḥ. 64.

(262) (atha) piṅgalakāḥ (śraddhayaśvacanatoḍi tath) śādam
śāḥ: kiñ bhavañ vaktum icchanti 'ti. (263) so 'bravīti. ayaṁ
tāvāt saṁjīvakas tava pari dṛogdhamatīḥ. (264) viśvāśopagataḥ

let's denn? Und Dmug sprach: Das muß ich dir heimlich sagen. I'nd so fragte ihn der Löwe heimlich und Dmug sprach: Wenn einer, der an angenehme Worte gewöhnt ist, etwas Unangenehmes hören muß, so ist es schwierig für einen, es zu sagen. Wenn jedoch der, dem es gesagt wird, ein Weiser ist, so hört er es bereitwillig an, und wenn er es annimmt, schadet es ihm, und wenn er es nicht annimmt, schadet es ihm. Ar (OS) and KF fairly close to B, JCap confused). The last part of Pa probably represents a rather mangled version of the last part of our text, at least it shows that something of more or less this sort was in the orig., tho it is lacking in SF and H, and wholly diff. in Spl, while the B versions may or may not contain remote reflexes of the phrase, which I print between daggers, following T with the support of Po. Vs 84=T 43, HP 55, N 40, Pa 219, cf. So 111, B 44, Ar a, Po anyukta, N abhiyuktāḥ ca śācivya. SF ta for hi a text). b, HP ye (a, N text). Po hiṭṭiqah. c, SF *raśvāḥ (a, N text). d, N corrupt. So combines this with vs 79, q. v. anyukta 'pi on bruyād yadīcchet avāntaḥ | itam, tad viśvāśyathābuddhaḥ madviśvāśm ināḥ āga. B: Mein Herr ist weise, und wer aus Freundschaft ein Wort spricht, dem entsteht kein Schaden. Ar, JCap 43. 2 referent: vāro nec bonum nec malum est, nisi quia adiungit mandatum et intendit dissectionem quam habet erga ipsum. Similarly OS and KF, the latter corruptly. (263) T A 44a. 1 śraddhā ca damanākaya śādam apucchāt kiñ bhavañ taktam itī. SF 311 plug' śādam. B: 74. 15, Hm 43. 11 pi'atd'āḥ atha bhavāḥ kiñ vaktum ic' Spl 41. 22 āḥa tasya śābhāpīyāḥ vacanam śkaraya piṅgalakā śāḥ: kiñ vaktum ic' bhavāḥ. tat kathyatām yat kathanyam asti. Po 45. 5 atha pi' śraddhayaśvācīyatoḍi tath ad' apucchāt kiñ bhavañ virakṣaḥ. B: B 30. 1 Der Löwe sprach: Was war das Wort? Ar. (263) T A 44a. 1 damanākāḥ (β so 'bravīti) ayaṁ. (a dṛogdhamatīḥ, β text, Hertel em. to dṛogdhamatīḥ, without reason. Several times below the same word, or with -buddhi for -matī, occurs, with the same variant readings, and emended by Hertel in the same way. See §§ 310, 312, 317, 445, especially § 317, where the other versions point to -buddhi preceded by a past participle.) SF 312 so. śavopary anādyavāpīram haroti (a "pāra-kāḥ). Hp 14. 15, Hm 43. 11 damanāke brūta: ayaṁ etc. as SF, "vyavahāri, Hm da' br' deva saṁj' tavop' anādyavavahāri va lakṣyate). So 112a vṛṣaḥ saṁjīvako 'yaḥ (B. āḥ saṁjīvakokāḥ) K 304. 50) ab saṁjīvako 'yaḥ vṛṣabhaḥ avāmidrohe samadyataḥ. Spl 41. 22 on pūṣa: deva, saṁjīvako yugmatpādāḥ upari dṛohabuddhaḥ itī. Po 55. 5 so 'bravīti: deva, saṁj' śavopari dṛohabuddhyā. B: B 45. 2 Dmug sprach: Ich habe vernommen, daß Śaśby [here next]. A 46. 6 Das habe ich vernommen und ich bin zur Überzeugung gelangt, daß Śaśby ein Verehrter ist. Ar. (264) T A 44a. 2 text (eva vanaḥ for evāḥaḥ śāyāḥ). SF 313 tathā ca viśvāśm

ca 'yam matsarinidhāv aha' dr̥ṣṭā 'sya piṅgalakasya mayā
 sārṣṭārṣṭa śaktitrayasya, yata enaṁ hatvā svayam eva 'haṁ.
 rājyaṁ grahīṣyāmi ti (265) (e) tac (ca vajrasamīdūḥśahataram
 vacanam) śrutvā kṛubhīṣṭahrdayaḥ piṅgalako moham upagato na
 kṛibcid vce. (266) damanakaḥ (tu tasyā 'karam dr̥ṣṭvā 'vam)
 āha: ayam idvad ekamantripprādānyena mahān doṣa (āpatitah).
 ādhu es 'dam ucyate:

(= for all this kṛm eṣāu) mātāśā* eva svāmīnaḥ śaktitrayasindhāḥ kṛtvā rājyaṁ
 eva (= evā) kṛkṛanti Hp 74. 18, Hm 43. 12 tathā ekamataśānidhāne svāmī naḥ
 (Hm śrīmaddāvapādānāḥ; etc. as SP (evābhiṣajati) So 112-115ab tvāḥ natvā
 rājyaṁ ekrīṣṭi, mantripā hi satkṛṇṇa tvāḥ bhīrur iti nīcītib, dhunoti
 tvāḥ jighṛṣṭas ca (B. tvāḥ ji' dhunoty eṣa) śrīṣṭayugmāḥ nāḥyudham. nir-
 bhaya jivatha sakhībh mayi rājāḥ tṛṣṇāna, tad ata (B eva) haṁmo yuktyāsmuḥ
 purgondrah mṛkṣasbhoganam, śāśvāyopajapaty evaḥ pr̥ṣṭa nāḥ ca vane vane, tad
 etad cintaya vṛṣṭaḥ nāḥy aśvini nati śarma ta, K; 304 50) ad yathā vkrīṣṭi
 citagṛīvaḥ (Mā. ankr') aśvagrāmīrthiva jākeyate. (Cf. also § 3 G, which
 perhaps has also influenced K; here.) Spl 53. 1 vīdvāḥśāśvāḥ nāma vjāna
 idam āha: damanaka, dr̥ṣṭvāya pi' ākr' tad aham enaṁ hatvā sakhībh api
 nigṛhīḥipatyāḥ tvāḥśāśvāsmānavitāḥ kariṣyāḥ Po 58. 8 vīdvāḥ upagato
 mātāśānidhāḥ tathā vīdvāḥ prādānyena āha dr̥ṣṭvāya mayā tvāḥśāḥ naḥ
 śaktitraya'pi ākr' tad enaḥ. evāḥ sakhībh rājyaḥ grahī' [Then insert, on.]
 Hy A 53. 2 das öftern mit den Tieren geredet und gurngt habe. Schon lange
 prühe ich den Löwen auf sein Wesen und bin zu dem Resultat gekommen,
 daß er keinen Mai bezieht, folglich ist die Sache mein. (Cf. also Hy A 38. 8,
 quoted under vs 68, it probably contains a partial reflex of this passage
 as well.) Ar (265) T A 44b. 1 tac ca . (β "śahataram") . kṛmāḥ
 abhīḥṭavān SP 313 etac śrutvā piṅg' sakhībhāḥ śāśvāḥ nāḥśāḥ (a om)
 na kṛibcid vce. Hp 74. 18, Hm 43. 14 as SP to eṣācaryāḥ. then (Hm insert
 natvā) tṛṣṇāḥ ekrīṣṭi. Spl 53. 4 piṅgalako 'pi tad vajrasKraprahKraś-
 dīśāḥ dīśvāḥ tadvacāḥ śāśvācaryāḥ moham upagato na . Po 58. 10
 tac ca vajrasamīdūḥśāḥ vce' upadrutyāḥ kṛubh' pi' mo' upagato na
 kṛibcid vce. Hy A 40 (?) Da wurde er unschlüssig und ängstlich und
 sprach zu Durgā: [supplied from Ar: Was rätst du mir nun? Dmrg sprach.]
 Ar (266) T A 44b. 2 text (om tu, aśv for tvāḥ, om mahān, ed. with a
 sūktad for evam [or ca] of β). SP 314 dam' punar āha ayam (= insert
 tvāḥ) ekaś tava prādānyena mantri. tathā cōktam. Hp 74. 18, Hm 43. 16 dam'
 punar āha deva, sarvāśvāparitīḥṭāḥ kṛtvāḥ (Hp om eka) evāḥ yat
 tvayā sarvāśvāḥ kṛtvā ca eva Hp evāḥ sakhībhāḥ rājyaḥ grahīḥ
 ayam ca mahān doṣaḥ yataḥ. So, cf. 112c mantripā hi satkṛṇṇa. Spl 53. 5
 na damanako pi tasya tam ākrām mokṣya citutavān ayam tvāḥ sakhībhā-
 śāśvāḥśāḥ tam āśvāḥ nāḥśāḥ mantripā rājā vīdvāḥ svāpyatīti. uktam ca.
 Po 58. 11 dam' tu tadākrām parjñāyāḥ vce: ayam eva mantriprādānyena
 mahān doṣaḥ ādhu Hy, Ar, perhaps fused with their version of vs 55,

atyuechrite mantriṇi pāṭhivā ca
 viśabhyā pādāv upatiṣṭhate śriḥ
 sū śrīśavabhāvad asahā bharaṇya
 tayor dvayor ekatarāṃ jahāti. 65.
 ekāḥ bhūmipatūḥ karoti sacivāṃ rājyo pramāṇaṃ yadā
 taṃ mohāt chrayate madah sa ca madalasyena nirvidyate
 n.rviṇṇasya padāṃ karoti hṛdave tasya svatantrasprha
 svāntanryasprhaya tataḥ sa nṛpatēḥ prāṇaṃ abhidru-
 yati. 66.
 upadigdhaya bhaktasya dantasya calitasya ca
 amātyasya ca duṣṭasya mūlad uddharāṇaṃ sukham 67

q. v. Vs 65 = T 64, SP 56, N 41, Hp 113, Hm 127 Pq 221 So 117ed, 118, Sy 46,
 Ar. In Pa badly misunderstood, if this really represents our vs. a, T a, SP a
 abhyuechrite. Pq vs for ca. b. Pq vaṣṭabhyā (SPa v l. also aṣvaṣṭi*) SP, Pq
 avatiṣṭhate. c, SPa sū śrīḥ sva* T nna, asabhrāṇasya, em. Hertel. SP
 asahā calā sa, v l. text d, Pq dvayor tayor. So yas tulyaḥ kriyate rājā
 na tadvac chriḥ prasaṃpati, dvayor dattapadā sū ca tayor uschritayod naḥ,
 na ākroṣti śraṇa śiḥśitum śhṛṇvam ekam vānuḥkaṭi. Sy Wenn ein Herrscher
 den welcher gewürdigt worden ist, in gleich zu sein, nicht stört. so
 stört dieser ihn. Ar similarly. Before next vs T inserts sūḥu cedam
 ucyate, Pq kich ca. Vs 66 = T 65, SP 57, N 42, Hp 114, Hm 128, Spl 240,
 Pq 223, Sy A 35, 7, Ar. In Pa (probably fused with reflex of § 244 and
 § 256. above before prec. vs, in T, Pq after next vs a, SP, N rājya. SPa v l. and
 H text) SP jataḥ (a text). b, Ja madad dāyasa, T madat tasya, va but
 nir-vid does not appear ever to govern the genitive, except in participle.
 N madalam, jesa. SP, H nirbhidyate (SPa, N text) SP H nirbhinnasya (SPa, N
 text). N madah. d, T nna. svāntanryasya taya (a tataḥ), em. Hertel. Spl
 svāntanryāṃ nṛpatēḥ sa rājyam athavā prāṇaḥ. SPa tadā sa, tad aya, for
 tataḥ sa, T sa sva. Tc prāṇāḥ, Pq prāṇaḥ. N, H prāṇāntikaḥ dru* SP api
 druhyaḥ, SPa v l. and Pq abhidruyate, Spl api oṣṭvayot. Sy Du hast ihn
 auf diese hohe Rangstufe erhoben und da hat er sich zu dem Gedanken ver-
 leiten lassen Da ich dem Löwen in jeglichem gleichstehe, so wie ich ihn
 und seine Herrschaft kenne mit mir zu. Es heißt ja. Ar JCa 64. 2 Cum autem
 intendit. sibi honorem et eum tibi commisit, et eum super domum tuam
 ordinasti et facili consiliarium et secretarium tuum, ipse autem pulat
 eum sicut tu, et estimat tibi esse succensurum in regnū, si te contingat
 a regno discedere. KF 30. 11 similarly, but more orig. in the end:— he
 craved to obtain your royal rank, and raised his neck, yes hardened it,
 and studied to seize your crown by fraud. Before next vs T inserts
 api ca, Pq tana hi. Vs 67 = T 66, SP 59, N 43, Hp 115, Hm 129, Pq 222, Sy
 57, Ar (JCap 68. 19, KF 35. 6). Out of place in Pa, in T, Pq before prec.,
 which may possibly be orig. order. a, T, Pq kaṣṭakasya sa (T ed. with a ta)
 bhagnasya (but Pa proves that the reading of SP, N, H is orig.). Hp vidag-
 dhaya ca (Hm text). SP bhakṣyasya (v l. text), N, Hp bhuktasya (Hm and

(267) sa ca ('dhuṇā niravagrahaḥ) sarvakāryeṣu svecchayā pravartate. tat kim atra yuktam. (api ca)

kāryaṣu arthopamārdena evanurakto 'pi sādhasyaṇ

no 'pokayaḥ sacivo rājā sa taṁ mathnāty upekṣataḥ. 68.

(268) (tao ca śrutvā sūho 'bravīḥ ayath tāvad asadyā mama bhṛtyaḥ, katham mama 'para vikarisyati.) (269) (so 'bravīḥ: deva, bhṛtyo 'bhṛtya ity anāikāntikam etat. uktam ca)

na so 'tu puruṣo rājāṇa yo na kāmāyate śriyam

śaktiā bhagnamāna tu narendrah paryupāsate. 69.

(270) sūha śha: bhadra, tathā 'pi tasyo 'para mama cittam na praduryati. yat kṛāṇam:

Hp v. 1. text). d, SP balid (a text). Sy Ein angefassener Zahn und eine faule Speise lassen nicht eher zur Ruhe kommen, als bis sie hinausbefördert sind. So Ar. (267) T A 47 text (icchaḥ pravartitum for sva° pra°). SP 326 sa ca sarvakāryeṣu svecchayā (x svecchitāḥ, pravartate. tad atra pramāṇam svāmī Hp 75. 16, Hm 44. 18 as SPa (add at end sva ca jñāmi [Hm jñāmi]; SPl 69. 12 kim atra yuktam it. Pq 68, 28 so yam adhañ śahjivako nirava° . . pravartate. tad etad evātra yuktam. yad uktam. Sy A 30 1(?) Darum sprach ich zu dir Du bist klug und gewandt und tust das Rechte. Ar. Vs 68=T 67, SP 61 (in proper order in a), N 44, Pq 224, possibly of Sy and Ar under vs 65 above. a, Tc arthopamardena, Pq arthāvamardena, SP arthavimardena (a text), N athāvamāyata. b, T ad. with β avānu°, SP ānu°, N ditte rakto, SPa-raktena, SP ad-rakto hi (best ms. pi). T ekdhasyet (so SP v. 1). a, Pq āpā° d, SP, N āyam artho hi (SPa 'pi or ti, N 'ti, puṣkalah. Pq vāḥbhaḥ bhūtim Nyatū. (268) T A 48. 1 text (x vikṛāyisyati). [So cf. 115 d? evaṁ damanakenoktāḥ sa taṁ piṅgalako 'bhyaśat.] SPl 62. 12 piṅgalako pi cetanāḥ samāśādyā katham api taṁ śha damanaka, śahjivakas śvat prāṇasamo bhṛtyaḥ ca katham mamopari drohabuddhūḥ karoti. Pq 66, 84 tas ckrutvā piṅgalako 'bravīḥ. ayath śvaṁ mama . . vāparyayaḥ kariṣyati. (269) T A 48. 2 text β, ed. with a only damanakaḥ. SPl 62. 14 damanaka śha deva . . Pq 68. 55 damanaka śha: bhṛtyo na bhṛtya iti śāntā ekāntikam. uktam ca. Vs 69=T 66, SP 60, N 45, Hp 115, Hm 131, SPl 341, Pq 226, Sy perhaps cf. 48, under our vs 78? a, SP, N, H loko for rājāḥ. a, T śakti- (so ms. P, other mss. 'ti-), Pq na śakti, SP, SPl text (SP v. 1. śakti). T mss. and SP v. 1. bhagnamāna tu; SPl eva sarvatra. Pq yāvad anyāpi. For ed N, H parasya yuvatiṁ samyāḥ śāśāśāḥ (N 'āś, Hm śāśarah) śakṣate (N, Hp v. 1. nakṣyate) the (Hm 'tra, Hp v. 1. na; kaḥ (Hp yaḥ, v. 1. kaḥ). d, Pq śvat samśevate param. (270) T A 49 śūhaḥ (β adds śha) bhadra (β om) me (β mama) . . SP 331 śūhaḥ bhadra, tvayāiva śahjivako mama mahān śnehaḥ kṛtāḥ (x sūho 'bravīḥ: tāhāpi śahjivako [v. 1. adds mahān] śnehaḥ). Hp 75. 19, Hm 45. 2 sūho vimṛṣyāha bhadra, yady apy evaṁ tāhāpi śahjivako (Hm 'kena saha; mama mahān śnehaḥ. padya. SPl 69. 18 piṅgalako śha 'pi mama tasyopari cittavṛttir na vikṛtiṁ yāti. athavā sādhy

- anekadoṣadugṣṭo 'pi kāyaḥ kasya na vallabhaḥ
 kurvaṇi api vyatikāmi yaḥ priyaḥ priya eva saḥ 70.
 (271) damanaka śha' ata eva 'yam doṣaḥ vyudasya sarva(ś)
 mygajanam (svāminā) yasyo 'pary asthā pratibaddhā, so 'yam
 (adhunā) svāmītvam (abhi)vañchat, api ca:
 yasminn eva 'dhikam cakṣur āropayati pāṭhivāḥ
 nute vā svakulīne vā sa lakṣmyā harate manasḥ. 71
 (272) (yao ca mahākāyo 'yam śa tvam upakārāya cintayasi,
 tad api vīparītam eva. yataḥ')

idam veyate. (Similar sentiments express also in ŚpI 63, 10, 64, 30.) Pp 59. 3
 śhaḥ . 'pi mama tasyopari otiśaḥ na paridū°, yataḥ. Śy A 44 Ala Dmug
 sah, daś er mit den Worten, die er gesprochen, den Löwen gegen den Stier
 nicht mißtraulich zu machen vermochte, (dachte er: Ich muß härter sprechen).
 Ar. T vs 69, nowhere else. Vs 70=T 70, ŚP 62, N 46, Hp 119, Hm 119,
 ŚpI 243, Pp 337 N, H put ed before ab. a, N anekadugṣṭadoṣo. (271) T A 50,
 text (om svāmīnā, ad with a om śha). ŚP 334 damanakaḥ (a adda śha):
 tasyakivāyam (a sayā!) doṣaḥ sarvaparitīkṣana (a sarvabandhuparī°) yasmin
 rāyam niveditam, tathāpi sa eva svāmītvam vāñchati tathā ca (a yasmin
 rāyānubandhaḥ svāmīnā kriyate sa sa evā° vāñ°). Hp 76. 4, Hm 46 8 dama-
 nako vadati (Hm da° punar evāha) dātā, sa eva doṣaḥ (Hm avātidopah).
 yataḥ — After vs 75. Hp 76. 11, Hm 46. 13 tvayā ca mulabhītyā aṣṭa-
 yāyam. Kṣantukāḥ puraskṛtāḥ. etas ośauśatāḥ kṛtām. yataḥ (Hp paḍya).
 Śp. 49. 32 dam° doṣaḥ. nātāḥ sa. Pp 59. 8 dam° . . doṣo 'bhyudāyasya.
 yat sarvasmygajanam parihṛitya svāmīnā . . adhunā evayam svā° abhi° uktaḥ
 ca. Śy A 43 Gewiß, aber gerade demalß hat er sich gegen dich gewendet:
 wegen der Wohlthaten, die du ihm erwiesen hast und weil du ihn dir gleich-
 gestellt hast. Haßt es doch. Apparently not in Ar. Vs 71=T 71, ŚP 63,
 N 47, Hp 121, Hm 134, ŚpI 243, Pp 339. Hortal thinks this to be Śy 48, but I
 think this is scarcely possible; see our vs 75. a, Pp spy for eva. a, ŚpI
 akulīnaḥ kulīne vā, Pp aṣṭāḥ sakulīne vā, H, N, nute 'mītya 'py udāna,
 KP abito vā kulīno vā, ŚP text, T tat- for eva- d, ŚpI sa śriyo bhīkṣanāḥ
 naraḥ, ŚP sa rāyam abhikṣikṣaṇi (a text), N, H sa lakṣmyādyate (Hm
 'kṛiyate) janah. After this appears in T and Pp a prose passage (T A 51 1
 tad asambhīvyam etat pariharagīyam dūreṣa prakatasambandhaḥ, Pp 62. 12,
 not very close to T), which appears to me to have extremely slight claims
 to originality, as it is repetitions and has no support in other versions. After it
 Pp has its vs 280, which is ŚP 84, but it is not found in ŚPa, nor in N nor H,
 and I therefore think that it is a secondary and independent insertion in Pp
 and ŚPa. The insertion was easy and natural because its meaning is close to
 that of the preceding vs.—The originality of the passage next following
 (§ 272, vs 77, and § 273) is also doubtful, no trace of it is found outside of T
 and Jn (272) T A 51 1 yao . . tad api svāmītvam (β svāva). Pp 63. 13 text
 (om tvam, cintyate). ŚpI 63. 3 aha yady aham cintayasi, mahākāyo 'yam anena

- (*'k m. gajena prabhinnena gayakarmāṇy akurvata*
sthale vā yadi vā sumae śreyāṇ kṛtyakaraś ca yaś 72)
 (273) (*ṭṭena hi deva nā 'yam updayāḥ*)
sataḥ matam atikramya yo sataḥ vartate mate
na sa jivagatam śakyāḥ sarvabhakṣa idā 'turuḥ 73.
yo na n.āreyaṇa jñāna subhāṣaṇ vartate vate
acirāt sa cyutaḥ sthānād dvigatāḥ vartate vato 74.
apriyasyā pi vacasaḥ pariṣamāvirodhināḥ
vaktā śrotā ca yatrā 'su ramaṇte tatra saḥpadāḥ 75.
mūlabhītyoparodhana nā 'gantūṇ pratimāṇayet
nā taḥ parataro 'nyo sti rājayabhedakaro gadāḥ 76.
 (274) *sūha kha:*

ripūṇ vyākṣadayiṣṭm., tad asmān na nīdhyati (then expansion). Vs 72—
 T 79, Pp 291 b, Pp rājakarmāṇy T most mss. akurvataḥ. a, l'p sthale vā
 yadi vāntūḥ. d, Tṣ ca saḥ (a carah). Pp punāḥ. (273) T A 52 text.
 Pp 59. 21 aśīṇaḥ devapūṣṭāṇaḥ aśyujary aśukampī tad aśy aśuktaḥ yataḥ.
 Vss 76 and 74. Vs 72 is SP 65, N 48, Pp 232, its ab is T 72ab and seems
 clearly reflected in So 121ab, its cd is omitted in T and replaced by two
 dīf padas in Pp. but is clearly reflected in So 119cd and Sy 61 (Arlike-
 wise). Vs 74 is SP 66 N 49, Pp 232 its ab is omitted in T, which puts its cd
 with 78ab; but 74ab is clearly represented in Sy 60, So 121 stands for 74cd.
 Two mss. of SP agree with T in omitting 78cd and 74ab. Variants 73a, T
 matam, and so v l of SP b, SP vate for mate (best ms. text) cd Pp kīlana
 vyasaṇaḥ prāpya padāṣṭmāḥ sa gacchati. 74a, Pp nīdreyasāḥ, SPa nīd-
 reyaṇa or nīdreyas (ed. text), N vīdreyas. SP cd jñāte (a, N text, Pp
 jñānaḥ. b, Pp suk' pratipadyate. cd, N dṛṣṭāḍṛṣṭaphalabhiraṣṭo mṛto vā
 naṣṭa eva saḥ. So 119 prabhūḥ sa yo kutaḥ dvigāḥ savata nīdītaḥ sadā,
 sa varjaniyo vidvadbhir vīdīyār dṛṣṭāṣṭuro yatiḥ, So 121 na śroti sataḥ
 mantram sataḥ ca śroti yaḥ, saireṣa sa sampṛāpya vipadāḥ paritappate.
 Sy 60 and 61 Der Freund, sa dem man aus Freundschaft nützliche
 Worte spricht, und der sie nicht in die Tat umsetzen will, hat stets die
 Folgen seiner Handlungen zu erleiden, wie der Kranke, der nicht diejenige
 Kost isst, die ihm der Arzt verordnet, sondern die, nach der ihm gelüftet.
 Ar so Sy Before next vs T inserts tena, H śrou deva, Pp apl ca. Vs 75
 —T 74, SP 67, N 50, Hp 122, Hm 125, Pp 235, So 120. a, N, H pathyaṇya
 for vac' b, SP, N par' (SPa text) H pariṣanāḥ sukḥava. a, Tc tr ca
 śrotā. SP yatrūte (a text). So apriyasya prabhamataḥ pariṣāṇe hitasya ca,
 vaktā śrotā ca yatra syāt tatra śrīḥ karate padam. Before next vs T inserts
 apl ca. Vs 76—T 75, SP 68, N 51, Hp 122, Hm 126, Pp 237 a, T mūlar
 SP 'ya-vīredhana (a text), N 'yāparodhana, Hp 'yāparādhana, Hm 'yān
 paritayāya. b, Pp sa hy āgantūḥ prapūṇayet, SP yad āgantūḥ ca mīṇayet
 (a text). Hm pratipadyet. c, SP, N, Hp paṭutaro (SPa. Hm text). SP dharma
 for nyo 'vā (a nūti, or nyo 'vā, N H text, except Hm doṣa). d, SP N H
 mataḥ for gadāḥ (SPa text, Hm yataḥ). (274) T 29, 3 aśāḥ, 3 adda

ukto bhavau yah pūrvam guṇavān iti satīśādi
 na tasya vācyasṁ nārguṇyasṁ pratijñam parivṛkṣatā. 77
 (276) (anyac ca.) mayā (yam) śaraṇāgata (iti kṛtā) bhayavācāṁ
 dattvā 'nīto vardhitaś ca tat katham (ayam akṛtyāḥ) drūhiyati
 dāmanaka śha.

durjanasḥ prakṛtiḥ yāti savyamāno 'pi yutnataḥ
 śvedanābhyāñjanopayāḥ śvapuccham iva nāmītam. 78
 (api ca:)

śha). SP 360 śhaḥ a piṅgalaka śha). Hf 74. 16, Hm 46. 1 aśha brāh.
 Sp 63. 6 piṅgalaka śha. Pp 60. 3 aśha śha bhadra, mē māvaṁ vocaḥ.
 yataḥ. Sy A 41. 1 Der Löwe sprach Ar Va 77=T 76, Sp 244, Pp 359,
 Sy A 44. 3 (not recognised by Hertel), Ar (JCap 67. 16, HF 32. 28—36,
 OSp). a T mē bhakto for ukto, sm. Hertel. a, Sp tasya doṣa na vaktav
 yah. d. Ja pratijñabhatgabhrupā. Sy so erweise ich mich, wenn ich
 den mit ihm geschlossenen Vertrag breche und die Dienstleistung, die er
 mir erwiesen hat, verlange, als Unzumutbares. Ar shows more clearly than
 Sy correspondence to orig (KF, much expanded: lines 33f 'and with what
 great praise I extolled him to all my companions. If I reverse these things
 and am false to my promise, and insult my own nobility, I shall be ashamed
 before my companions —). (276) T A 55 anyac ca māyāya daro
 'bhayam abhayaṁ atid ca dattā. tat akṛtyāḥ dāmanakaḥ (m 'bravī).
 Sp 360 mayāyam abhayaṁ dattā (a mā'abhyavācāḥ) dattvā satīśādi
 (a dattvā-mro; var) ca. tat katham drūh' a: 'bravī a dāmanaka śha). Hf 74. 16,
 Hm 46. 1 am lacurvam mayā tad (H' yam mā, kyam) abhayaṁ dattā
 vāśhaḥ satīvardhitaś ca, tat katham (him adda māyāḥ) drūhiyati. da n° vadai
 (Hm brāh), deva. So 1146d dattābhayaḥ katham hanyān aśha (B. etah)
 ca śaraṇāgatam, So 122 (speech f Dāmanaka) tad aśminn uktoḥ kab aśha
 tava deva kim aya vā, drūhiyato 'bhayaṁ dattā lac śaraṇāgatā ca kē.
 Sp 63. 9 anyac ca, mayāya tava vacanābhyāñjanopayāḥ dattam. tat katham
 svayam eva vyāpīśādi. (Then insertion.) 63. 30 dāmanaka śha: svām
 aśha dharo yad drohabuddhaḥ api kāmīyate. śhaḥ ca. Pp 60. 6 tatā
 tasya mayā śaraṇāgato yam iti pūrvam abhayaṁ dattā dattam. tat katham
 aśha kṛtyāḥ bhavīyati. dāmanaka śha. Sy A 41. 1 and A 42 doṣa: ich
 erweise sehr daß Snsbyg Böses gegen mich einst, da ich ihm d ich nicht Böses,
 sondern Gutes erwiesen habe. Ar Va 78=T 77, SP 69 (not in N),
 Hf 134, Hm 137 Pp 340, Sy 46 and 49, Ar b, SP, H pl nityaḥ. d.
 SPa śpucchā iva nāmītam. Sy 46 (perhaps confused with our va 69 ? but
 I think certainly not a reflex of our va 71 as Hertel says, rather merely
 a distortion of the first part of va 76 Ein Geringer und Treuloser ist be-
 strebt, dem, der größer ist als er, zu dienen. bis er ihm gleichkommt. und
 so lange er sich vor ihm zu fürchten und ihn süß hat, 49 ist er aber
 selbständig geworden und hat er keine Furcht mehr, dann läßt er seine
 treulose Gesinnung zum Vorschein kommen, (und ist) wie der gekrümmte
 Schweif des Hundes etc. Ar like Sy Before next va T apt ca, SP ato

(280) *nāha śha (bhadrā), evam avasthita kim asdu pratyā-*
dasyaḥ. (281) damanaka śha katham pratyādayite katura
apa nayāḥ

pratyādayas tvarate apur apakartum balaḥ pranartum va
tasmāt pratyādayitum nyāyo riḥ karmaṇā na girā. 85.

avachandāti a text. N *dam. Pp. pravarati hi c. N, H tr sa palāḥ. SP as aall
 for as vadi a text. Sy. Der Herrscher, der seinen eigenen Willen durchsetzt,
 kennt seinen eigenen Vorteil nicht und achtet den Schaden für nichts. Wie
 ein brünstiger Elefant gebärdet er sich nach eigenem Besinnen, und wenn
 der Schaden da ist, macht er sein Gefolge dafür verantwortlich. (280)

T A 56 text. ed. with c om. śha. SP 375 aśhaḥ (c adds ś a. tathā c tat
 hat aśh' andhivahāḥ pratyādayatām. Hp. 77 16, Hm 47 6 āṅgalahāḥ avagatam
 (two vs., them) āṅgalahāḥ brute: tadā Hp. tatāḥ; andhivahāḥ Hm adds kim)

-ratyādayatām. Pp. 45 24 text. ābhiḥ, on avā. Sy. A 56. 1 Der Löwe sprach:
 Allerdings. Aber wenn so mit Besinnung u. w. gekommen ist so will ich ihn
 reifen, seine Handlungswaise erfahren und ihm den Laufpaß geben. Ar. as

Sy. (281) T A 56 text. (ed. with c om. śha. SP 376 dam* c adds śha. as
 hi as hi (for this c deva, atāvam ātrea mantrebud. āvate. Hp. 77 22 Hm
 47 10 damanakah samahuramam śha deva uś nūtvam ātrevā mantrebud.

āvate. tatāḥ c kām. So 117ab(?) eine chitrāḥ damanakah prāha uś amāva.
 Śha. Pp. 46. 14 dam* śha kim id. pratyā* (adds yatāḥ at end). Sy. A 56 4
 Da dachte Dmng. Wenn er den Stier diese Sache wissen läßt, so rechtfertigt
 sich dieser und ich stehe als Lügner da. Und Dmng sprach. Mein Herr möge
 prüfen, ob es das Richtige ist, daß er den Besinnig auf seine Schädlichkeit
 aufmerksam mache. Ar. Va 55-T 54, Pp. 364 Sy. 48, Ar.; on SP, N,

H, see below. ab, Iḥ pratyā puruṣa tvarati vikartum bhayāt pra* vā. b,
 To upakartum for apa*, upakartum for pra*, Tā om. ba.ś. SP 376 pratyādayas
 eśhaḥ apakarthā (c adds mahāntam haroti. Here SPa has tatāḥ ca, and

va SP 74 (in ed. put before our § 276; and here the same va is found in N
 166 and H (Hp. 122, Hm 145) it reads mantrebudam (N *bhedam) idam
 rāyam. SPa, N pakvam, H guptam) rakṣayam prayatnatāḥ Hm, N yatāḥ
 tatāḥ, Hp. tatāḥ yatāḥ, manāḥ apt na ubhaya bhinnam hy aham na (H and
 bhinnam va pra- ś bhinnam na prak) rohati. After this Hp. 75. 7, Hm 48. 7

tad avatyam samkrābhāḥ mahatā prayatnena sampādan'vam. kim ca. va)
 yas eśhaḥ (Hm yady aśha) dyādopo p: dośha nivarīya samdhāstavyas tad
 atvānuvātam yatāḥ. Sy. Denn wenn er merkt, daß du auf ihn acht gibst,

könnte er eine Gelegenheit zur Flucht wahrnehmen und du hältst als
 Verschwiebener und Geringer die Nachsehen. Oder er läßt sich auf einen
 Kampf mit dir ein, wobei dann einer von zweien entrißt: entweder stirbt
 er oder er tötet dich. [Und wirklich ist ein ruhm- loser Tod besser als ein
 Leben in Schmach. This sentence omitted in Ar and seemingly secondary.)

Aber ein weiser Mann sieht eine im Geheimen begangene Schuld nicht
 öffentlich zur Reueenschaft. Ar. mainly as Sy, for the last sentence it has a
 statement that a crime committed openly should be punished openly, and one
 committed secretly, secretly. Is this a remote reflex of ed of the va above,

(282) *siddha dha sa tēvac chappabbhuk, vayanā pūṭṭabhujaḥ, tat kim asāu mamiḥ pakartuṃ samarthah.* (283) *damanaka dha evam etat, sa tēvac chappabbhuk, devaḥ pādāḥ pūṭṭabhujaḥ, so 'nnabhātah, (deva)pādā bhoktrbhūtaḥ.* (284) *tathā py asāu yadi svayam anartham na kurisyati, tato 'nyasmād utpādayisyati.* (285) (*siddha dha kṛṣṇa*) *śaktir asya svato 'pakartuṃ parato 'pakartuṃ vā so 'bravit.* (286) *tvam tēvad aṅṣeram anekamaṭṭagajā (gavayama-hiṣasardhaśārdūlacitrakajyuddheṣu (nakha)dantasaṃnipātakṛta-vraṇaśābalatenuḥ ayaṃ (punaḥ sādā) tvatsamīpavāsi prakṛt-navinmūṭroḥ tadanuṣāṅgāc (ca) kṛmayāḥ (sam)bhavisyanti. te*

pratyādeṣṭuḥ nyūṭyo rīḥ karmāṇi na gīrā? On the whole Pa's version looks like a rather remote redox of T-Pa, and it looks not at all like the vo of BP N H. (282) T A 57 1 text ed. with a om dha) SP 378 pūṭṭabḥ kim asāu asāu kariṭṭu (a v l. apakartuḥ) samarthah. Hp 78 17, Hm 48. 8 aṅṭho brōter jhlyatūḥ tēvat kim asāḥkām asāu kariṭṭu samarthah. So 116ab baltardo varīko yam kim kuryāt tṛyabhuḥ mama Sp1 ed. under next. Pp 66. 28 pūṭṭalaka dha sa tēvac chappabbhuk, vayan tu pūṭṭa, tat katham asāu. Sy A 46. 1 Aber da Sonbyg inelou Spone int und mir a chū antun kann. Ar, JCa, GT TaiSenecha inmicarater mibi alent in asarlen n n pomot utiqas notars mihl. Qu-mōde enim pomot tractare c-ntra mē, cum ipse comedat herbas nō: autem carnos et ali mihl in cibum? (283) T A 57 1 text, 132[h], om dha, twice ed. with a om dha). Sp1 378 damanakah: dha (a om dha) Hp 78. 17, Hm 48. 8 damanaka (Hp an) dha dha, Sp1 diff (cf 64 3 caṇḍivakab āṇuḇbhūjī bhavān mūṭṭāḍā). Pp 66. 39 dam' 'bravit: evam. Sy A 46. 6 Dong nraṇh. Ar has better representation of orig.: JCup 67 15 Inquit Dimna Nequaquam decipiat cor tuum dicens, ecce ipsum tibi in cibum. (284) T A 57 2 text (B om yadi a utpādayisyati ne nāta") SP 378 kim ajhātādīnaya jhlyate. tathā eoktam. So 126abc durjanad oot svayam dōṇah (B dōṇa) vipadein na karoti tai, utpadyate (B. utpadyate) sa tātāṅgāc Kp 306 (61 a ayaṃ oḷḷbhaya: dōṇa. l'n 66. 30 text. Sy A 46 6 Wenn er auch selber nicht imstande ist, dich zu schädigen, so kann er dich doch durch andere schädigen. Es ka. 61. — Sy A 48, after story of Louse and Flea, in same ed. Ar as Sy, both times. (285) T A 57 3 text (ed with a m dha, and damanakah for so 'bravit 3 parid for parato). Pp 66. 1 siddha dha katham so 'bravit. (286) T A 57 4 bhavānā tēvad anekagajajyuddharadana(ma. mostly racanā)asān pīṭavragasābalatvā nityam itthah bhūtaḥ ayaṃ tva' ed. with a om ca, a om te pravekṣyanti, 3 a ed. also om te ed. with a om vi, mha. m tvam, om. Hortel. So 128. 124 kim sātāya bhavātpīṭve nityasānūbhūtaṃ gub. dha klīṭh nraḥyante yu (B. te) tanmūṭraḥ nraḥyoh, te ced (B. ca, vidastī mattebbhadantīghāṭavragāṇṛta, śarīra bhavātib kim na vṛttah B. vṛttah) arād yukito vadhaḥ Kp 306 (61) bād yad atcebakārdudbhavāḥ (b' and Ma. na atakakudndibharah), kṛmayo nityasānūgrīṇavragopu vīṇāḥ tava. Pp 66. 1 text (bhavīyanti, om sādā, kṛtavarāṇu", adds m after oia. Sp1 G1. 2 has a quite diff passage, in

yugmaaccharitrasaṁpiṇyāḥ kṣatacivarānusāriṇo 'nīlāḥ pravṛtṣyanti.
tatha 'pi tvāṁ vinasā eva. uktam ca:

na tv avijñātāḥ kaccid dadyāt pratarayam
tṛṣṇibhasya hi doṣeṇa hata mandavīsarpiṇi. 80

*(287) piṅgalaka āha. katham etat. so bravīti

KATHĀ 7 (STORY 7 LOUSE AND FLEA)

(288) asti kasyacid rājāo (vāsagṛhe) sarvaṇṇopetam ananyasa-
dr̥ṣṭam āyanam (289) tatra (prachadapaśāṅkadāśa) mandavīsar-
piṇi nāma yuktā prativasati sma. (290) sa ca tasya mahipate
rakṣam āśvādāyanti rukhena ciraṁ kalam nayamāna tṛṣṇati.
(291) aśka (kaccid) tasmān (chayana) tṛṣṇibho nāma matkupo

which D. sets forth that all the beasts are hungry because the lion hunts
no more, they will desert him, and then — 84. 6 — tato 'pi tvāṁ vinasā
eva. Vs 84 = T 84, Sī 76, N 87, Sṇ 254, Pq 266 cf. So 125d, Kp 306 (52),

Sy 66, Ar. a, T mē tv, Ju na hy aṁ' Sṇ 254a, b, Ju pradāstavyaḥ
parikṛavaḥ. SP gr̥he da', N gr̥ham dayam. a, Ta tṛṣṇibhasya, v l. pi', SP
dugdīmasya ca, a dugdīkasya hi, N piṅṇikasya hi, Sṇ matkupoṣya ca, Pq
dugdūkasya hi. T in for hi (but v. l. of a hi). So atra na dr̥ṣṭyām katha (cf. 134ab,
at end of story). Kp avijñātavabhāṅvīr hi samgatir vipaśm padam, hatā
matkupoṣeṇa yuktā mandavīsarpiṇi. Sy Wessen Charakter du nicht wohl
kennst, den mach' dir nicht zum Haus- und Tischgenossen, sonst hast du
Kühnheit zu leiden wie die Läuse durch den Umgang mit dem Floh. (287)

T A 66 pi' (β adds āha): katham etat (β cātiat). damanakaḥ (β text). SP 390
pi' māmā: katham cātiat. damanakaḥ (a māmā āha as text). Sṇ 84. 21
text. Pq 66. 7 so 'bravīti: katham etat damanakaḥ kathayati. Sy A 47, Ar
similarly (288) T 81 4 text ed om vāsagṛhe, β reads gr̥he only) SP 391

asti (a om) kasyacid rājāo mahīśayā a śayyāyāḥ, om mahī. So 126a rājāḥ
kasyēpi śayane. Kp 307 (53)ab dugdībādhīphenadhavalakṣmāśayyāntaśayāḥ.
Sṇ 85. 2 asti kasyacin mahīpate manoramam āyanasmānam. Pq 66. 2 text
(āyanīyam). Sy Story VIII. 1 Im Bette eines Vornehmen. Ar (289)

T 81. 4 tasmān pra'. . SP 391 tasyāḥ (a om) mand' nāma vāstrayuktā (a om
vāstra) bhukṣitā (a ciraḥ) prati' sma. So 126d yuktā kutācid kṣatya
nīmāḥ manda' Kp 307 (53)b (cf. pro.), a yuktā Sṇ 85. 2 tatra āśva-
tarapatayugalamadhīyasmācchītiḥ manda'.. (om nāma). Pq 66. 10 tatprachadā-

napaśāḥ. Sy VIII. 1 war eine Lause. Ar (290) T nothing SP of pro.,
bhukṣitā (a ciraḥ). So 126b ciraṁ kalam alakṣitā. Sṇ 85. 3 text (om ciraḥ).

Pq 66. 11 pstrapātravuduhitṛdūhitr̥dūmahāprasaṁsatiparivṛtī r̥kṣam upa-
tam antar bhukṣyati. mochoṣṭena puṣṭā dardānyā ca eṣ saṁvṛtī. Sy VIII. 1
die biß den Mann, wenn er schlief, behutsam, daß er es nicht merkte, und
wohnte da lange Zeit, ohne daß jemand sie fing. Ar (291) T 31. 5 text
(om kaccid and chayana, a tṛṣṇa', piṅṇa'). SP 392 tasyāḥ vṛkṣatāḥ kaccid
dugdīmo (a tasyāḥ ca dīvād kṣato dīgūko) nāma nar' prapatati (a prati-

amṛtopamaḥ (cā) 'erg bhaviṣyati, aṣṣam bhūṣagbhūḥ prayatnād
 anuśādhādyupakramād vātopastalāṣṭamanirodhād anāmayatayā
 smṛgānapeśuladravāḥ sakhaṇḍagudāddādimatrukatukapaśubhūḥ
 sthalaṣṭajalagāḥ carabalaṣṭatpratrasāḥ anapitupabryūhitāḥ āhārār
 upacitāḥ rudhārāḥ raadyanāḥ ita manye) (297) - ita (cā surabhi
 pustikarāḥ) ce 'cchāmy ahaṁ tvatprasādaḥ āvādayitum it
 (298) ato 'aṁ (mandaviśarpipṛ) āha aśambhāṣyam etat tvadvi-
 dhānam agnimukhānam datācortindam ato 'pagamyatām (aśmāc
 chāyāḥ) it (299) itatā so ('syā) pādāyor (m, patya punas
 tad eva prārthitavān (300) aṁ tu dākṣy evāt tatā nāma 'ti
 pratipannā kiñ tu nāi rā) kālā (na cā tīrṇdubhāḥ) itayā
 'sya prahartāryam it (301) (so bravit ko sya kālā, anabhyāso
 'haṁ aparicitatāt aṁ tv akathayāt) (302) madhupānātramā-
 gatamidrasya ratividsantirbhavanupāśava cā śāndīr nirdutayā

pakramaprayatnavaśād "Hagnuṣṭm Avurodhād anām" anuśādhādyupakramād
 anuśādhādyupakramād (om bāvat, "plātopastalāṣṭamanirodhād anāmayatayā
 smṛgānapeśuladravāḥ sakhaṇḍagudāddādimatrukatukapaśubhūḥ
 sthalaṣṭajalagāḥ carabalaṣṭatpratrasāḥ anapitupabryūhitāḥ āhārār
 upacitāḥ rudhārāḥ raadyanāḥ ita manye) By VIII. 6 denn der Bettner des Bettens hält seine Mahzeiten
 und hat sößen Blut. Ar (297) T 21 14 text (β subhaga or "go for
 surabhi, m. āvādayitum, sort E) SP 284 tvatprasādaḥ (a tava p) ahaṁ
 rājā caditum āvādayāmi So 129abc apitoparvāḥ pāyāmi rājārk tat
 prasāda me, dehiḥ vāntam it. Kṛ 308 (64) ad dīnam ekarūṣim (Ma. om. "trach")
 vāntāy ahaṁ Sp. 66. 14 tad yad tvam prasādam karoti, tad ayaḥ nṛpater
 [here last part of prea.] - tadāśvādanena sūkhyaḥ saṁpādayāmi jīhvāy
 it (Then addition Po 67 5 itatā tat surabhi tat pustikarāḥ āvāda cā tava
 prasādaḥ āvāda" itchims. (298) T 21 1 text (β om manda, om 2d ato, ed.
 with a om it). SP 284 mandaviśarpipṛyoktam tvam ākṣapāśāṇaḥ kīlāśabhi,
 ād ca (a om ca, ato (a tad gaucha Kṛ of 308 (64 b tīkṣamukha. Sp. 66. 6
 tva śrūṣit māda" āha' bho matkṣāḥ nṛpater vidvādaḥ gataḥ āhāt
 rakṣam āvādayāmi, punas tvam agnimukhāḥ opāśat ca. Po 67 7 ābravit
 ahaṁ" (299) T 21 2 (ato aṁ tasyā pād" nipatitā. SP 285 ity ukīn 'm
 matkṣāḥ pād" pativā sūtiā. So 130a tato "urodhād Po 67 13 text. (300)
 T 21 2 text (β na ākṣāḥ). SP 286 aṁ tu dākṣy ābravit. So 130 āha sma aṁ
 tad yady evam āva itā, k m tv ayaḥ rājā ukālā dātā deyaḥ tway ākṣa.
 Kṛ 306 (64 ab dātāḥ rāyo 'ha kṛpāy tway Sp. 66. 6 tad yady aha
 rakṣapāśāḥ karoti tat tīṣṭha, abhijātaram rakṣam āvādaya Po 67 18 aṁ
 tu dākṣyāyamatayā tat tatā, it pratipannatā. (Then insertion.) 67 16
 tadāśvānam pratipadyābhilitavāt — aruḥ nādeḥ nūkāle tvayā bhakṣapā-
 śāśābhītyam. By VIII. 6 Komme hierher, ich gebe dir ein weiches Bett und
 sößen Blut. Ar (301) T 21 4 text Po 67 19 so bravit āo dātā
 ko vā kālā, anabhyāso haṁ navaśāṁgamaivāt ābravit (302) T 21 5
 text (om. "paritakṣe an text, ed om to "kṛto, without reason). SP 286
 suratāḥ nākṣhādanupāśaya rakṣam pāśatā. So 131 ab deya 'sya dātāḥ
 upāśaya ratāḥ rakṣaya (B. ratāḥ) vā laghā. Po 67 20 madāśramanirāpārī

bhacatā vicāramyāṃ (madhōramanidrāparitakāle nā 'tu pra-
buddhyatā, itī. (303) tathā: 'va ca tena pratīpannam evaṃ
vartamāṇa (prathama)pradoṣa eva tena (kālanabhijñāna)
buddhikāyā (ca) 'rtena sūptamātra eva (prāhara)pradoṣe, daṣṭo
rājā. (304) asau apī (pārthiva ulmukadagdhā iva, sasādhbhramam
utthāya hā are daṣṭo smi kenāpi, nirūpyatām itī (305) atha
matkūyā (cakatātād rājasaṇṇāṃ hruteḥ śayānād avatīryā)
'nyad vivaraṃ pravṛṣṭā. (306) śayyāpādaḥ apī (svāmyādaśād)

taśyo yadā nṛpatir bhavati, tadā kṣhīrtaḥ pādāyoḥ tvaṃ daṣṭavyaḥ etān
doṣakṣīḷu. (303) T 31. 7 avam avatīryate prathamapradoṣa evākṣīḷu-
ḥ,eva daṣṭāb. SP 384 tathā karomity uktvā sa cāḥ ivaṛitavān (a only sa
cāḥutavayā, or 'ivaravān) pradoṣa (a adda kṣīḷa) eva rājānāḥ daṣṭavān.
So 181cd, 133ab too okruvā tithbhāḥ (B tii) sa 'tra tathety uktvā
vyatigṣhata, naktam śayyāḥ tath (B 'alhitam) tath sa nṛpaṃ hān dādada
asb Kp 309, 35, be sa saṇṇāḥ nṛpaṃ, adadaḥ M; 66. 7 sa 'hravati bhagavaty
evāḥ karigṣhāt. (Erat tvaḥ bhavādaṇṇāḥ prathamāḥ nṛparaktāḥ tēvaḥ noma
dovagurukṣāḥ ānābhāḥ aśād yāḥ tad bhavādaḥ hān evāḥ tavaḥ utarānāḥ
vaidatāḥ sa rājā tathāyā noma bhavāḥ prapā, tath atī kṣāḥ matkūyo jivādaḥ
kṣīḷutakūyā, jgṛatam apī tadī matkūyāḥ adadaḥ Pp 67 31 text (on pen-
t an a). Mj VIII 7 In der Nacht nun als der Mann in seinem Bette schlief
biß ihn der Floh seufz Ar (304) T 32 7 asau apī jā' (misprinted
parthiva n ad. ulmukadagdhā (mis "daṣṭa corr R) iva saḥloakakūpīra-
daḥ saṇṇāḥ utthāḥ hā (i om utthāḥ) hā (mis a saḥ) daṣṭo 'smi kenāpi
KP 367 rājāpi pādārikāḥ (v l. rāḥ R") hā kenāḥ a kenāpi) daṣṭo
om nirūpyatām (a om, itā. So 182cd utthāḥ hā ca tato rājā hā daṣṭo
smi sa bruvan. Kp 309 (35)c yena tatkrodhāḥ Spī 66. 17 atīkṣāḥ mahi-
pāṭh śayyāpādaḥ iva tena śayyāḥ (tathāḥ) tathāḥ evatīkṣāḥ alio
jāḥyātām atra pādādaḥ nṛpaḥ matkūyo yāḥ vā nomaḥ tathāḥ, yenāḥ daṣṭa
itī. Pp 67 34 asāy Mj y ulmukadagdhā iva vīcākadagdhā iva ulmukāḥ rājā iva
ivaritatarāḥ utthāya rājāpādaḥ saḥyāḥ nā parivartakam hā are daṣṭo
'smi kenāpi, asāḥ śayyāḥ saḥyāḥ kṣhīḷa evadajyāḥ anavayāḥ, itī.
Mj VIII 8 Soglich stand er auf und forschte nach, wer ihn da geissen.
Ar (305) T 31. 8 atha vivaraḥ śāritāb. SP 388 tadānāḥ eva
matkūyo pi (a om, vivaraḥ tathāḥ (a vivaraḥ, pravṛṣṭāb. So 183ab tathā
jāḥyātām tathāḥ tathāḥ matkūyo tathā. Mj 66. 20 (after next) atīkṣāḥ
sa matkūyo cā aliyā kṣhīḷutatarāḥ pravṛṣṭāb. Pp 68. 3 rājasaṇṇāḥ hruteḥ
daṣṭāḥ bhāyāḥ pādāḥ kṣhīḷutatarāḥ evāḥ śāritāb. Sy VIII 8 und der
Floh hüpfte davon. Ar (306) T 31. 10 text (on dī - hā', ad. with a
jāḥyātā', om saḥ). SP 389 yāḥ kṣīḷa ca dī kṣīḷa (a dīpāḥ) adāya śayyāḥ
(a om) nṛkūyadhur (a nirūpyadhur). So 183c vīcāya rājāḥyātāb. Kp
309 (65)d (after next) evakṣīḷu. Spī 66. 19 atha ye kṣhīḷutāḥ tatra
atīkṣāḥ ānāḥ pādādaḥ nṛpaḥ gṛhīḷu matkūyāḥ vīcāḥ cakruḥ.
Pp 66 4 atha tūḥ nṛkūyāḥ kṣhīḷu gṛhīḷu matkūyāḥ vīcāḥ cakruḥ.
Mj VIII 10 Als jener nun ins Bett beschlief. Ar

dīpikām adāya (samīpunam) anvipaddhīr (vastram saṅgarivar
tayaddhīr), (307) (antarīṇā mandavīsarpiṇī dṛṣṭvā vyākāśita ca.
(End of Story 7)

(308) ato 'bharḥ bravīmi na tv arījñātastīlāyo 'ti. (309) (akhyāte
cā 'khyāne) piṅgalaka śha (bhādra,) katham asau jñātavyo
(mayā) droṇabuddhīr (iti, kaś cā sya yudhamārga) iti (310)
damanaka 'bravīte (anyadā 'sau vṛstāṅgo devapādāntikam
āgacchati adya) yadī śṛṅgāgraprakharapābhīmukho (yuddha
cittāś sa) cakito dīṣo 'valokayātś co prāśīyēt, tad (devapaddāv

(JCap 44. 8 Candala accensu — Ar vendors also have the hunting done
by domestics). (307) T 38. 11 ant' mand' samāśīdīṣ vyā' ca. SP 389
mand' Ho 135 ed sK labdhī yuktā vyā' ādyaś ca, vyā' B vvaṇītyata).
Kṛ 309 (38) 4 dhāt yuktā va. Sp 44. 21 sK mand' apī vastrasamdhyanatargatā
ūhīr dṛṣṭvā vyā' ca. Pp 48. 4 vastramantarīṇā mand' vīdīkīyāṅgād āśīdīṣ
sarpīyāt vyā' ca. Sy VIII 10 fand er nichte als die Laus und töte, folg-
lich) nie. Ar (308) T A 69 1, SP 391, Sp 44. 22, Pp 48. 2 text, tw-
pāda in T. So 134 ab evam śṛṣṭhāsamprākāśa B. (iti) nastī mandavīsar-
piṇī. Here T, Ju, Kṛ insert story of the Hina Jackal, found also in
H Book 3. See my Introduction, p. 74 f.: Chapter IV under Secondary
Stories in Ur-Tantrākhyāyika. (309) T A 61 1 akhyāte bhādra ksa
tasya yuddha' iti. SP 391 ślāhā (a pi' śha) katham "buddhīr iti (om
mayā). Hp 19. 13, Hm 50. 4 rāyāśa etc. as SP Sp 44. 21 tad śkarṇya jī'
śha bho damanaka, kaś pratyayo 'tra vīṣaya yataś sa mano nari dṛṣṭabuddhīr.
Pp 70. 1 pi' śha; katham jīṣyo 'aho mayā dṛṣṭabuddhīr iti kaś [Kṛ A 61
Der Löwe sprach: Wann ein Herrscher Hiebe verordnet, dann Gewißheit es
haben, so sollten sie (Er ihn bestimmt sein Und ich kenne keine Schuld an
Saubg. Ar similarly] (310) T A 61 1 damanakaś j asKv abravīti anj-
dāśa (a anyad asKv) mas' pādāntikam . yuddhacittāś (so mss., ed. om. yoddhu',
without reason) sneh' copad' tai pādāś ava' droṇahubuddhīr (so ed. om. , a
droṇāś, j text, see § 265) ayanm iti. SP 391 dam' (a adda śha); yadī śṛṅgā-
grah praharaśābhīmukhaś kṛtvā tvatpādāntīm antikam , a śṛṅgāgra, raharagāś
bhītaś tra tava pādāntikam āgacchati, tad jīṣayāt svēmin v l. 'syati
svēmi). Hp 19. 13, Hm 50. 6 dam' kathayati, (Hm brūte) yadāśa (Hm adda
madarpah) dṛṣṭvā cakita evēdhigacchati Hm cakitam vīṣga' tad jīṣayati
svēmi. So 134 ed, 135 tad samjīvakamārgas le na śivīya bhaviyati. na me
pratyopī cet tai trah svayam dṛṣṭayam upāgatam, śiro dhunēnāś darpaś
dṛṣṭayoh śīlāśītyoh. Kṛ cf. 304 (50) ed, see § 264. Sp 44. 22 ca śha yad
adya mamāgre tava nīkayāś kṛto yat prabhāte piṅgalakam vadhīyāmī tad
asKv pratyayāś prabhāte vanaravēkyām śraktanayanāś sphurītāś aro
dīṣo valokayātś asucitāśīnojavīṣaś trāś kṛvradītyīvalokayīyāt, tad
evam jīṣivē yad astasā tai kartavyam. Pp 70. 2 so bravīti: "prahara-
śābhīyuktacittāś sneh' copadīyati, tad dṛṣṭabuddhīr iti. Sy A 53 Dinag
sprach: Hieh, wenn Saubg dir vor die Augen kommt, so achte auf ihn,

aragantaryam drugdhabuddhir ayam iti. (311) evam uktrā
(?śāntikāṃ viśvāśādayaṃ vidhāyat damanakaḥ) samjivakasa-
kādān prāyāt. (312) tasya 'pi mandagatir adhrtiparitam ivā
'tmānam adarśayat. (313, (tataḥ) tena sādaram) abhūhitāḥ
lhadra, bhavataḥ) kuśalam iti. (314) damanaka 'bravīt: kutah
(kātān) kuśalam anujivānam (kasmāt)

und da wird sofort erkennen, daß er nicht im Frieden kommt. Das Zeichen dafür ist nämlich dieses. Mein Leib ist verwandelt und altert, und seine Hörner sind zum Durchbohren bereit, und er schaut sich nach allen Seiten um. Ar. (311) T A 63. 1 evam aktrā samji' prāyāt. SP 398 evam aktrā samjivakāsamipam prāyāt. The following is omitted in SPs) piṅgalakāḥ sabhayaḥ sādāryaḥ śāntikāṃ manasā vidhāya ulāyānam ite. Hp 59. 17, Hm 60. 7 evam aktrā samjivakāsamipam gataḥ. Ko 184, 187 ity aktrā vīkṛitā tena nīto damanakaḥ saḥ, śāntikāḥ piṅgalakāḥ cakre vadhyam samjivakam hṛdi labdhvā tasyāśrayam svāram kṣaṇād damanakaḥ tataḥ. tasya samjivaka-
svāgāt sa vipaṇa (śāntikāṃ 'of sent). Kp 316 abo 63 ed, 63 a. upajātita. Ar
vāśāntir vīkṛitahṛdayaḥ arjuna, vādhyam harim gatā. Sp 49. 9 it. katha-
ritā saḥ' gataḥ. Pg 70. 6 evam aktrā vīkṛitā damanakaḥ samji' it. B: 61 A 63
Der Löwe sprach: Wenn Sasbyg in der von der behaglichen Weise kommt,
so werde ich wissen, daß er nicht im Frieden kommt. Als nun Sasbyg er-
kannte, daß er ihm gegen den Stier mitzuziehen gemacht hatte, so daß er
vor ihm auf der Haut sein würde, sprach er in der Erwägung: Wenn ich zu
dem Stier gehe, will er mich nicht tödlen, zum Löwen. Ich will zu Sasbyg
gehen und sehen, ob er mir vielleicht das Geheimnis offenbart. Er sprach:
Geh. A 64. 1 Und er ging. Aramāty. The parenthesised words are based
on Br and Pa. perhaps suggested by Hl text, but note that SPs and H have
nothing of the sort. (312) T A 63. 1 tasyaḥpi drugdhabudhir (a drugdha,
?drugdha, ed om., cf. § 263) adhr' it' adhr' SP 398 so pi ulāyātivā tatra
gatvā mandam mandam an-ryam vīkṛitānam adarśayat (a only tatra gataḥ
sa mandam mandam apaubhāṣagatam it' darśayan, v 1 additive, Hp 79. 17,
Hm 60. 7 tatra (Hp tatrā) gataḥ sa mandam mandam u-ānryam vīkṛitam
lvāt' adhr' So 1874, cf. [see. Sp 49. 9 tathā pṛaṇam upajātāḥ samjivakāḥ pi
a-drugdhabudhir mandagatvā samji' gataḥ tam adarśaya. Pg 70. 6 text B: A 64. 1
Vor Sasbyg nun wieder stellte er sie. brāhṇit Ar. (313) T A 63. 1 tena
cāb- bhavāḥ bhadra, kuśalam iti SP 396 samjivakāḥ abhūhitam a- 'tab bhadra
kuśalam. Hp 79. 18. Hm 60. 8 samjivakāḥ sādaram vānam bhadra, kuśalam ita.
Ko 186 him idag nat k d m tra darīre kuśalam tava, it. prajā sa tonātra
vipaṇa. Sp 49. 4 sādaram tava sa bho mitra, svagatam. cātā dṛṣṭo ed. q. 1
bhavāḥ bhavataḥ tat kathaya, yaśādayam api tubhyam grhāḥ-kīṛya prave-
cchāt. Here vs inserted., Pg 70. 6 (tataḥ) tenābhūhitāḥ (own it. Sy A 64. 9
und als Sasbyg ihn fragte: Wo ist lange her, seit ich dich gesehen habe, da
kannst doch wohl bekennen du mir auf Besuch? Ar. (314) T A 63. 9 dam'
(B so 'bravīt=kutah SP 396 damanakaḥ anuj' kutah kud' Hy 79. 19, Hm
60. 9 dam' brāhṇ ite. so SP, adds yataḥ. Ko 188d, 189a sa jagāda tam, him
svakārya kuśalam. Sp 49. 10 dam' āha saḥ katham āvāḥ svakāryamāya.

sahpattayah parāyattāḥ sadā cittam anivṛtam
 avajīvite 'py avivṛśas teṣāṁ ye rājasa.hārītāḥ 87.
sūptu ca 'dam ucyate'

adārya narapatayaś ca tulyatāḥ
na hy eṣāṁ paricitir asti sādhydaṁ vā
śūdrāṇāṁ citam api saṁkritāṁ prayatnāt
saṁkṛudadhā raja eva nāśayanti meghāḥ. 88. (api ca.)

ko rthān prāpya na garvito bhūvi narah kasyā pado
 stath gataḥ

stribhḥ kasya na khayditāḥ bhūvi manah ko nānā
 rājāṇāṁ priyah

kāḥ kāsya na gocarāntaragataḥ ko rthi gato gauravaḥ
 ko vā durjanavāguraṇḍapātāḥ kṣemena yātaḥ pumān 89

tat sarvatha:

kāḥ kalāḥ kām. mitrāpi ko deśāḥ kām vyayāgamāḥ

kāś ca 'bāhi kā ca me śaktir .ti cintyāṁ muhur-muhurḥ. 90.

(315) (*hrdayāntarānāhitabhāvasya tasya vacanam śrūtvā*) sāhji-

Pp 70. 6 so 'bravit kutah kuśalam. Sy A 84. 4 angla Dmng: Mügest du be-
 ständig fortleben. D. r geht's gut. (Of. next vs.) Ar Vs 87=T 87, SP 77, not
 in N, Hp 130, Hm 159, Sp 262, Pp 262, Sy 89, Ar a, SP saṁpadāḥ ca (a text).
 H parādīnāḥ. d, SP rājasaṁhāryāḥ (best ms. text). Jn, Hm 'śevakāḥ, Hp
 text Sy aber die, welche nicht über sich selbst verfügen können und deren
 Leben von Andern abhängt und deren Geheimes im Nu preisgegeben wird,
 was haben die noch zu hoffen? After this vs, T has pratika of T vs 88, found
 nowhere else than T 84. 9 sūptu. Something of this sort in Ar versions
 (JCap 70. 28). Vs 88=T 89, Sy 61, Ar. Sy Die Lehrer etc. an zu den
 Schülern, die Huran zu den Mönchern, die Herrscher zu ihre o Gefolge in
 keinem Freundschaftsverhältnis, geht einer von ihnen weg, so haben sie sich
 einen andern für ihn. Ar similarly. T adds api ca. Vs 89=T 90, Ar 70,
 N 58, Hp 140, Hm 158, So 189 bod, Sy 90, Ar. (In Pa before pree vs.)
 a, SPa, H viparyāṣaḥ for bhūvi narah (Hp v l. bhuv' madah, SP ad., N text).
 b, SP, N nann for bhūvi (SPa text). c, SPa, Hm kāsya binjāntarāṁ ca na
 (Hm na ca) gataḥ. d SP, N, H rājāṇāṁ ,at' So kāś ca rājāṇāḥ sadā priyah, ko
 'rthi na gauravaḥ yātaḥ kāḥ kāsya na gocaraḥ Sy Denn wer kümmt gegen
 das Schicksal? Wer gelangt zu Größe und wird nicht beraubt? Wer pflegt
 Freundschaft mit jemandem und es tritt ihm nicht sein Widersacher ent-
 gegen? Wem haben nicht die Weiber den Sinn verwirrt? Wer ist seiner
 Todesstunde entronnen? Wer hat sich einem Herrscher angeschlossen und hat
 dieser ihn unverbrüchlich in Ehren gehalten? Before next vs T 84. 19,
 SP 406, Pp 70. 25, tat sarvathā. Vs 90=T 91. SP 80, N 59, Pp 271. c, T ko
 vābāh. d, N cintā. (315) T A 64 a. 1 text (om atra, β om bhādre). SP 408
 aśvāḥ: atha kim atra. Hp 80. 6, Hm 81. 2 saṁjīvakāṇāṁ sakhe brāhī (Hm
 adds kim etat) So 140 Hy uktavāntāḥ papraccha tāḥ an saṁjīvakāḥ panah,

ink. 'bhadrā, (bhadrā,) atha kim (utra, (316) na aha yady
api rājaviśeṣo na kathantyaḥ, tathā 'pi bhavāṁś (tasmā) mat-
sampratyaḥ āgataḥ sthitaḥ ca. tad avasyaṁ mayā tava hitam
akhyeyam. (317) anyath evāṁ piṅgalako tava 'pari drugdha-
buddhīḥ anena ca dya bhūtaḥ (318) saṁjīvakath hatvā

kin udvigna bhavāṁś tvaḥ vayasādyocyatān nī. Spl 70. 7 saṁjī* kha atha
bhavāṁś kin vaktuṁ naṁ. Pg 70 80 bṛday* dāmanakasya vac* bhadrā
kathāya kiṁ vaktuṁ naṁ. Sy prose after vs 59 (our vs 37) Der
Stier sprach: Was ist denn jetzt geschahen? A 55 1 Saṁjīg sprach
Was bedeutet diese Rede? Ich muß danken, es sei dir vom Löwen eine
Kränkung widerfahren. Ar na Sy (316) T A 64a. 1 dāmanakāḥ (β an
kha) bhavāṁś tvaḥ mama subḍ. avadṛat ca mayā SP 408 ca kha:
yady api rājaviśeṣo (s "so) na kathantyaḥ (s "yah), tathāpi bhavāṁś mat-
sampratyaḥ āgataḥ (s pratyaḥga, om matam) sthitaḥ ca. tan (s aha)
mayā Hp 80. 18. Hm 61 9 dāmanakāḥ saṁjīgīyam kha (om tvaḥ,
naṁ adyapratyaḥ āgataḥ, Hm om sthitaḥ ca tad, mayā paralokīkṛtāḥ avadyam
tava". So 141b tato dāmanako vādie oḥṣṭa priyā vadān (B. avāṁś)
te. Spl 70. 7 sa kha uttra evāṁśāṁś ahaṁśāṁś mantrabhedāḥ kartum na
vayante. (vsa. tathāpi mayā tava anahapīraboddhāḥ mantrabhedāḥ kartum
yāna tvaḥ manā vacanāḥ rājakūle viśeṣaḥ prapīyā ca Pg 70 81
so bravīti: etc. na T Sy A 55 3 Dmng sprach: Mir ist zwar keine Kränkung
widerfahren, wohl eher muß ich mich in der wieder erinnern, wie ich als
Gemeinder vom Löwen zu dir kam, und dich von da an bis jetzt lieb habe
und mich deiner Wohlfahrt freude. Wenn ich nun von irgendeinem Unheil
höre, so ist es meine Pflicht, dir zu sagen was ich weiß. Es ist etwas, was
man nicht öffentlich sagen darf, ich habe es nicht gesagt weil ich nicht
meinen eigenen Schaden suchen wollte. Ar (317) T A 64a. 2 text (om
anyath ad. om drugdhābuddhī, s drugdhā, β drugdhā, sR "buddhīḥ of 5 268,
ad wir s tona cābhīl tam, β text" > T 409 anyath evāṁś tāvopari vikṛtābuddhīḥ
s adda it). vakti ca Hp 80 17, Hm 61 11 anyath evāṁś tāvopari vikṛtā-
buddhī vāhyam (Hm vāhaḥ) vakti ca (Hm ukṛtāḥ). So 141d, 142a mṛga
rājo viruddho aha jānī piṅgalako dya te, nirapako sthiraṁśo. Spl 70. 17
tat tāvopari piṅgalako yaḥ dustābuddhīḥ. kathitāḥ cādyānāḥ matparatā
caṁskṛgataḥ yat Pg 70. 82 anyath hi tvaḥ evāṁś krudhdābuddhīḥ
Sy A 55. 11 Saṁjīg sprach: Was denn? Dmng sprach: Ich habe gehört, daß
der Löwe sich über dich heftet. Ar. (318) T A 64a. 3 saṁjī* ha* sarva-
kravāḍāṁś tadāṁ* tarpayā nī SP 410 kuto pi āgataḥ saṁjīvakā 'yam
ajāṁśāḥ hāvaḥ atyucchaḥ kha. tad enaṁ abhikātya svaparivṛtāḥ
tarpayā nī (for all this s saṁjī* eva hatvā evaḥ rāḥ parivṛtāḥ tarpayā nī),
Hp 80. 18. Hm 61 12 na SPa (eva-pari* Hp adda it) So 141b hatvā
tvāḥ bhoktum icchati, b. bṛam parichadāḥ cāra pāḍā, prarāḥ s adda B
tathā. Spl 70. 18 prabhūta saṁjī* hatvā saṁjīgīyam svaparivṛtāḥ elīḥ tṛpīḥ
mṛgāṁ. Pg 70 83 saṁjī* ha* sarvakṛvāḥ bhoktūḥ tṛpīḥ vīḥdayāḥ. Hm.
Hm. tva chratvāḥ parāḥ vīḥdāḥ āgamaḥ Sy A 55. 18 Der Stier ist fett
und taugt so zu keinem Dienst, darum will ich ihn töten und mit dem Ge-

svapariṣṭarāḥ (*indamṛṣṇa*) tarpayāmi (iti) (319) (etac chrutva
sahjivakāḥ paratḥ viśādam agmat. 320) damanaka āha yad atra
karaniyam, tad ahinakālaṁ samcintayatām (iti). (321) pūrvakālāḥ
śraddhayaṁvacanatvaṁ ca damanakasya sutarāṁ dṛignahṛdayaḥ
param bhayam upāgataḥ sahjivāka āha suṣṭhu khalv idam ucyate:
durjanagamyā nāryaḥ prāyeṣā pātrabhrd bhavati rāja
kṛpāṅkusārī ca dhanatḥ devo gīryudadhī arṣi ca. 91.
(322) evaṁ ca cintayat kaṣṭāḥ (*bhōḥ*). kim idam āpatitāḥ
(mame 'ti. api ca):

brādhya māno nṛpatib prayatnād

brādhyate nāma kim atra citram

ayaḥ tv apūrvāḥ pratimāviśeṣo

yaḥ savyamāno nṛpatām upatī 92

folgt vorerwähnt. Ar (319) T A 64b. 1 'etac chrutvāḥ paratḥ SP 411
text. Hp 80. 19, Hm 51 18 text. Spl 71. 9 aha sahj' tad vajrapātādāruṇaḥ
vacanaḥ śrutvā moham upāgataḥ. Pq 71. 1 etac ca tadvacanaḥ vajrapāla-
andīam bhārya sahj' . Br Pa cf § 321 (320) T A 64b. 1 text (ed. with a
om āha). SP 411 damanakaḥ: cintayā kim phalam. prāptakāla. anuṣṭhiyatām
(= only: dam' prāptakāryam anu') Hp 80. 20, Hm 51 14 dam' punar āha
alaḥ viśādaṁ, prāptakālakāryam anuṣṭhiyatām Spl 71. 9 (before prec) tad
yat ta pratibhīti tat kuruṣvati Pq 71. 1 (before prec) tad yad anantaraḥ
kareṇīyam, tat kriyatām. it. Sy A 55. 16 Und als ich dies hörte, beschloß ich
dich davon in Kenntnis zu setzen. Schau beiseiten zu ob es einen Ausweg
gibt. Also cf Sy A 62 below, just before our § 322 Dmng sprach: So warte
also nicht länger zu, sondern suche dir einen Ausweg. Ar as Sy both times.
(321) T A 64b. 2 text (ed. with a om āha). SP 412 sahjivakāḥ: suṣṭhu Hp
80. 30, Hm 51. 16 sahj' kṛpāḥ vicintyāḥ suṣṭhu So 148 vaco damanaka-
syākalā ca pūrvapratyayād jhā, satyam vicintya vṛabho vimanē nījagāda tam.
Kq 3144, 317a (48b) cakre dāṁkākulāḥ vṛam, so bravid Spl 71 10 aha cetā-
nāḥ labdhvā savirāgyam idam āha: bhōḥ sādhr idam ucyate Pq 71. 9 sarva-
kālāśraddhaya'. āha: sādhr idam uc' Sy A 55 17 Um der Freundschaft
willen, die ihn mit Dmng verband, weil er vom Löwen geschmeckt worden war,
glaupte ihm Selbstg alles, was er ihm da sagte, und Forcht befahl seinen Kinn
und erschauerte. Und er sprach zu Dmng Ar Vs 81=T 92, SP 81 N 60, Hp
143, Hm 156, Spl 373, Pq 272, Sy A 55 end, Ar (In Hm. not Hp, after first part
of next §.) b. SP 'pātrabhrd (= text), Spl prāyeṣāṁ bhavān. d. SP paryanyad
cābhravāḥ, e devaḥ śakro py udadhī: Spl meho gīridurgavarṣi. N, Hp text,
Pq. Hm gīryaladhī, T 'udakavarṣi. Sy Hat er doch böse Leute um sich und auf
Anstiften der Bösen kann er leicht auch gegen die Rechtschaffenen mißtrauisch
werden, wie es heißt. (322) T A 65 text. Hp 81 1, Hm 51. 16 svagatām
tat kim etad vīceṣṭikāḥ (Hm svā° kīm vī durjanacēṣṭikāḥ) na vety etad vyava-
hārāḥ nirṛteṣu na śakyata, yataḥ. (vs, not in others, then) Hp kim etad,
Hm tatra vicintyokām kaṣṭāḥ kīm idam āpatitāḥ yataḥ Pq 71. 6 kaṣṭāḥ
bhōḥ kaṣṭam, kim mameti. Vs 92=T 93, SP 83, N 61, Hp 146, Hm 156,

(323) tat (*sarvathā*) 'śakyo yam artham
 nimitiam udd.śya hī yaḥ prakupyati
 dhruvaḥ sa tasyā pagame prasidati
 akārapadvegi mano hi yasya vā
 katham paraḥ tath paritoṣayisyat. 93.
 sādhu ce 'dam ucyate.
 sarasī babhūas tārachāyāḥ daśan parivañcitah
 kumudavāṭpānvegi haḍso niśāsv avicakṣaṇah
 na daśati punas tārāśāṅki divā | sitotpalāḥ
 kubakacakito lokah satyo 'py apāyam apekṣate 94.
 athavā:

*vyāḥkam aparāṇipareṇa na hi adma no 'padyate
 na ca 'pi na bhavanti akāraṇacālena roṣodgamāḥ
 na tu prativisṭabuddhir asamikṣya tattvārthataḥ
 cironugatasarvabhāvahṛdayo janas tyajyate. 95. (apī ca.)*

[p. 272, cf. So 144a[b]c, Sy 63, Ar. a, T 32^a bahubhiḥ prakāśit. b, T² 32^a, N 11 na tvaṃ syāti kim° c, SP 11m Hp v 1, aparā-pr° (SP v. 1, N, 11; text). So (fusion with our § 322) dhik sarvapratiṣṭāna- |u [kūdrāḥ kaudraparigrahāḥ] prabhūḥ vāṇitvam B. vāṇitvam) evāṇi. Sy Wundern muß man sich über den, der jemanden anerkennen sollte und ihn nicht anerkennt, sondern sogar gegen ihn aufgebracht wird. (323) T A 46 text (a sarvathā aśakti, p°-R by śakyo). SP 418 tad ayaṃ śakyo 'rtham. 11; 81 10, Hm 63 10 tad ayaṃ śakyo'rtham arameyaḥ yataḥ. Spl 78. 3 tad yadi gatvā tam praśīdayāmi, tathāpi na praśīdasi jñeyate. uktam ca. Pq 71, 11 kuh ca. Vs 93=T 94, SP 88, N 63, Hp 146, Hm 169, Spl 203, Pq 374, Sy 64, Ar. a, SP prakupyate (a text). b, T² and a v 1. ca for sa. c, N akāraṇa. Spl °dveṣaṇa hi yo bhavet. H tu fur hi d, Spl ka° naro vku paritoṣam eṣyati. N, H janas for paras, Jn naras (so SP v. 1.). Sy Wenn jemand mit Ursache aufgebracht ist, so ist Hoffnung vorhanden, daß, wenn die Ursache beseitigt wird, auch sein Sinn sich beruhigt. Wenn aber jemand ohne Ursache zürnt, so gibt es kein Argument, das ihn so verärgern vermöchte. After this T, SP, Spl sādhu (Spl begins with aho, SP ed om uo° v 1. has it). Vs 94=T 95, SP 84, N 63, Pq 376, Sy 62, Ar. (In Pa before vs 92.) a, SP °chāyā (v 1 text), N °chāye. N kṣaṇtī for daśan. SP athavā° (a text). h. T msa. niśāsv vi° (so N intends), om. Hortal d, SP satyaḥ v 1, e satyāḥ ap° v 1. text). T² avekṣate. Sy Ar close. After vs: T sādhu, SP athavā parivṛṭtibuddhir ayaṃ. Vs 95=T 96, Sy p. 81, l. 7 and vs 65, Ar. a, T² aparāpareṇa. T² tr hi na. b. T² na cābhi. T msa. bhavanti h², om. Hortal, but perhaps the msa. reading should be kept. T ed. with a rimodg° Sy Dann selbst wenn ein Fehltritt vorläge, so wäre er nicht derart, daß er ein Recht hätte, aufgebracht zu sein. Dann war lange Zeit mit jemandem verkehrt, dem passiert notwendig einmal ein Fehltritt und es kann nicht alles und jedes recht machen. Aber ein Rechtschaffener soll,

vaidyavidevyanāmātyā yasya rājñāḥ priyāhṛadaḥ
 ārogyadharmakośeṇhyāḥ kṣiprāḥ sa parihīyate. 86.

(324) āha ca. kiñ mayā pakṛtaḥ svāmīnaḥ (piṅgalakāśva)
 (325) damanaka āha. (vayasya.) nirnimittāpakāra (hi paravā-
 dhānveṣṇaś ca) rājāno (bhavanti). (326) so bravīti, evam etat.
 (addhu ce 'dam ucyate')

bhaktānām upakāraṇāḥ priyāhṛatavyāparayuktātmanā n
 sevāśāhavyavahāratattvavidoṣāḥ drohacyutānām api
 vyāpattih śkhalitāntareṣu niyataḥ siddhīr bhavad vā na vā
 tasmād ambupater ivā 'vanipateḥ sevā sadā 'śaktini. 87

(327) (svabhavaś cā 'yam.)

bhāvaśūgdhair upakṛtaḥ api dvēṣyatām etī kiñcie
 chāśhyad anyāir apakṛtaḥ api prītam eva 'piyati
 durgrāhyatvān nṛpatimānasaśīḥ nāi 'kabhāvēśāraḥ
 sevādharmāḥ paramagahano yoginām apy agamyāḥ. 88.

wenn sein Gefährte ohne Ausschreitung oder einen Fehler ist beglückt, den
 Beschuldigten nicht eher verurteilt und von sich stoßen, als bis er die
 Ausschreitung gestiftet hat, sowie, ob er sich mit Willen vergangen habe
 oder nicht. T adds api ca. Vm 86=T 97, SP 85, N 84, Ar a T
 vāidyavidevyanāmātyā (a "vaidya") OSp theologos de la ley supports SP N
 Not in Sy, but KF 40. 31 and OSp p. 81 towards bottom: E al cualquier
 de los vasallos al señor, o de los físicos al enfermo, o de los teólogos de
 la ley al que se consaja con ellos, si consienten a sus sabores et non les
 dicen la verdad de lo que les podría venir non lo aciertan bien et metenas
 a gran carga. (324) T A 67 1 text SP 439. Hp 81 16, Hm 52. 13 āha
 ca (SPa anujivaka āha, Hm om): kiñ mayāpakṛtaḥ rājñāḥ. Pp 71 28 tad
 āha kiñ Sy A 67 Ich für meine Person bin mir nichts bewußt, weshalb
 er mich verstoßen sollte. Und es heißt ja. (Of also Sy A 65 30, somewhat
 similar.) Ar as Sy (325) T A 67 1 text (ed. with a om āha, om hi j an,
 om bhavanti). SP 439 damo: nirnimittāpakāraḥ hi (a animi^o, om bi) rājñāḥ.
 Hp 81. 16, Hm 52. 13 āha (Hm athavā) nira (as SP) hi (Hm ca bhavanti)
 KF Pp 71 28 text ("pakṛtaparāḥ, om hi). (326) T A 67 2 anujivakāḥ
 (β ev 'bravīti): evam etat (β evālitat) SP 430 an 'bravīti (a tathā hi, or
 nothing). Hp 81 17, Hm 52 14 damanaka brūte evam etat ārogya Pp 71 24
 text. Vm 97=T 98, Spl 284. Sy 86, Ar a, Sol parāhita^o b, T ekhṛpaśnām
 for droha^o (KF 41 10 "with love remote from deceit" supports Spl). d. T
 ambupāter (spoiling the word-play). Sy Ka ist nicht gefährlich eher auf dem
 Meere zu fahren, als mit Herrschern umzugehen, denn auch war sie tot
 und ehrt und treu zu ihnen hält, kommt, wenn er strachelt, nicht immer
 wieder auf die Balne. (327) T A 68 text. Spl 72. 13 tathā ca. Pp 59. 27
 text (adda prabhūṣm, yathā). Vm 98=T 99, SP 85, N 65, Hp 147, Hm 160,
 Spl 285. Pp 225. a, T śūgdhair eva hy upakṛtaḥ gaurā r (β "gaurā" dya^o
 SP citraḥ, a prajñāḥ, N, H vijñāḥ, for (Ja) bhāva, Spl yāḥ, T kaśca,

ketakanyā kṛtākāṁ vyāptā nalinīyā pañcasatubhāvā
 vīṣṇīyā sakottīyā kva ratnam anupadravam. 106.
 (328) damanaka śha nyath tavat svami (paṅgalaka ādan) va-
 madanurāḥ (parināme) viṣapratimacitto (mayā jñāta it) (329)
 (vicintya) samjivako 'bravit (bhadrā, evam eva: 'tat.) mayā
 'vāi 'tad amāś annūhātam. yathā

dūrād ucchṛtāpājur ādranayanaḥ protāṣṭārdhasano
 gādhalinganataniparāḥ priyakathāprāṇeṣu dattottarāḥ
 antar gūḍhaviṣo bahir madhumayāś ca tiva mayāpatuḥ
 ko nāmā yamapūrvanāśakavādhīryāḥaiketo durjanāḥ 107
 (ādāv apy upacāracāṣṭvinayānāthkārāśobhānvitāḥ
 madhye ca 'pi vicitravākyakusumāir abhyarcitāḥ nīphalāḥ
 pāṣuṇyāvinayātmānamāmalināḥ bibhatsam ante ca yad
 dore vo 'stu akulīnasamgataḥ asaddharmārtham utpāditam
 108.)

SP 94, N 74, Hp 149, Hm 161 Pp 277 b, Ta kanmānāvitagrāhīḥ (v. l. *v (agu gr*),
 SP v l. kanmānāvitagrā ca grā* c, kham khāl with T, Pp khāl it, SP ca
 plāunā, SPa khālaḥ, N 'vī ra (read ca) khāl, Hp ca (v l. v), kua ḥ
 Hm ca bhoge. d, for bhogea kva nu (T), SP bhūbhāṭen, SPa kām bhogeaḥ Pp
 bhavaṇī na, Hm khāl na ca, N, Hp bhogea Hp v. l. bhoge and bhogeaḥ apī
 ca) na. SP sukheḥ vī* (a text) After this vs T has A 69, as Herial
 observes probably corruption of va, no correspondents elsewhere. Vs
 108—T 107, SP 94, N 74. a, SP sakhoṭīyā (sakuttīyā ca, beat me sakhoṭīyā),
 N sarvakulīyā, T 'janyā, v l. text in SP and N before vīl* (328) T
 A 70. 1 dam* (ś adds śha) śāṇo madhurāḥ (v l. śāṇo madhurāḥ śāṇo
 śmāharāḥ) *pratima iti SP 465 dam* (a adds prāṇa) nyath tavat svami
 vān* viṣahṛdaye mayā jñātaḥ (a adds tāṭha ca. H 82, 7, Hm 83 19 nyath etc.
 as SP (adds yataḥ at end). Pp 78 21 pūṇāḥ samjivaka śha nyath *cittāḥ.
 tad sarvathā. Sy [A 60a, just before vs 69—our vs 107, has speech by Dmug
 without resemblance to our passage, but after the vs, A 60b: Snabug sprach:
 Anah ich habe der SSBs gegessen und es hat mich ergötzt, und nun, glaube
 ich, kommt es an mich, daß ich das Schlechte essen muß. Ar as Sy Cf.
 next. (329) T A 70. 1 text (ś sameintya, ś om bhadrā, ed with a evam
 etat, ś katham for yathā). Pp 74. 1 mayā cīṭat annūhātam. yathā. Sy, Ar cf.
 under pra. Vs 107—T 108, SP 94, N 74, H 150, Hm 164, Pp 286, Sy 69,
 Ar. a, N, Hp procehvāitrdh* (Hp procehv* v l. proggānt* Hm text), Pp
 samprajñit* b, Tṣ priyakāl*, T *madprāṇasaktottarāḥ Pp *prāṇeṣu akh-
 nottarāḥ. SPa, N, H dattottarāḥ SP ed text), c, Sl', Hm antarbhūta* (Sl'v,
 N. Hp text). SP madhuravīk (a text), d, SP *vidhāu, e *vidhāu Pp yad Sl'
 and-for yāḥ SP, N, Pp durjanāḥ (H, and v l. of Sl' text) Sy Denn er ist
 ein Verlocker, und sein Geschmack gleicht jenem Topf, der voll Bitterem ist,
 oben auf aber Honig, und der zuerst süß ist, zu spät aber Galle und Wermut.
 T adds apī ca Vs 108—T 109, Pp 288 a, Pp aty upa* c, Pp *pamKor*

(330) kaṣṭaḥ bhūḥ, koḥ haṁ śaṣṭabhakṣaḥ kṛa (yam dūṣa-
bhakṣaḥ) sūhāraṁ sargah. (śāḍu ca 'dam uṣṭate.)

hūśaṣṭabhābhe śhīṭavati ravaḥ aṣṭa khare
pipāśaḥ kūḥjakaḥ praviṣat sar-jan madhukarāḥ
tadantaḥ saṁhrodhaḥ na gaṇayau saṁdhyāsamayaḥ
jano rthi nā 'payāḥ vimṣṭa phalaṁkantaḥ. 109.
kamalamadhunā tyaktvā pānāḥ vāḥya navotpalāḥ
prakṛsubhagāḥ gāndhoddāman apāṣya ca mālātī
śhāmadhukarāḥ kṛīḥyanti me kaṭāmbuḥ dantāḥ
sulabham apahāya 'vāḥ lokāḥ kaṭeṣu A rajyate. 110.

d, P_o dhk kaṣṭy akūḥ T ed. major dera vāḥv mālātī(?), corrected in
ed. minor (HOS 14) to tati. (330) T A 71 kaṣṭaḥ śaṣṭabhuk kṛa śāḥa
tathā ca ḥ śāḥa). SP 464 śaṣṭabhakṣaḥ (1 a mm om kaṣṭaḥ bhūḥ.
śāḥa (a om) śaṣṭabhakṣaḥ a śaṣṭabhakṣaḥ, śāḥaḥ a v. l. śāḥa; pītām
(a nīpātāḥ or viat, H^o). H^o 53. 18, Hm 51 & śaṣṭabhakṣaḥ (Hm adda punar
nīḥvāṣya : kaṣṭaḥ bhūḥ. katham aḥam śaṣṭabhakṣaḥ śāḥa nīpātāḥ (Hm
śāḥaḥa nīpātāḥ), and a. H^o v. l. Cf. P_o 70. 23, where Dām.
telle śāḥa). Just the son has plotted to kill him, say eg. as D alludes śaṣṭy-
kṛa (Hm śaṣṭabhakṣaḥ) vāḥv mālātīśhāḥa tad nīpātāḥ śaṣṭabhakṣaḥ śāḥa.
(Contrast over § 282, where we find what the lion really did say on this
subject. Sp. 70. 23 if influenced by anything from the orig., belongs here
rather than with § 282 as is shown clearly by the context and I believe
that it is a reminiscence of the passage. But cf. a.) Sp. 71. 18 tad
śaṣṭabhakṣaḥ kṛaḥ kṛaḥ yad aṣṭa vāḥv mālātī vīḥḥ śhāḥa ca. P_o 74. 14
kaṣṭaḥ bhūḥ kaṣṭaḥ kṛaḥ. By A 61 Aber warum mußte ich, der Gran-
wolder, mich an ihn, den Fleischfresser heranmachen, wenn nicht auf Grund
meiner Verhängnisse? At. Ve 109 = T 110, SP 98. N 76, P_o 289, By 70,
At. b, N präferat for praviḥ a, T te gaḥ na d, N jano śhū T m. except
a vimṣṭa SP, N 'kūṭarāḥkṣaḥ. By O die Eier, und die trügerische Hoff-
nung, wegen deren mir der Weg versperrt worden ist, gleich der honig-
suchenden Biene, die, wenn sie sich auf eine Lotusblume setzt, an
ihren Duft erfreut und nicht rechtzeitig weggeht, wenn es dann Abend
wird, sieht der Lotus seinen Kelch zusammen und schließt sie in sich, und
so stirbt sie. Ve 110 = T 111 SP 99. N 77 P_o 290, By 71. At. a, T v. l.
'gāndhūḥ, 'rthi, 'vāḥ Ta 'otpalāḥ b P_o prakṛi-subhāḥ N gāndhūḥ kṛī-
ḥyanti c P_o jalamadhukṛaḥ, Śhāḥa kalamadhukṛaḥ N śāṭātāḥ śhāḥaḥ T ed with ḥ
and SP ed śhāṭātāḥ, text Ta, SP's (P_o etc.), N and P_o SP madāmbuḥ a text).
d, SP 'ajayam for sulabham best in text. SP 'ajayāḥ vāḥ, N vāḥ-ḥyāḥ yam T
all m. loko except p of a loko. T m. vāṣṭaḥ om, 'fā, perhaps originally
had kṛaṣṭaḥ, om Hertel SP, N P_o kṛaṣṭaḥ or 'v but best as of SP text.
P_o anurajyate, SP's abh-ḥaḥ or vi-ḥaḥ, T nīḥvāḥyate. See Hertel SP p. LXX
Hertel is right in assuming kaṭeṣu as the orig. reading, but wrong as to
nīḥvāḥyate, what he thinks represents the latter in Pa really represents
bhīṣṇadehī of the next vs. The verb here was clearly rajyate or a epd.

- gaurā pantev acirānastam vāri mattadvipānāh
 ye sevanto navamadhurasāśvādālubdhā dvirepaah
 to tatkavayajanaṇapavanapreṣhitā r bhinnadehā
 bhūmāh prāptāh kamalā varakṛtīkām amaranā. 111
 (331) aṭhaśa guṇavatām (ca) 'yam dopah. yatah
 sapthalanīcayāh śākhābhāṅgam karoti vanaspatē
 gamaram alasāh bahiṭopah karoti sikuandmāh
 caluragamano vo jātyo 'evah sa gaur iva vāhyate
 guṇavāḥ jana prāyepāḥ 'te guṇāh khalu vāriṇāh 112

Hertel is, I think, wrong in his interpretation of kaṭeṣu. The word kaṭa is a Prakritized form of kṛta, the best throw of dice. Lüders, Würfelspiel. 41 f. Foolish and greedy men renounce safe and sure good fortune to pursue the alluring but elusive "easy money" that luck in gambling would bring. Hertel is right in pointing out the pun on kaṭa "elephant's temple" in a. By Und ein Unselger, der sich mit dem Guten, das ihn vor dem Schaden zurückhält, nicht begnügt und den Schaden, der aus der Gier entsteht, nicht beachtet, nimmt das gleiche Ende wie die Hougbrunn, die, mit aufblühenden Pflanzen nicht zufrieden, sich auf das Wasser niedersetzt, — (cf. aet.). Va 111=T 113, SP 100, N 79, Pp 391, Sy 71 and and 72, Ar a, Pp galopānta susirānubhṛtāh and so (reading gaṇḍapānta) best me, cf SP; SP ed. nībhṛtāh, N nīrtāh. T avirāsaṭtāh (so R, other mss. 'mṛtāh). -cira- is guaranteed by SP, N Pp. aṭtāh is indicated as the probable orig. of -ṛtāh, -bhṛtāh etc. (cf. Hertel, SP p. 123) of Rājatarāṅgini 4 600 (cp. BR.), where nībhṛtāh would be metrically impossible (as it would be here) for the meaning see pot. lax. a. v. sar+ni, „herausgetreten“). — Pp vanyadvipānāh b, N 'avāḍamāṭa. a, for praṇṇh tār, SP praṇṇa, a 'tāh, best ms. praṇṇhīr SP chinna. (a khanna, best ms. text), N khinna, Pp kṛpta. d. N 'vava kṛdīkālāh Sy (cf. proc.) das vom Ohrenraum des brünstigen Kiefers herunterfließt und er schlägt nach ihr mit seinem Ohr und Wist a (This and the proc. vs are run together in Pa, which however clearly shows that the orig. had both). (331) T A 72 text om eva and yatah. Cf. Sp 72, 22 bhavāḥ cīrāh yad guṇavāḥ samīparatīk śāgūḍhī anyeṣāh praṇḍo na bhavāḥ. uktāh ca. Pp 74 29 text (guṇāḥ for 'vātāḥ). Sy A 55 Oder aber es ist geradezu wegen meiner Bräuterei und Tüchtigkeit, daß er mich infolge einer Verleumdung seitens der Bösen bekämpft. Ar (JCap 74. 7.). Va 112=T 113, Pp 392, Sy 47, Ar. a, Pp 'cayo naurāh śākhāh. b, Pp śākhābhāṅgam. a, Pp tr jātyo yo, Ts jātyābhāṅgam. R jātyābhāṅgam. d, Pp prāyāṇīkām. Sy Denn auch die Frechtbäume, die mit Früchten schwer beladen sind, werden manchmal von diesen geknickt, und dem Fasan wird manchmal sein langer Schwanz zum Verhängnis, so daß er wenn er zu fliehen sucht, es nicht kann und das starke Pferd kommt manchmal durch seine Kraft zu Schaden, indem man es vor den Wagen spannt und es vorwärts treibt, und der tüchtige Mensch kommt mittels des Neides durch seine Tüchtigkeit zu Schaden, weil die Bösen zahlreicher sind als die Braven

- (narendrā bhūyīṣṭhānī guṇavat. jane 'tyantavimukhaḥ
 sthīyāḥ prāyo lobhaḥ yasameṇ ca mūrkhheṣu abhīrataḥ
 na'ānānī mahātmyaḥ guṇata itī mūhya stūtir iyaṁ
 āpaḥ prāyogā 'yam na hi puruṣatattvaṁ gapayati. 113)
 sīhānāḥ pañjarayantṛapāparibhavaṃ nānadinānānāir
 nāgair ākūṣaḥśhinuamastakataṭṭhāḥ mantrāśāśāḥ paṇṇa-
 gñib
 vidvadbhāṣā ca mīṣaravavyasanaḥ śīrāś ca bhāgyakṣantāḥ
 kalāḥ kṛdānakāir vā unaracitāḥ prākḥholayan kṛ-
 datī. 114.
- (332) tat sarvathā kṣudrāmaṇḍalāntarapraviṣṭasya me jivitaṁ
 (eva) nā 'sti. uktāḥ ca
 bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajivinaḥ
 kuryur doṣam adosaṁ vā uṣṭre kākādayo yathā. 115.
- (333) dāmanakā āhaḥ katharū (ca) tat. so bravīt.

und sie nicht setzen. T adda āhavaḥ. Vs 113=T 114, l. 294
 b, Pp śrīyāḥ prāyo loka mūrkhheṣu ca ratib. d, Pp prāyogīva na hi
 puruṣkṣrah. TṢ adds a + ca. Vs 114=T 115, l. 295, Sy 64,
 Ar. a, Ta pañjarivantiḥ b Pp māstakaputā d, Ta kalā T prākḥholantib.
 Sy [A59] tat es aber auch nicht wegen meiner Tüchtigkeit und wegen des
 Neides der Bösen, dann ist es wohl die Sünde meines Verhängnisses, die
 geschehen ist! 68 Die Stunde des Verhängnisses sperrt ja selbst den kühnen
 Löwen in den Fängsring ein 113: dem brünstigen Elefanten einen
 schwachen Menschen auf der Nacken sitzen, wird die bittereifige Schamge-
 dem Beschwörer in die Hände, 114: die Welsen verkehrt handeln - (etc.,
 expanded). Ar as Sy (332) T A 73 text (om eva, β mama for me). SP 477
 tat sarvathā kṣamukha, raviṣṭasya me (a kṣamukhabilapavā, om me
 jivitaṁ. So 144b kṣudrah kṣudraparigrahah see on vs 92). Kṣ 317ab
 (68cd) dhūrtānāḥ a hi darakṣhah jivitaḥ sukhe, Sp 173 b jaghnānām api
 durjanāḥ b madhya vastau na ākṣyate, upāyāntarāḥ vidhāya te nṛpaḥ
 glānti. uktāḥ ca. Pp 75 17 tat sarvaḥ ā maṇḍa kṣudramāṇḍalāntāḥ 'rav'
 jiv' nāsti uktāḥ ca. Sy A 62 8 and A 63 Śaṅḍy sprach: Nimm an, der Löwe
 sucht mich zu töten was kann ich tun? Denn er ist ein Verräter und die
 Leute seiner Umgebung sind schlecht, und Ar Vs 115=T 116, SP 101.
 N 79 [Hy IV 67, Km IV 54, d 6], S 1 288, Pp 297, So 144d, Kṣ 317cd
 (64ab), Sy 74, Ar b N sarvaḥ c, Ja kṛtyam akṛtyah vā. N adāṣṭe 'p.
 d, SP uṣṭrah (a text), Ta uṣṭrā, N duṣṭe. So tatāḥ cāmāḥ katharū śpṛu. Kṣ
 mugd saṁhāṣṭrayāḥ (Ma. om. mugdham a") jaghnur uṣṭrah kākādayaḥ yura.
 Sy wenn sich viele gegen einen Lachadigen zusammenstürzen, können sie
 ihn ungeschwer töten, wie es heßt, daß der Schakal, der Wolf und der
 Rabe sich zusammenstürzen und, schwach wie sie waren, das große Kamel
 töten. (333) T A 74 dam' (β adds āha), saṁjivakāḥ (β text) SP 480
 dāmanakāḥ (a saṁjivakāḥ) katharū cātā (a om ca. S 1 73, 9 text (om

KATHĀ 8 (STORY 8: LION'S RETAINERS AND CAMEL)

(334) *asti kasmīścid vanoddeśe madotkato nāma sīhah* (*prati-*
vasati sma). (335) *tasyā 'nucarās trayo dvīpivṛkṣasagomāyavaḥ*
 (336) *atha tās (tad vanas) bhramadbhiḥ śārthavāha(pari)bhraṣṭa*
uṣṭro dṛṣṭaḥ (337) *tathā cā 'vyñātāpūrvarūpaḥ* hāṣyajananaḥ
dṛṣṭvā sīhah pṛṣṭvān (338) *idam (apūrasaḥ) satteam (ika*
vane) pṛcchātm kaṁ tvam, kuta gata iti (339) *tato 'vagata*

ca). Pp 75. 20 text. Sy A 64. Ar (334) T 39. 4 text SP 481 *asti sīhah*
 a has for kasmīścid. Hp 144. 2, Hm 130. 12 as SP (v. 1. as SPa). So 145ab
asta madotkato nāma sīhah kvāp. vanastara. Kp 318a (54c) *vihāṣkṣaḥ*
puraḥ sīhah SpI 73. 11 text. Po begins with story of a caravan to which
 camel belonged 74. 1 *tasmīś ca vane mad-* Sy 34. 3 *Es war ein Wald,*
der lag nahe bei der Heerstraße. Darin wohnte ein Löwe. Ar (335)
 T 39. 4 text, adds *pāṭidino* (ms. mostly 'āno) after *trayo* SP 481 *tasyānu*
trayaḥ saṁti (a om *kāḥavyāghragomāyavaḥ* H; 144. 2, Hm 130. 13 *tasyānu*
 (Hm *tasya sevahā*) *trayaḥ kaho vā ghro jāmbukā* Hp 481ad, ca. So 145cd
trayaḥ tasyānuḥ cāṣa dvīpivṛkṣasagomāyavaḥ Kp 318d (54b) *dvīp-*
gomāyavṛkṣaḥ SpI 73. 13 *tasya nānu^o anyo dvīp^o saṁti*. Pp 76. 2 text (om
trayo). Sy 34. 4 und ein Rabe, ein Schakal und ein Wolf waren sein Gefolge.
 Ar. (336) T 39. 5 *atha tār bhra^o dṛ^o śārtha^o uṣṭraḥ* SP 482 text (om
tad vanas and *pari*). Hp 144. 2. Hm 130. 13 *atha tār bhra^o kadaid uṣṭro*
 (Hp *śārthavāhaḥ bhraṣṭa uṣṭra eko dṛṣṭaḥ*. So 146a *sīhah tra vane drāḥid*
adṛṣṭacaram akadā, *harabhaḥ śārthavibhraṣṭaḥ jvaṇiṣṭaḥ*. Cf Kp 320ab
 (50cd) *apa śārthaparibhraṣṭo ya uṣṭras* SpI 73. 13 *atha kadāid tār*
itaḥ tato bhramadbhiḥ śārthiḥ bhraṣṭaḥ kathanaḥ oṁ uṣṭro dṛṣṭaḥ. Pp 76. 5
atha bhraṣṭ^o dṛ^o śārtha^o sa uṣṭraḥ. Sy 34. 5 *Nun begab er sich, daß*
Kaufleute des Weges kamen, die hatten ein Kamel bei sich, das verunglückte
und nicht mehr mitgehen konnte. Und als sie zu dem Walde gelangten,
ließen sie es da zurück. Das Kamel aber betrat den Wald. Da erblickte es den
Löwen. Ar. (337) T 39. 6 *tathā cāḥyānu^o (a 'pūrvāḥ rū^o)* SP, H cf. next So
 146d, 147ab *kāṇāḥrūḥ*, [next] *śāḥyānuḥ* (B 'yo) *vadaty aamin mṛgādh va*.
 SpI 73. 14 *atha cīṣṭa āha*. Pp 76. 4 text (Janakam Sy, Ar, cf. next (338)
 T 39. 7 text (om *kuta gata*). SP 482, Hp 144. 4, Hm 130. 14 *pṛṣṭaḥ cāṣṭram*
(SPa, B om evam) ko (SPa om, H kuto bhavān kvāḥta Hm om *kva*, H (H
 om) So 147a *ko yathā pṛṣṭu* SpI 73. 14 *anu apūrvam idam matvam 'aj*
jāḥyātāḥ kim etad āṣṭyānuḥ grāmyaḥ veti. Pp 76. 4 as T, as. for *iti*, also
āṣṭar next Pp 76. 7 *itathā sīhena pṛṣṭaḥ bhoh kutaḥ tvam iha*. Sy 34. 9
 und fragte es *Wo kommst du her?* Ar. (339) T 39. 7 text (Ekhyāṇā-
 mōṣṭro [Ekhyāṇa, and Pp a prakhyāṣṭa, are clearly synonyms of *kathana* (ka),
 "Fables" or the like, with allusion to the strangeness of the animal to the
 lion and his retainers. See my Introduction, Chapter VII, under *Agreements*
 of Ur-SP and SpI against T (and Pp), p. 167f] SP, cf. under § 342 for the name.
 So 147cd *uṣṭro yam iti vakti anu deśadṛṣṭāṣṭra* (B *deśadṛṣṭāḥ cāṣṭra*) vṛṣṭavāḥ.
 SpI cf. under § 336 for name, *kathanaḥ*, 73. 15 *taḥ cṛchṣṭā vāḥyāna āha*

kale sarva eva ta bhāraṇāṅkalpād ātyayikam apatitāḥ (345)
yato vasaṁśāḥ, tataḥ sañjñā bhūṣitāḥ aham (anayā kṣataraṇa)
na kṣamāḥ (pūrvavād) ānāraḥ bhavātām utpādayitum (346)
tad yāyam ātmārthe ('pi) tāvād abhyudyanam kurudhnam (iti).
 (347) *tatas ta procuḥ evam śhiteṣu devapādeṣu kim asmākaṁ*
puṣṭyarthena (iti) 348, *śiḥḥa āha sadhṛ anuṣṭuyittam (madu-*
pari) bhaktiś ca bhavātām (atitobhāvanam abhikṣam) 349) *(kuktā*
bhavantaḥ, sarujat cā 'ham) tan munāḥ (tadavasthāṇa) 'pu-
nayataḥ hāram it). (350) *(yudā ca na kimcid ācya te tadā*
'nendā bhūṣitāḥ, kim anayā vridhā.) 351) *anvīṣyātām kimcid*
sattvam. aham (śatavasthā 'pi) yuṣmākam ātmānaś co 'tpāda-
grīṇyo prātyatārtham it. (352) *evam uktaś te ('py utthāya)*

24. 18 Infolge dessen nagerten der Rabe, der Schakal und der Wolf, die von den Oberrenten der Malzeit des Löwen lebten und nun da der Löwe liegen mußte, nichts zu essen hatten. ab und kamen von Kräften.
 Ar. (345) T 29. 12 text (om kṣaṇa). SP 485 śiḥḥaśhīḥ. yāyam āsmārthāḥ (a aham āsmārthā) bhāram utpādayitum. SpI 74. 9 aḥa tñu mōṇāḥ prkha. Pq 76. 13 aḥa tñu śtāto valokya śhīḥa 'bhūṣitāḥ (tr bhavātām bhāram). Sy 84. 23 Da sah der Löwe, daß sie verändert waren, und sprach zu ihnen Warum seid ihr so verändert? Habt ihr etwa nichts zu essen? Ar. (346) T 29. 14 te yū' kim' 'pi tāvād abhyudyanam (ś abhyudyanam, R om abhy) kurata. SP of § 349. Pq 76. 12 text, om p. (347) T 29. 16 te tam śhūpi evam gata kim asmākam ātmāpūṣṭyarthaneti R cf. 319cd (34ab), under § 329. Pq 76. 14 text. Sy 84. 25 Sie sprachen Da es mit dem Herrn so steht und er nichts zu essen hat, wozu und wir noch mühe? Ar. (348) T 29. 16 śiḥḥaḥ (ś a śha) . (ś madanīare for madupari). Pq 76. 15 śiḥḥa śha tarhi śkōḥr ana' bhaktiś ca bhavātām Sy 84. 27 Der Löwe sprach: Ihr seigt guten Willen die Liebe zum Herrn zu bettügen. Ar. (349) T 29. 16 text. SP 486 ato yāyam evābhāram utpādayantu ' a utpādayata). Pq 76. 16 tad evamevasthāṇa mamopūṣayadhvam bhāram it. (350) T 29. 17 yadā śhūḥ, tadā tenābhikṣitāḥ (ms. aR tadācētā). Pq 76. 17 tato yadā na . 'hīḥḥa bhoḥ, alam anayā v' (351) T 29. 18 text. SP 486 tenāiva yuṣmākam ātmākam api prāgadhāraṇaḥ (a 'nā, om api) bharīyati. SpI 74. 9 bho anvī' kṣatrat kimcid sattvam, yuṣmākam sñm api dāśhī prāptas tad dhatvā yuṣmadbhōjanam samprādayim. Pq 76. 19 gavyeṣṭāḥ k'horī 'pi bhavātām ātmānaś cābhāram utpādayīṇyo. Sy 84. 23 darum geht und sucht, und wenn ihr ein Tier in der Nähe seht, so kommt und seigt es mir an, daß ich vielleicht mich und euch ernähren kann. Ar. (352) T 40. 1 evam uktaś (ś uktaś) te 'py ut' sñha krathānakena () vanā' prav' [On the camel's name of § 332. In T his name is henceforth given as krathānaka, which is evidently a corruption of kath', see § 281, where one T ms., p. actually reads kath'] SP 487 tatas ta vanam gatāḥ. itas tato bhāvanadhār na kimcid prāptam. Ro 150ab tataḥ kīṣṭaḥ sa

vanditarah pravistā bhramitum ārabdhā ydvan) na kiñcit
(vattvam) palyanti, (353) idad vyudasya kathanakam (duṣṭa-)
mantram ārabdhā kartum). (354) (tatra) vāyasa āha (vināśitā
vayam anena svāmīnā vaddhine 'py arthe.) (355) (tāv āhatuḥ:
katham so 'bravīḥ: imah) kathanakam eva hatuḥ (kim na)
prāpayātrān kurma (tu) (356) (tāv āhatuḥ: ayam amakam
vīśvasopagataḥ sarāṅgato vayasyaiva 'nujñātaḥ sa āha.) (357)
śarpabhujāḥ pūṣṭāśas ca vīśvasambandhāḥ. (358) (tataḥ
tāv āhatuḥ. svāmīnā 'py) ayaḥ bhayapradānah dattam. tena

śarpabhujāḥ bhraman sūho 'navāpya tat. Spl 74. 11 aha to catvāro 'pi
bhramitum Po 74. 31 as Spl (tr catvāro kiñcin na pa*). Sy 34. 30 Da
gingen sie. Ar as Sy. (353) T 40. 1 vyud' krathanakam duṣṭ' āra'
(β adds kartum, α vñitum or vñitan ad om.) SP 487 tataḥ kath'
śarpabhujā. Hp 144. 7, Hm 181. 3 tataḥ kākavyāghragomāyubbir Hm tatāś
itir) Kiocitā So 180cd kim kārāyā ity aprēbat tēn uptrāh maktvānugān
nahab. Spl 74. 12. Po 74. 23 idad vāyasaṅgātū mantrayā (Sp. sarasparah
mantrayataḥ). Sy 34. 31 und berieten sich, ob sie daß das Kame! als bemerke,
und überlassen folgendes. Ar (354) T 40. 2 text 'H' 488 idam uktam
kākena 'a kākapoktam, om idam; Spl 74. 12, Po 74. 23 āyāśa āha (Po tata
ār' bravīḥ) uno vāyasa, kim 'rabhūtabhramamāṇa (Spl 'bhramitena). (355)
T 40. 3 tāv āh' katham (β kanuḥ). so 'bravīḥ: nena ayam kathanaka iti
SP 488 kathanakam eva vyāpādayāma (u. Hp 144. 8, Hm 181. 4 utrakārgam
(varr as in § 339 eva yathā svāmī vyāpādayati kathānugthiyatām So 181d
kim nāhā eva bhakṣyate. Spl 74. 12, Po 74. 23 ayam amākam prabhoh
kathanako (Po v.ka) vīśvasas (Po vārabdhāḥ: tīkhatā tad evam hatv
prāpayātrān kurmaḥ Sy 34. 32 (after § 357) Warem sollten wir nicht
bewirken, daß der Löwe es tötet und uns daraus Nutzen und Bütigung auf
viele Tage hinaus erwöhlet? Ar as Sy. (358) T 40. 3 ta āhatuḥ (β apl
as) ayam am' vīśv' (β vīśvasenopa') 'nujñātaḥ (β na jñā'). sa āha
Nowhere else. (357) T 40. 4 text SP 486, Hp 144. 9, Hm 181. 3 h m
anena śarpabhujāḥmāṇam. H om amākam, but Hp v. l. has it). So 181c,
182ab utreṇa ākam kim śakṣyam (here prec.), tṛṇāni cāyam amākam
bhakṣya svāmīnāṇām. Sy 34. 31 Daß diese Kame!, der Graueader, unser
Kollege sei, sieht sich nicht. Ar (358) T 40. 5 tatāś svāmīnāyam
abhayapradāna rakṣyate tena cāyuktam β om as) SP 489 tāv. 'bhayavāg
(a tāv uc' amāsa [v l. amāli ca] abhaya-vāk svāmīnā) dattū tad ayam
amākyo 'rthah Hp 144. 9, Hm 181. 3 vyāghra brūta Hm utāca,
svāmīnābhayavācāḥ dattvānugthitas (Hp dattvānugthitas) tat katham evam
śarpabhavati. So cf. 183ab, under § 364. Spl 74. 14, Po 77. 1 vāyasa āha
(Po prāha yuktam uktam bhavati param (Pa adds kim tu) svāmīnā
tasyābhayapradānam (Pa om tasya) dattam āta (Po aṭi). na vadhyo 'yam
iti (Po tadvadhyah syāḍ ayam). Sy 34. 35 Der Schakal sprach Wie können
wir dem Löwen raten, ihn zu töten, da er ihm ja garantiert hat, daß er

hitaḥ sūdanā 'tma uvadhine 'py ādhre. (364) aṁho 'bravit:
katham. (365) kaka āha: (nau) *ayam kathanaka ita* (366)
nūhaḥ (śakopam) āha kaṣṭam, nṛṣaṁsam etat mayā 'nyā ('bhaya-
papatir) abhayaḥ (ca dattam tat kathasā vyūpādāyām: api ca:
na gupradānaḥ na mahipradānaḥ
na cā nṛadānaḥ hi tatā pradhānam
yathā vadanti 'ha mahāpradānaḥ
sarvapradaṇeṣv abhayaṇpradānam 116.

(367) kaka 'bravit (*āha sūdanā dharmasāstram prati pratibhā.*

genügt, wenn so dem Herrn genehm ist, bis zu seiner Genesung und und ihm
 als Nahrung Ar. (364) T 40. 11 nūhaḥ (3 so 'bravit) katham SP 497
 nūha āha evādhīnaḥ ka āhvaḥ (a d' āha dattāḥ tmaḥ āh' kaḥ) Hp 148. 4
 nūha brūte ko 'trūharaḥ. Hm 132. 1 nūhaṇoktam atṛhāraḥ kaḥ evādhīnaḥ
 Sy 63. 9 Der Löwe sprach Was denn? Ar. (365) T 40. 11 kakaḥ (3 anā-
 āha): anāv ayam katha' ita SP 497 text (am anāv ayam). Hp 148. 4, Hm 132. 1
 kakaḥ karga kathyati: citrakarpa (varr na before, ita So cf 1314, under
 § 345 K; 320cd (37ab nūhaḥāraḥ ca parvāptam anantatāṇḍhaya bhogaṇam.
 Spl 74. 21, Po 77 9 tad vadi devānāḥ bhavati tat, 'Pō tadā kathanakapit-
 tēndya (Pō vikatāpī) pāthyakriyā kṛivate. Sy 35. 9 Der Kaka sprach
 Dieses Kamel der Grasweider Ar. (366) T 40. 12 nūhaḥ (3 adda āha):
 kaṣṭam 'bhayaṇpattir aḥ' ca praśādikṛtam ap. ca. Hp 497 nūhaḥ karoṇa
 a am bhūmāḥ aprēvā v l drēvā) karoṇa aprat mayāyābhayaṇvāg dattā
 tat kathasā dṛuk āle (a katham eṇḍṛam ucyaṭe, tmaḥ ca. Hp 148. 5, Hm
 132. 3 nūha brūmāḥ aprēvā karoṇa aprat mayāyāyābhayaṇvāg dattā tat
 katha: eva vyūjate tatā h. (Hm abhayaṇvācāḥ dattāḥ dhṛto yaṁ aamābhīḥ,
 tat katham evaḥ aamābhavati tatā ca So 135ab dattābhayaḥ katham ha-
 n ity ucyaṭe prabhūṣā yadi Spl 74. 22 Po 77 9 aṁho nūhaḥ tarya tad (Pō am)
 dāraṇaḥ vanamam (Pō 'ga-vāhyam) śkarṇya śakopam idam āha: (Pō adda
 dū g) dhik nṛpādhamā, yady evaḥ bhūyo pī Po om) vadaṣi tatā (Pō tat)
 tvēḥ tatkaṇeṇa vadhigāyāmi (Pō 'kaṇāḍ eva haṇigāyā: yato mayā taya-
 āhayaḥ Po 'bhayaṇpradānam dattam tat kathasā (Pō adda evayam eva) vyūpā-
 dayān i uktaḥ ca. Sy 35. 10 Da ergreimete der Löwe und sprach zu ihm. Ver-
 steht sei dieses Wort. Ihr habt schlecht gesprochen und hattet es vor mir
 gar nicht ausgesprochen dürfen Habe ich es doch selbst veranlaßt, Verirrenen zu
 lassen. I'nd es heißt. After next vs.) Sy 35. 19 sah habe es eingelesen
 und werde es nicht dem Tode überantworten Ar. Vn 118=T 117, SP 109,
 N 81, Hp IV 40, Hm IV 37, Spl 320, Po 378. Sy 76, Ar Hm is confused in a b.
 b. l'p nṛṇnapradānaḥ. SP, N. H na fur hi. SP, N, Hp tanadānaḥ far pradāḥ.
 T: pramāṇam a, SP tatāḥ a text In budhāḥ pradhānaḥ, T ed mahāpradhā-
 naḥ, hat most mss. text. d, T ed sarvapradaṇeṣv, but mss. (except P.), with
 all other versions, text. Sy War tausend Hungrige und Darstige durch Al-
 monsen trinkt und sättigt, handelt nicht so gerecht, als war eine Seele vor
 Furcht befreit. (367) T 41 1 text (ed with a ca: 'bravit und am am
 [Bramhāḥ]) SP 603 kakaḥ (a adda āha., Sy 35. 31 Der Kaka sprach: Wenn

etad anyad api pradhānāṁ maharṣīvacanam, yathā śreyasām
arthe pāpydū samārambhakā) api co 'ktam

tyajed ekam kulasyā 'rthe grāmasyā 'rthe kulān tyajet
grāmān janapadasyā rthe (ev)ātmarthe prthivīn tyajet. 117
(368) (punaś ca 'ha' mā svāmi svayam vyāpādayatu. mayā
'syo 'padhīnā vadha ārabdhāḥ. (369) (so 'bravīti' katham iva
vāyasa āha) (370) ayaṁ (tāvad etadavasthau svāminam asmāṁ
ca dr̥ṣtvā) svayam evā 'tmānam (anyapustyartham svargagu-
manāya sattvāhūdaya) nivedayati, (tato na doṣaḥ) (371) evam
abhihitavati vāyase nīho (matibhramam iva 'rpito) na kīrti-
apy uddhṛtaḥ. (372) asāv api (punaś) tatsakāśam gatvā kṛtaka-

dem auch so ist, so heißt es doch auch Ar. Vs 117—T 116, SP 105,
N 59, cf. So 162cd, Sy 76 Ar d, SP, N and T ms. = ātmārthe, B1 v 1. ckl. °,
T ad eva! So sahntun die Emphase für die kīrti cīkṣa tyajate na ulm. Sy Einen
soll man im Notfall preisgeben für die Familie, die Familie für das Dorf, das
Dorf für die Stadt, die Stadt für den Bezirk, den Bezirk für das Land, um
des eigenen Lebens willen. (368) T 41 6 text SP 506 na cakra, (a ca) sv-
minā vyāpādayitavyam (v l 'yāḥ k d tu vāyam eva tatthā kurmo. R, 145 14,
Hm 122. 10 kaho brūte nāka svāminā vyāpādayitavyaḥ, kīrti tu vāyam eva
tatthā kurmo (Hm varies). Sp 76. 5, Pp 77 15 tac chrutvā āgāra āha: svāmin,
yady abhaya-prādānāḥ dattvā vadhaḥ kṛyate, tad eṣa Pp tadā te) doṣo
bhavati. Sy 36. 13 Da und wir sind nun in dieser Notlage. Mein Herr soll
den Vertrag, den er geschlossen hat, auch gar nicht brechen, du brauchst es
weder selbst zu töten, noch es töten zu lassen Ar. (369) only in T 41 6
(β text: = sībhāḥ, katham iva, kīkṣā). (370) T 41 6 text (om eva, β
antivahīrtham, om tato na doṣaḥ, β adds iti at end), SP 506, Hp 146. 16,
Hm 122. 11 yathā ca (SPa, H 'asau svayam eva dahadānam (Hm eva for
svayam eva; SP om deha°) āngikaroti. So 162cd dāpayitvā svavācē tad
yuktyā tanum amuṣ vayan Sp 76. 6 punar yadi darapādānāḥ bhaktyā sa
Kṛmān jīvitavyaḥ prayaschati, tat na doṣaḥ. tato yadi sa evayam svāmināḥ
vadhāya nijojayati tad vadhya. Pp 77 19 yadi punaś sa darapādānāḥ svayam
eva bhaktyātmānā jīvitavyaḥ prayaschati, tato na doṣaḥ. tad yadi svayam
eva evaḥ vadhāya nijojayati, tadā vadyaḥ. Sy 36. 31 sōdern wir töten es
mittels der Vereinarbeit, die wir untereinander getroffen haben, auf die
rechte Weise, so daß meinem Herrn keine Sünde daraus erwächst. Ar.
(371) T 41. 7 text, SP 507 ity ukte (a om ity a°) sībhāḥ tīpṣit sītāḥ.
Hp 146. 15, Hm 122. 11 sībhāḥ tac chrutvā tīpṣit sītāḥ. So 164ab ity
ukte tīr ānājīkṣas tena sībhena vīyaseḥ. R 521 (87cd, 68ab) tac chrutvā
bhṛām ndviguam kīrtadrohakīrtanā, tam āngikārapadavīm dhṛtā ninyap
dānār karim. Sp 76. 17, Pp 78. 7 tad ākaroya Pp tac chrutvā madakata
āha (Pp prāha), yady evaḥ tat kura (Sp kurva) yad rocate. Sy 36 34
Da schwieg der Löwe. Ar. (372) T 41 6 text (β om punaś). SP 507 tato
'asau lebhāsvakāḥ kīkṣā (a om) kapaśam (a kṛjāḥ) kṛtvā. Hp 145. 16,

vacandih (pratyekam) vyāpīṭadān (373) aho svāmīno mahaty
 avasthā vartate nānikāntaprapñayivitas tūṣṭhatī (tat tena tina
 ko 'makam atra kānane rakṣitā) tad aśya kṣudrogāt para-
 lakapraṣṭhitasya (svanyāṣ gata) svakariraddhāni kurmaḥ, yena
 svāmyaprasādasya 'nṛpaṭaṁ' gacchamaḥ (iti) (374) tataḥ kṛta-
 sankeśāḥ saha kathavakkena sūhasakāśam gataḥ. (375) atha
 kakeṇo 'kīam deva, āhīro na prāptiḥ, anekopavśakīṣṭas (ca)

Hm 122. 12 as Sp. Bo 154c vadhīya pūhvidam kṛtvā (B. vidhīya saḥ*
 gatvā, cf next) Kp 322 b (68 d) vyākhaṣṭasamvidā. Spl 75. 11, Pp
 78. 3 it ātṛvā (Sp. tac chrutvā as) satvaram gatvā tm uvāca Sp. āha).
 Sy 35. 34 Und als der Rabe sah, daß er schwieg, machte er sich auf und
 gieng zum Schakal und Wolf und sprach zu ihnen: Ich bin gegangen und
 habe mit dem Löwen das Nötige gesprochen. Da der Löwe das Kamel nicht
 tötet, müssen nunmehr wir suchen, wie wir es töten. Der Schakal und der
 Wolf sprachen. Auch dies klugte du aus, du bist ja der Rabe. Er sprach:
 Ar (373) T 41 9 as ātṛkām gatvā yupaṭbhar evaṁ vaktavyam it. Bo
 154d, 155, 156 karabham tam abhūkate, oṁ evaṁ kṣudhīkrānto py anāḥ
 vakti na kīṁcān, tad avasthāmadānukīyā priyam kurmo yathā vāyam,
 tathā tram aṣi karvīḥ vāḥau prīyate tṛtyi, ity uktu vāyasaṁstrāḥ
 ādhuṁ tat pratyapadyata. Spl 75. 18 bhoḥ svāmīno vartate. tat kīṁ
 parakṣitena. tena vadh ko tṛṣṇān rāḥay syāt. tad gatvā tāya kṣudrāt
 am akāṣi praṣṭhitā ātṛkārādrāḥ kurmo (om it.). Pp 78. 3 text (om
 it.). Sy 36. 3 Ich will das Kamel in unsere Mitte rufen und sagen. Der Löwe
 ist schwach, und wenn wir ihm nichts geben, so wird er gegen uns auf-
 gebracht werden. Darum kommt, laßt uns einen Vertrag vor Gott schließen
 und vor ihm treten, und jeder einesseits soll sein Leben anbieten und spre-
 chen: Mein Herr möge mich verschlingen, um nicht zu sterben. Und zur
 Beistung des Betreffenden sollen dann die andern einen Vorwand vorbringen,
 und sofort soll auch der Folgende sein Leben anbieten. Ar as Sy The
 version of Jn 1a certainly more closely supported by Bo and Ps than that
 of T, but it is very likely that the orig was still closer in meaning to Sy.
 this seems indicated by Bo. (374) T 41 10 text (krathā. SP 608 sarvā
 grīhīṭagataḥ (a om gataḥ). Hp 145. 15, Hm 122. 11 sarvān grīhīṭvā (Hm
 145a) sūhasanipāṣ (Hm sūhasanikām gataḥ. Bo 157ab upāyāṁ ca tath
 sūhas saha kakeṇa tena sah. Kp 322a, (68c) ātṛkārādrāḥ. Bo. Spl 78. 1,
 Pp 78. 15 tatas (Spl it ātṛvā) ta sarva bhāpapuritadrāo (Pp add gatvā)
 madolkatāḥ prapñayopavīṣṭāḥ (Then insertion.) Sy 36. 11 Und die Vier
 sa nahmen den Vertrag und gingen zu dem Löwen Ar. (375) T 41 11
 atha vāyasaḥ prapñaya (β om. sūhasaḥ vijāpīṭavān deva, svāmīnāṁ
 sarvāṁ rāḥayam nomaścharitṛṇāṁ. SP 608 āgāya kakeṇoktam deva.
 anekopavśakīḥ sanukṛtī) avāṁ tan a om) madīyāḥ mīka* upa*. Hp 145. 17 text
 upāyayāṁ, v l text om it.). Hm 122. 13 deva yatnād apy āhīro.
 vyākṣanīṣaḥ evaṁ tad idāṁ madīyamāṣam (om it.) Bo 157cd
 tataḥ kake 'bravīd deva svāyattāḥ bhūhāya mām imam. Kp 322a, ed (68c,

endat, tat sarvathā madhyam madhānu upadhyuṣyātām (1u) (376)
(atthā) 'sā āha, svalpakāyo bhavān; na yuṣmacchrotropadhoga
kṛte py asmākaṁ kincit tṛptikāraṇaṁ bhavati (377) (asmān
cā 'payāḥ) gomāyur (apy, evam abhūtānu asmān mama vi-
śpātaram śarīram, tan matprānāḥ kṛyātāḥ, prāyāḍre u (378)

69ab) prāha—, vāyaso maceharitroṇa svānā vṛtāḥ prakalpyātām SpI 76. 2,
Pq 78. 17 atthā (SpI adda taṁkē madhyāḥ kākāḥ provāca svānā m, vāyadī
tāvat sarvatra (Pq 'māva paryāḥ, parāṁ na kincit sattvāḥ, vāptāḥ
SpI. kādānāḥ dṛṣṭāḥ vā tad adya mātā Pq adda eva) bhakṣay tvā prānā
dāhṛyātā svāmī, yena devasyāpyāyāḥ bhavāt (Pq om) māna pūṣaḥ svar
gastāptā Pq adda bhavāt, at Pq om) Sy 36. 12 Und zuerst sprach der
Hase Mein Herr hat keine Nahrung und ist geschwächt. Ich aber lebe
nur durch meinen Herrn. Bist du mein Herr erhalten, so lebst, was von
mir übrig bleibt, durch meinen Herrn. So möge mich jetzt mein Herr
verspeisen. Ar (376) T 41. 12 text akalpākāyo, but all mss. except P
alpāk*) SP 509 ca āha bhadrā (a om svalpakāyo bhavān, kim naena bhavat
Hp 146. 7, Hm 133. 3 nibhānuktam: bhadrā Hm and v. 1 of Hp om) varāḥ
prāṇaparitṛyāgo na pūṣat lācā Hm 'ti karmāṇa pravṛtāḥ So 158ab kich
lwayā svalpakāyasya atthā nibhāna. Kṛ 323a 49c) nely uktavākāyo dārdṛā
(hure=lion). SpI 76. 2, Pq 78. 33 tāt śrutvā āgāḥ āha bhōḥ svalpakāyo
(Pq prāha alpāk*) bhavān. bhavadbhakṣaḥ (Pq tava bhak*) svāminas tāt
(Pq om) prāyāḍre (Pq adda 'pi tvaṁ) na bhavaty aparo (Pq aparam)
dogaḥ ca tāt (Pq om) samutpadyate. Sy 36. 16 Da sagten der Schakal und
der Wolf schnell an ihn Was nützt es, wenn du dein Leben preisgibst, da
du doch klein bist und nicht einmal der Löwe von dir satt würde? Ar The
Pa and Ja agree in having one or both of the other attendants raise ob-
jection, the other versions all make the lion refuse, and this is evidently
orig. The same holds good for § 272 and § 280. Ja agrees with T (most mss.,
against ed., see my Introduction, Vol II, p. 264) and SP H, Bṛ in the reason
alleged both here and in § 276 (not in § 280; Pa has the same reason here, tho
in § 272 and § 280 it has different ones. (377) T 41. 12 text om apy, ad.
with a om evam). SP 510 atthā gomāyasyāpy evam abhūtām (a evoktam or
uktam for abhū) Hp 146. 8, Hm 133. 4 jambukāṇāḥ tathoktam. So 158bc
jambukāḥ, mātā bhakṣayaty evadāt. Kṛ 323b 49d, tad eva prāha jambukāḥ.
SpI 76. 16 (after expansion, jackal speaking) tad apasārāgratāḥ, atthā svāmi-
nāḥ vījāpayāmi. tathānāṣṭvāḥ āgāḥ tādāraḥ prāṇāmyopavistāḥ svāmin,
mātā bhakṣayitvādyā prāyāḍrāḥ vādhāya mamobhayaḥlokastāptāḥ kura.
Pq 78. 6 (as SpI, tad apasara, yonāṁ api svāminas vījāpayāmi (as SpI to)
prāṇāmya provāca: svāmin, adya mama kiyāṁ prāṇādāhṛāṇāḥ kṛtvā mama
lokadvayastāptāḥ kura. Sy 36. 19 Und der Schakal sprach sodann. Wenn der
Hase nicht genüge, so genüge doch ich. Ich mache mir das Wort, das der Hase
gesprochen hat, zu eigen und biete mein Leben an. Ar. (378) T 41. 13
text om nibhān). SP 510 tasyāpi nibhāna tathāvoktam (a atpāpi nibhāya
tathāvoktib). Hp 146. 8, Hm 133. 4 tāt 'pi (Hm om) nibhānuktam: atthā
(Hm māmā). So 158cd tāt ca na tathāva utrakaret. Kṛ 323c 70a) prā-

tam api (māhā) tathai 'va 'bhūhitarān. (379) (apayāte ca
 tarmin) dvipr āha bhāyām māma vatsīpatarān saritām idam)
 upabhūyatām tu 380 tam apr aahv āha alpākāyo bhavadm api
 , u' (381) tac cāruṭa kathapako cintayāt adī 'vā 'tra kaccid
 vindaṣyate tad) aham apy evam eva bravīmi (382) tala (utthāya
 sūhāntikam upagomyā 'bravī deva, bhāyo māma vatsīpatarān;

addhe punas tamin Spt 76 20, Pp 79 11 attha Pp om tar cāruṭā (Pp
 āharāya dvipr āha Pp pūha bhō bhūhitarān bhavāṭi punar Pp param)
 bhavāṭi api avalpākāyāḥ vatsīkū Pp 'tīyā) ca aśbhīyudhātāḥ abhāyā
 eva. Then expansion. Sy 34. 27 (Der Wolf und der Hase aber sprechen. Dein
 Eingeweid stinkt und du bist ansehnlich. Ar (379) T 41 15 text upayaj
 yalam). SP 515 vyāghrah (a addh āha ataror bhaktāmam ca bhāse maceha-
 stram ca om mas upabh' Hp 144 9, Hm 133 4 vyāghra vāha Hm attha
 vyāghraḥkham, maddehaṇa jivatu evāṃ. So 189ab dvipr tam abravī deva
 mām bhūhīyau B dv' tato 'v' bha' mām devatī) Kp cf next Spt 77 4 tad
 apayāgrāto yonham vāṣṭamān vijāpayāmi. tathānagāthā dvipr prajāyā
 madhikājam āha vāṣṭam kriyāṭm adva māma pūṣāṭi pūṣavāṭi divāṭm
 āhāva vāṣāḥ svargo māma then expansion. Pp 76 15 tad apayāratu bhavāṃ
 agrātaḥ yonham api svaprabhūm prasādaḥ. Iam. tathā -,aa Spt prajāyā-
 vāṣṭam vāṣṭam aa Spt divāṭm māmaḥparāḥ svargo kaccid Sy 34 24 (nd der
 Wolf sprach sodann Wenn das Eingeweid dieses da stinkt, so stinkt doch
 meines nicht. Mein W r geht da o, daß ich mein Leben anbiete. Ar
 (380) T 41 16 text tad alpākāyā, but om except y text. SP 515 tasyāpi
 tathāruṭam a tatropi tathāruṭāḥ Hp 144 9, Hm 133 5 mahāruṭam na
 kaccid evam ucitam So 189ba tam apy aha, abhūhita havi Kp 220d (70b)
 devany aṭ. SP and Ma ma Spt, Ma om) hīrskṛte Spt 77. 12, Pp 80, 4
 in speech of camel, in § 363 bhō antyam Pp yutam) ukham bhavāṭi param
 bhavāṃ api aśbhīyudhāḥ tal kaccid bhavāntam evāṃ (Pp tr evā' bha')
 bhāṣayāt Sy 34 26 Aber der Behäsel und Hase sprachen. War nich an-
 bringen will, ist Wolfswisch und sofort kriegt er den Lamm. Ar (381) T
 41 17 text kaccid, but ma. p here kaccid' β om tad, SP 515 attha kathānaho
 'pi jātāpratyaya a kṛtaprā') Hp 144 10, Hm 133 4 attha cāruṭarog vāṣ
 aa abro pi jātāpratyaya Hm jātāpratyaya) Kp 224, 10cd, 71ab acitayāt
 karabbhāḥ māmābhāṣayāṣṭamānāḥ, māvāha bhāṣayāte kaccid acitayāt
 darāṇāmy aham. Spt 77 10, Pp 80. 1 tac cāruṭa kathānakaḥ Pp v kaccid
 cintayāṭm āha attha tīyā Spt addh cāruṭir api abhāṣāḥkaccid attha Pp
 'vacanāy abhīhīṭa, aa attha pi vāṣṭamān vindaṣyāt tad aham api pūṣā-
 kīlāḥ vatsīkū (Pp vijāpayāmi Spt addh cāruṭam) yon madhikājam, Pp
 mamāpi va' oṣa trayo 'pi samarthayāt Pp vighatayāt Sy 34. 28 Der
 Kaurel nun dachte Wenn ich schon mein Leben anbiete, so legen sie mir
 Wort für mich ein und ich komme davon, und auch der Löwe wurd's mir für
 empfangen ansehn. Ar (382) T 41 18 text β om tato and tamāṇa,
 SP 515 āha deva, maceharogāṣṭmarogāṣam kriyāṭm. Hp 144 10, Hm 133 8
 tathā(maddehadānam Hm tathādvāṣṭmadānam) āha. So 189cd upro 'ha bhāṣāḥ
 bhūhīyau mām m. Kp 220ab (71cd) vāṣṭam māmābhāṣayā kriyāṭm pūṣā-

foriram. tasmān) maccharireṇā 'tma(nab) prāṇayātrā kr.yatām
(iti). (383) *sonu* (abhi)vadann evā ('ān dvīpigomāyubhān:
vidāritobhayaḥkukūḥ sadyaḥ pañcivam upagato bhakṣitā ce (ti).
(End of Story 6)

(384) *nto* 'hadī bravīmi: bahavaḥ pañd tāḥ kaudrā itī (385)
(*akhyāte ca 'khyānako*) punar damanakaḥ sañjivako 'b'vati
(*bhadra,*) kaudrapar.vāro ('yānī, rājā na śvādyā śritānām.
uktān ca.

varaṇī grdhro haṇḍāḥ sañjaparitustāḥ parivṛto
na haṇḍāḥ kvaryadāḥ pūrvanavibhaḥgāḥ akarūḍḍāḥ
parivārah kaudro dāhātī puruṣāḥ sadgūṇam api
sahādyāḥ akendrar bhavati guṇahīno 'pi guṇavān. 118.

varāṇam SpI 77 13, Pq 80. 4. 11 nīcāya provēca [hara § 380]. SpI 77, 17,
Pq 80. 10 kathanako 'gre Pq vikataḥ purāḥ) sūb itā prāṇamyovāca svāmīn
ete (Pq add: 'vad, bhakṣyāḥ tava (Pq bhavāṇāḥ) tan māmā prāṇāḥ prāṇa-
yāḥ vidhīyātāḥ yann mamobhayaḥlokaprāptir bhavati By 86. 31 End so
sprech en: Von mir werdet ihr mit und mein Eingeweide ist wohlischmeckend
und mein Fleisch ist für den Körper nützlich. Ar. (383) T 43 2 text
(om aṇḍa). BP 513 ity ukta (a ukamātra eva) dvīp^o kukūḥ (a ndarāḥ)
vidārya vyāpṛdīto bhakṣitā ca Hp 148. 11. Hm 135. 7 tad vadann evāṇu
dvīpinā (Hm tān tadvaṇḍāḥ tān vyāghraṇḍāḥ, kukūḥ vidārya vyāpṛ-
dītaḥ sarvāḥ bhakṣitāḥ (Hp bha^o ca sar^o). So 140 vākahāṇa ca tēkiva
kavāḥ kṛtā ce bhagadāḥ, utraa mīr bhakṣitāḥ sadyaḥ aṇḍāḥ vāyāndibbīḥ.
Kp 336d (73ab) ity ukamātre jaghous tad dvīpambakavāyāḥ Mā.
'jambuk^o) SpI 77 22 evam abhivāte lābhyaḥ śrīlācītrahābhyaḥ vidāritō-
bhayaḥkukūḥ kathanakāḥ prāṇāḥ atyāḥte tān ca mīr kaudrapandīḥ sarvāḥ
bhakṣitāḥ. Pq 80. 13 evam abhivāte sūbhāḥ śrīlācītrahāḥ lābhyaḥ vidāritā-
kukūḥ kākāḥ cotpālāḥ anyāḥ vikataḥ prāṇāḥ atyāḥ. tās ca kaudbhāra-
pīdīḥ sarvāḥ api bhakṣitāḥ. By 86. 34 Da sprachen Rabe, Wolf und Schakal
Was du sagst, ist wahr — erhoben sich, pachten an mit den Zähnen und
warfen an an Boden und töteten an. Ar. JCap 79. 32 devoraverant ipam.
(384) T A 75, BP 514. SpI 78. 1 Pq 80. 18 text. Sy A 86. 1, Ar similarly.
(385) T A 76. 1 text 'khyānāḥ. BP 514 punar damanakaḥ sañjivaka (a te
and^o dā^o) bha. kaudraparivāro rājā na śvāḥ śritānām. uktān ca. SpI 78. 2
tad bhadra kaud^o 'yān rājā mayā sañparikalpitāḥ. uktān ca. Pq 80. 19 text
(om uktān ca). Also Pq 82. 16 kaudra^o rājā . śritānām. Sy A 86. 1 wenn
auch der Löwe mich unangefochten ist, doch sein Gefolge böse ist und mich
nicht losläßt. Und es heißt ja. Vs 118—BP 106, N 84, Sy 76a, Ar. cf. So
162, SpI vs 80f, prose in T (A 76. 2) and Pq (80. 19), but the preceding uktān
ca of T points to a va. That the orig. from which Pa is taken had a va is
indicated by the closing phrase of the proc. ("Und es heißt ja." and Ar
similarly, this is the way va. of the orig. are introduced in Pa., and the
word "Kadaver" (similarly Ar) in Pa apparently points to the reading

(386) tat (so) yath kenāpi mamō 'pari rājā vi(pra)kṛtāḥ addhu
es 'dam uoyate

mrduṇa sālilena khanyamānāny

apakṛyanti giror api athalāni

upajāpakṛtodyamāni tu tajyāsiḥ

k.m u cetaḥsi mṛdūni mānavānām. 119

(387) tad evaṁ gata kim adbhūṭa prāptakālam. athaiva kim

pitṛvaṁ- of b of our vs (which has no correspondent in the versions of
T, P, Spl or So). a, N paricaraan. b, SPe text, ad pitṛvaṁvināśāḥ kaṣṭhāśāḥ,
N pitṛvaṁsi khagāḥ nirgataḥśāḥ. a, SP ed. saḥyāś ca, a, N part^o SPe
guṇāśāḥ cāpi parāśāḥ for ru^o apl d, SP ed. pradhānāḥ for sah^o (a, N text)
T Pq varāḥ grdhro (Pq adds 'pi, rājā haṁsa-parivṛtāḥ, na haṁsa (Pq adds 'pi)
rājā grdhra-parivṛtāḥ (Pq adds iti yato grdhra-) parivṛtāḥ śh. (Pq adds
evāmino bahavo) doṣāḥ prādur bhavanti, to 'lak Pq to cāśāḥ) vināśāya (T
adds bhavanti Spl grdhra-kāro pi sevyaḥ syād āśāśāḥśāḥ śāśāśāḥśāḥ,
haṁśāśāḥ 'pi saḥyāśāya grdhra-kāra b na tūr aṣṭaḥ. So grdhro 'pi h. varāḥ
rājā sevyaḥ haṁsa-parivṛtāḥ, na grdhra-parivṛtāḥ tu haṁsa pi kim uttaraḥ.
By Der Harrocher, der einem von Kadavern umringten Geier gleicht, ist
besser daran als der welcher einem von Geiern umringten Kadaver gleicht.
Ar. JCap 80 2 melior omni um regum est qui aquile OSp buaire, "vulture"
similator in omni circuite sunt cadavera, etc. OSp, p. 88, towards bottom,
similarly Here T A 78. 3 taṁtāḥ pūrvam eva parivṛtāḥ lyaṁ tad-
vacanapṛeritaḥ tu rājā v akṛtāḥ na bhavati. akṛtāḥ ca (vs 119, nowhere
else With the prose, which is otherwise unsupported and probably second-
ary, of Pq 80 21 taṁtāḥ tayob pūrvam eva rājāḥśāḥ lēpata, asadvacana-
prākritāḥ tu rājā vīkṛtāḥśāḥ bhavati. (Here inserted story of Lion and
Wheelwright, only in Pq, (386) T A 77 so yam mamopari kenāpi
vikṛtāḥ 3 vipra^o) SP 886 tat kenāpi mamopari (a adds soḥśāḥ) rājā
hhadaḥ (a omi gamitāḥ (a nivṛtāḥ, tathā na (vs 108=N 85, not in H).
bhadam upagato hi rājā a na bhadam upag^o pi bhettavyo rājā) (vs 108=N
86, H, 188, Hm 188). Hp 82. 19, Hm 84. 10 na jāne (Hm to this after vikṛtāḥ)
kenāyam mamopari rājā (Hm to rā^o man^o) vīkṛtāḥ. bhadam upagatāḥ rājāḥ
sādā bhettavyaḥ vs=SP 109). So 181 evaṁ kenāpi pūrvamāṇa piṅgaśāḥ
mayi, prarito 'kṛtāḥ rājā pramāṇam adbhūṭa vidihi Spl 78. 8 tan nūnaḥ
mamopari kenācid dṛṣṭvānyāḥ prakopitāḥ. tenāivam vadati. athaiva ubhāvā
etat. akṛtāḥ ca. Pq 82. 16 so pari piṅgaśāḥ vīra^o apl ca. By A 68 Und
auch wenn er mild und ganz freundlich ist, ist's doch möglich, daß er doch
die Rede anderer aufgebracht und sornig gegen mich wird Ar. Vs 118=
T 110, Pq 810. By 77, Ar b, Pq avaparyanti. c, Pq apyāṇavidāḥ ca karpāḥ-
pāḥ. By Denn das Wasser ist weicher als das Wort und der Stein härter als
das Herz, aber wenn das Wasser oft an den Stein schlägt, so durchbohrt
es ihn. Ar similarly (not in JCap, OSp, but in Wolf and KF 47 14, preceded
by this for the foolish stories of men who deny the goodness of God take away
a wholesome m.ad). (387) T A 78 text (om tadā^o sya^o). SP 881 tad atra

anyad yuddhat. (*taddānānuxvartanam aṅkṛtam*.) uktān ca
 guror apy avaliptasya kāryakāryam ajānataḥ
 utpathapratipannasya nyāyān bhavatu śaśanam. 120.
 yān yajñasaṅghān tapasā ca lokān
 svargānāpā dānacayāś ca yānti
 kṣanena tān apy abhīyantu dhīraḥ
 prāpān suyuddheṣu parityajantaḥ. 121
 prāpāś ca kīrtiś ca parichadaś ca
 sarve 'pi yuddhena hi rakṣaṇīyaḥ
 yuddhe viśiṣṭān maraṇān narakān
 dvipaḍvako jīvati yo mrto 'śau. 122.

saṅgrāmaḥ (= *ma-) mṛtyur eva śreyāḥ a *yāḥ, tadāḥ^o Hp 83. 7, Hm 86. 1
 tat (Hm, and Hp v. 1., tatāḥ saṅgrāma (Hp *ma. mṛtyur eva varam (Hp
 evāśrīyatām). idānīm tadāḥ^o ayu^o yataḥ. So 163abc etat saṅjivakāśo
 chrutvāśrīdāḥ dāmanaka 'nṛjāḥ, dhīryeṇa śādhyaś sarvaḥ. Kp 526ab (72cd)
 ity uktvā (SP ukto) vṛṣabhas taśtāḥ sūdhāpekṣitāntakāḥ. Spl 78. 20 tad
 evaḥ gate pi kim kartavyam iti śāśn tvāḥ sūdhābhāṣit prabhāḥ. dāmanaka
 Kā tad dāḥnīaragamanāḥ yujyate śāśnāvidhāya kṣayāntāḥ sūdhā
 vidhātum uktān ca. (After next vs and a speech of Śaṅg.) Spl 79. 6
 tad yuddham muktāḥ me śāśn anyas chreyaśakāram, uktān ca Pq 82. 21
 as T By A 67 Hierauf sprach Dmug: Und nun, wo du weisst, daß er dich
 haßt, was hast du da vor zu tun? Śaṅg sprach Mir bleibt nur das eine
 Mittel, daß ich offen mit ihm kämpfe. Denn es heit. Ar. Vs 120=T 121
 SP 110, N 87, Spl 806, Pq 169. b, T ed with a kāryāḥkāryāy a, SP utpathān
 (best ms. text, and so N intends). d, T msa. nyāyān, Pq dāḥḥ, SP v. 1 kāryān
 (bha' dāḥ); SP ed, and Spl parityāgo vidhīyāś (one SPa ms. writes under this
 nyāyā dāḥḥ vidhīyāś, best ms. na kāryān gadatā vāś, so N. with vacāḥ)
 at end). Before next vs T api ca. Vs 121=T 122, SP 111, N 88,
 Spl 808, Pq 811, By 78, Ar a, SP na yaj', Spl na tūḥśāśnā, SPa yajñāya
 saṅghāś, N yajñāś śāśnā taḥpi yān na lokān SP api yāś ca for ta' ca,
 a apl yānti. T msa. lokān (except R corr.). b, T ed. with ms. P pātra for dāna,
 ms. p patra, P patra. Spl, SP śāśnā (SPa text), N baśnā, for cayāś. T pra for
 ca; Spl sevītāś for ca y' c and d transposed in Pq. c, N tū yānti lokān
 praḥyaśa dāḥ^o Spl kṣa' yān yānti ragaśa dāḥ^o Pq tūn eva hi yānti, T tūn
 apy atirīya. T, Pq śāśnā. d, Spl pr' samujjānti hi ya sūdhā. SP ed
 suyuddhena (a text), T avayā, N, Pq ca yu' By Durch Seeligkeit,
 Kraft und Zeitdauer kann einer nicht (soviel) Vorteil erringen als wie
 in einem Augenblick. Ar more orig; JCap 60. 1) Non est meritum qui
 ambulat in dei cultu et timore eius, qui non observat suis amicus
 fidelitatem, sicut meritum illius qui pugnat pro persona sua, et etiam una
 hora diei etc. Vs 122=T 123, SP 112, N 89. b, T sarvaṇa yuddhe
 parikāḥ. SPa hi for 'pi and an for āl. (Read yuddhena in SP, cf. Hertel,
 Tantr Ubers. II p. 40 n. 1, where yuddhena is perhaps a misprint for yuddh'?)

mṛtaḥ prāpyati vā svargaṁ śāstram hatvā 'pi vā sukham
ubhāv api hi sūryaṁ guṇān etān sudurlabhaū 123.

- (388) damanaka āha: bhādra, anupāya eṣaḥ yat kṛānam.
āntor vitramam ajñātvā vāram ārabhate hi yaḥ
sa parābhavam āpnoti samudra iva tītibhāt. 124.

- (389) saṁjivaka āha: kathaiḥ (cā, tat damanaka 'bravī:

KATHĀ 9 (STORY 9 STRANDBIRDS AND SEA)

- (390) (astī, karmāśat) samudratī (śikadā) e tītibhadampati

d, T dvī¹ tītibhāti ko 'rthakamāḥ. Vs 123—T 124, SP 118, N 90, Hp 164, Hm 169, Spl 309, Pp 313, Sy 79, Ar. a, SP mṛtaḥ, Spl 'mṛtaḥ. SP prāpyanti, a prāpyanti, N Hp prāpyanti, Hm prāpnoti, Spl samprāpyate. SP hi for vā (a text) Spl om. Sp. svarga. b, T 11 śāstram, N śāstram¹ Spl jivadhāḥ kīrti uttamā. Pp jivā. SP, N, H hatvā sukhaṁ vā (SP ed. ca, a vā). c, Spl tad ubhāv api śa² d, Spl na dur², Pp sukhaḥvāḥ Sy dann wenn er stirbt, hat er im Kriege seine Bestimmung erreicht, and wenn er seinen Feind ūtet, erlangt er Ruhm. Ar more orig., JCap 81 f at contingent cum mori, ad vitam tenet eternam etc. After this comes in SP, 11 vuddhakkhad alyam, and vs SP 114=N 91, Hp 166, Hm 170, nowhere else Spl 79 18, Pp 53 6 quote a private reflection of Damanaaka to the effect that A. might hurt the lion in a fight and that he must dissuade him from fighting. (390) T A 79 text (ed. with a om āha). SP 543 damanakaḥ (a adds prāha; Kp 536 ed, 527ab (73, īnāmataḥ tasya vijñāya avāśyaḥ damanako 'bravī, śaktāḥ śāhāpratikāre na kṛādīti śatyatām. Spl 79 21 āha ca bho mitra, samyag abhīkṣāḥ ubhavaḥ, parāḥ kṛiṭaḥ kṛiṭaḥ avāśyaḥ, eb samgrāmaḥ ākṣaḥ ca. Pp 53 9 āha ca bhādra Sy A 65 Dmug sprachen Maā kana, statt durch offenen Kampf durch List kämpfen. (Denn wenn einer) ohne Not Krieg führt), verdient er Vorwürfe, und wenn er seinen Feind ūtet, schreibt man es dem Zufall zu. Und es heißt. Ar. Vs 124—T 124, SP 118, N 90, Hp 167, Hm 149, Spl 313, Pp 316, ed. So 163d, Kp 527 ed (74ab). Sy 80, Ar. a, H an-gṛhṇābhavam aj² T Ekandam aj², Pp and Spl (KB) balam avijñāya (Spl according to Kāśagāṇṇa, Parah. Vidyābhāṣa, has text, Horiol, SP p. LII, argues unconvincingly for the originality of Ekandam. See my Introduction Vol. II, p. 100 ff) b, H kathaiḥ śamarthyānīropayāḥ. N Ekramate for Śra² SP, Ja to for hi (SP's text). c d, H padya tītibhamāśtraṇa samudra vyākūlikṛtaḥ d, Ja samudraḥ tī² (ra T tī², N tī²) So āra vacmy āra to kathaiḥ Kp anīntāyadārpaṇa (Ma om. to anīntāśāḥ², lajjābhar api tītibhāt. Sy Versucht nicht den geringen Feind, wenn er listig ist und elch Helfer vernimmt. Wer den Gerungen und Schwachen versachtet, der nimmt leicht ähnlichen Schaden, wie der war, welcher den Meerquast namens den Strandläufer betraf. (390) T A 80, SP 544, Spl 30. 5, Pp 53 13 text (T ed and SP ed. om āha, v 1. has it, SPa, Ja om ca T ed and SP ed. om 'bravī T 79 text, SPa and Spl so 'bravī, Pp dam² kathayati). Sy A 69, Ar similarly. (390) T 42. 9 astī (β adds karmāśat) sama² tītibhā² NP 547 (a inserts atha)

(397) *pitubha sha: kathath (cā) 'tat. sa 'bravit*

KATHĀ 10 (STORY 10 GEESE AND TORTOISE)

(398) *astu. kasmāścit sarasī kambuṛivā nāma kacchapah
prativasati (sma) (399) tasya dvāu suhrdau saṃkātavikāṣṭhā-
māṣu bahāu (400) atha kalaviparyāye (dādaśavarṇky)
anāvṛṣṭar āpatitā. tātaḥ tayoṛ mahi utpannad (401) kṣīnatoyam
(jatam) idam sarasī. anyath jātāyath gacchāva iti (402) kiṃ
punas (anaparīttam idam) priyamītram kambuṛivam āmantra-*

K: 331 (77 ed, 78 ab), Spl 215, P: 325, Sy 97. Ar. a, Spl, H suhrdāu. ab, SP all mas, m' yo hitam vākyam nāh' mādhadit. b, Ja na karotiha yo vacah So ! utpadaku suptayo vināśah prāpyate nyathā. K: āsanośkudāś nīnam na dr̥vanti jilāh vacah, dr̥vate mitravacanāśārāt kacchapo hatāh. Sy Wer bei einem törichten Unternehmen von seinen Freunden ein Wort zu seinem Nutzen nicht annimmt, stürzt ebenso ins Unglück wie jene Schildkröte, welche die Warnung ihrer Freunde nicht annahm. (397) T 44, 5 titibhah (3 adda sha) 'tat pitubhā śaṃkathayat) SP 555 text (ed. om sha, a text, a om ca; Spl 21 3, P: 25. 3 text (om ca). Sy 25. 24, Ar similarly (398) T 44. 4 text. SP 554 text (ed. om pra' sma, but a adda prativasati. H thruout this story is quite different in language, I quote it only partially. So 163ab tathā ca kambuṛivākyah kūrmaḥ kvāpi sarasay abhūt. K: 332a b (78 c d) after next) pūrvam kacchapah. Spl 21 11, P: 25 5 text (om pra' sma, Spl jātāyā (for sar'). Sy 25. 25. Es war eine Wasserquelle, darin wohnte eine Schildkröte. Ar. (399) T 44 4 text (tr vikaśa-saṃkātā*). S: 556 tasya ca (a is' dvāu) su' sakāṣṭakavikāṣṭhā-(a sa[ḥ]kātā-vikāṣa, v l. tr vi'-saṃ*)-m' rājahāṣu (a om rāja, and adda tṣṭhataḥ or tatrāiva vanataḥ). Hp 139. 5, Hm 111 11 tatra cirasā saṃk' (Hp cirāś, om saṃk' bahāu nivasataḥ. So 169cd tasyāśch suhrdāu bahāu nīnam vikaṣṭasāṃkātā. K: 332a 78c, kṣāṇḍavyasakthāh. Spl 21 11 tasya saṃkātavikāṣṭhānām mitre bahāu kṣūre paramasūcham śrīta. P: 26. 5 tasya ca suhrdāu saṃ' dvāu bahāu. Sy 26. 29 zuset zwei Ghasen, und infolge der Nachbarschaft hatten sie sich miteinander befreundet. Ar. (400) T 44. 5 text. S: 557 tēv anāvṛṣṭipari-ḥṣṭāṇ anyonyam utatāh. So 169ab akādāvyagrakṣipajale sarasī tatra tū. K: 332b (78d) akādāpātāh. Spl 21. 14 atha gacchati kṣīa 'anāvṛṣṭivadit sarasī śaṃkātā-jātāḥ śopam agamal. tātaḥ tadduphāḍuphāḥitā tēv utatup. P: 26. 6 atha kṣīparyāyā dvāś' avṛṣṭar āpa' tātaḥ tayoṛ lōṛmāh cille saṃjātam. Sy 26. 26 Einstens nun nahm das Wasser in der Quelle ab. Da berieten sich die Ghasen miteinander. Ar. (401) T 44. 4, P: 26. 6 text (T om jītam, SP 557 anyath jal' āloṣam (a āloṣam) gac' So 169cd bahāu anyat auro gantakīmā. Spl diff. Sy 26. 22 Da das Wasser abgenommen hat, so wir gut, bei Zeiten von hier wegzugehen. Ar. (402) T 44. 7, P: 26. 3 text (T cirasāḥ om idam, Tṣ mitrapriyam). SP 558 kiṃ tu priyasuḥṛdī kambuṛivā kalyastām iti (a om). Sy 26. 24 Und sie sprachen zu der Schildkröte: Das Wasser hat abgenommen und wir können nicht mehr hier sein.

yāvahe. (403) tathā cā 'nuṣṭhite kacchapena 'bhikṣitau: (404) (kaśmān mamā 'mantraṇam kṛiyate.) yadī (tu) sneha 'sti, tato mām apy asmān mṛtyumukhaḥ trātum arhataḥ. (yat kāraṇam,) yuvayor itavad āhāraśāikālyam (eva) kevalam asmin svalpodake saram mamā 'tra tu maraṇam eva tad (vi)cintyātām, āhāra-prānaviyogayoh ko garlyān. (406) labhyām abhikṣitam (yuktam) attha. evam etat kīṃ punaḥ prāptakālam bhavān jānāti. avastyaṃ) nayāva dvāṃ bhavāntam. (408) itayā punaḥ paṭhi (cāpalān)

Ar versions all speak of their taking leave of the tortoise (JCap 82. 14 Et accedentes ad testudinem volabant locustari ab ea, et dicunt ei etc.) (403) T 44. 7 text. SP 558 kathite ca tenoktam So 139d karmo jagāda sah. Pp 55. 10 text (om ea, 'hitam) Hy 52. 35 Die Sch. ldkrte aprach. Ar (404) T 44. 8 text (β om tu, mam arhatā or 'tīm, om Hartal, om lat eva; Bhāraṇahṛdyogayoh) SP 559 yuvāḥ pakṣaśrīṅṣu. mayā dāśāntarāḥ kathitāḥ (a tr ka' de") gantavyam (a v. l. ganyate). Iti (a om Cf Hy 121. 9, Hm 114. 1 tad yathāham anyad dhradān (Hm anyā hradaṃ) adya (Hm om) prāpnomi, tad vidhyātām. Hm tathā kṛiyātām). So 170ab yuvāḥ yatrodyatēu gantum nayatām tatra mām api. Cf. Hy. 81. 17 bhob āśmṛtāḥ nāty samākāḥ jīvātavyaḥ jaiśbhāḥvāi tathāpy upāyāḥ cintyātām tu. Api is mostly diff thru here.) Pp 55. 10 kaśmān kṛiyate śhān h. jalacarah. bhāya svalpajalatvād yuvayor viyogadubhikāc ca vināśa evaśrīṣṭā saml. tad yadī mayī kaccit sneha (om a v.) arhatāḥ kīṃ tu yuvayor sarmat sadya eva mamātra maraṇam. tae cintyātām śhār' kīṃ garlyāḥ. Iti. Hy 88. 35 Ihr könnt auch auf dem Trockenen leben, aber seit euch Umwege ich kann ohne Wasser nicht leben. Erlaubt für mich ein Mittel und nehmt mich von hier mit. Ar, JCap 82. 17 Roro, inquam, quoniam non dedit vobis aqua, sed mihi misero, que non valeo vivere, alii in ea, nam vos potestis vivere in talis locis Nunc obsecro vos: facite mecum misericordiam et ducite me vobiscum ubi esse intenditis. The general sense of T, Pp is supported by Pa. other versions give little help. (406) T 44. 11 text SP 559 itv deatub tvam tu yady (a om tvam tu, tr yadī after calasi) asmadvacaṇān na calasi, tadā tvāḥ nayisyāvaḥ, a nayāvaḥ). Hr 121. 10, Hm 114. 2 haśāḥv śharub (Hm adda jaiśāyāntare prāpte tava kuśalam) śhāde gacchatas tava katham kuśalam (Hm tā ko vidhīḥ, (After § 408) haśāḥv bruvāte Hm brū'ah). katham upāyāḥ sambhavaṭi. So 170cd, 171cd tae chrutv itv ubhāḥ haśāḥv kṛīṇatāḥ tad nītraṃ. deatub, — tatrāṅgāntāḥ tavecchī oet kṛīyāḥ asmadvacaḥ itvay. Kp 333b (754) itu (Hm. tam) haśāḥv kurmaṃ deatub. Api 82. 7 itv deatub: bho mitra, evaḥ kariṣyāvaḥ Pp 55. 16 tatas tābhāyāḥ abhūctam asamarthāḥv śvām apakṣiṣṭāḥ jayacarah tvāḥ saha natum. kaśmāpo 'bravīṭ nāty upāyāḥ (After § 408) 85. 21 attha itv deatub apāyā-lakṣaṇo 'yam upāyāḥ. Hy 89. 1 Sprechen sie zu ihr: 89. 2 (in next) so schafften wir dich fort. Ar, JCap 82. 20 Que dicunt: Volumus tibi conferre gratiam. et conferre te nobiscum ad locum. (408) T 44. 13 itvayā vaktavyam (ed. with a om paṭhi: β tr kīḥcin aa). SP 560 mī tvam

na kiñcid vaktavyam. (tathe 'ty ukte kacchapena hanadu yaṣṭim
 anyā 'atub.) (407) imāṁ (tu) yaṣṭim madhye dāśanīr apīdaya
 (408) avām apy antayor grhītv (vyomamārgena) dūram mahat

niyamānāḥ kimapi vada (a kim te priyasaṁhṛī tvam niyamānāḥ kimapi na
 vadasyasi. Ity ukteḥ yaṣṭim kīyāgatya a yaṣṭim idhya gaditab) Hp 182. 11,
 Hm 116. 6 Kvābhyām niyamānāḥ Hp adda ca, tvām avalokya (Hp vilokya)
 lokāḥ kiñcid vaktavyam eva. tad kharṣya (Hm adda yadī tvam uttarāḥ
 dadāṣi Hp v. 1 Hm dīṣyasi). tadā tranmarāṇam. So 172d, 173a (after
 § 408) nīrūḍḍo 'vatsiṭhethā bhṛāṣṭo vyāpāyase nyathā, tatheti Kp 323cd
 (40ab) mānūṣvalambinā bhūtyaḥ tvayīva bahudhā pathi. Spī 82. 8 param
 bhavātā mānūṣvateṣa bhūtyaḥ na out tava kīṣṭhāt pāto bhaviṣyati Pp
 85. 23 yadī katham api svalpāḥkṣam api karṣi, tadā yaṣṭigrhāḥ cyutab
 sudurāt palitab khaḍḍaḥ bhaviṣyati kacchapāḥha mama khalu mānūṣvateṣa
 adyaṁvabhrū yāvad ākṣagamanam Sy 89. 1 Wenn du währst wir dich
 durch die Luft befördern und du die Leute sehen und schreiben, dich jeder
 Antwort enthalten willst, [so schaffen wir dich fort.] Und so nahm es an,
 jedoch sagte sie. Wie kann ich aber den Weg machen? Ar JCap 82. 23
 sed quando te portabimus per aërem, et viderit te aliquis homo et loquatur
 de te, cave ne respondeas verbum. Quibus dixit Ista faciam. OSp adds to
 this a question as to how the tortoise can be carried aloft, - as in Sy The
 parenthetical phrase at the end of our text is based on Pa and Pp, and
 partly on Sf, perhaps supported by So 173a, tho this may belong rather
 with § 409. Pa seems also to suggest an addition to this speech of the
 tortoise - something like katham upāya (ākṣagamanasya), but no Mkt.
 version has this. The general sense of the orig. of this and the surroundng
 §§ seems fairly clear, but the details are by no means all certain. The
 phrase yaṣṭim anyā may be compared with the first part of Ja in the
 following passage. (407) T 44. 13 text. SP 561 imām avikalāḥ (a om)
 yaṣṭim (a adda madhya) dāśanīr (a adda grāham) grhīva. Hp 181. 12, Hm
 114. 5 kṛma (Hm kacchapa) vadati yavābhyām caścodhṛtam, of next)
 kṣṭhakhaḍḍam akam mayāpi (Hm om pi) mukheṣvāmbitavyam (Hm
 'lambya gantavyam). So 172ab (in next) grhītvā dāśanīr yaṣṭim.
 Kp 323c (79a) dāśanīrgrhītvābhāṣyāgro. Spī 82. 8 tad anyatām kiñcid
 dr̥gharajjar laghu kṣṭhāḥ vā [here first part of next] yena mayā
 madhyapradāśe dāśanīr grhīte sati Pp 85. 15 samānyatām yaṣṭi kṣṭhakhaḍḍam
 eka. tatkhāṣṭhite yaṣṭikhaḍḍam madhye dāśanīrgrhīte dhr̥tvā. Ar.
 Sy 89. 8 Sie sprachen: Du fassst mit deinem Munde ein Stück Holz
 in der Mitte. Ar. JCap 82. 24 Dicunt ei: Accipe in ore tuo parvum
 lignum, et apprehende illud fortiter tuis dentibus. Kp 49. 9 The geese
 replied: We can put down a stick, and do you take hold of the middle
 of the stick with your mouth. (408) T 44. 14 evām anyāivodhṛtya
 yaṣṭimkṛtāpī yojanāḥ [mahat saro, ed. em., a mahānimāḥ or 'manāḥ, ṣ
 mahānimāḥ or h.mavahāṇā] bhavāntam nayīvaḥ. tatra sukham yāpayisyāma
 (v. 1. 'va, id. SP 561 evām apy antayor grhītvā yāyāvaḥ. Hp 181. 11,
 Hm 114. 6 (in § 408, cf. also yav' oṣṭu' in prec.) kṛma brūte (Hm

saro bhavuntam nayātrāḥ (409) evaṁ ca nupannaṁ tayaśādaya-
sannikṛṣṭanagarasya 'pariśam niyanānam (kacchapam) dr̥ṣṭvā,
(410, kim idam śakatacakrapramāṇam pakṣibhyam viyātā)
niyate, ita janaś cakalakalāḥ samorttāḥ. (411) tac (ca) śrutvā

the yathāham api (Hm om) bhavadbhyāḥ mahābhāgavartmaś vājīmi ca
upāyo Hm 'manā vāmi tālā vidhiyāma. (After prec. §) tato bhavatoḥ
(Hm yuvayoh, om tato pakṣabāṇaṁ mā'api Hp v 1, Hm add tūkhaṇa gam-
tavyam. So 171ab, 173ab saro durāḍ daviyas tad yatrāvām gantum udyā-
tāu samaddhṛtāḥ hars prec.] divi vṛajan (Cf next Kṛ 324 (79b) alia
tābhyāḥ vābhyāḥ Sp 82 6 avayayāḥ ca jrabhūtajalāśannātibam saro (here
last part of prec; yavāḥ kot bhāgayoḥ tal bhāḥam mayā sahataḥ samgrhya
tat saro nayatāḥ Pp 86. 19 enaḥ caśvāḥ vadr̥gham abhayaparivayor
gr̥hivoddiva gamayāḥ vyomamārgaḥ samagrabhyāḥ yuvābhyām, yavā
anyo vidistapāḍāyab. It. Sy 38. 7 and wir tragen dich an seinen beiden
Enden fort. Ar as Sy (408) T 44. 18 text (om kacchapam). SP 342
evam ca a om) mahavṛtaḥ pratyakṣaḥ nagara a adda tam) pārvak dr̥ṣṭvā.
Hp 132 14, Hm 116. 9 tāma (Hm om) tābhāṇuḥṣita tābhāḥ dhaḥ karmam
bhokya Hp avā'ī saro gurukakāḥ pāśāḥ dhr̥vanti So 173, 174 (tathā,
cf § 406) tana dantāttavāṣṭiṇā abha ita nabhaḥ, karmepotpatator bhāḥu
prāṇayor āttavāṣṭiṇu kramā ca tānām 'bhavatoḥ prāṇā ita karmahāṣṭiṇu,
dadānu tadadhovertinagatāra, so janaḥ Kṛ 323a 324ab (79c, 80cd)
bradhārābhūgamaṇa-, itaḥ pārajāḥ dr̥ṣṭvā viditāḥ Ma. om 'tāḥ)
Sp 82 9 tābhāṇuḥṣita gacchātā kambugr̥hivoddivābhāḥ yavāḥ tāḥ k dhr̥t
yuram āk-tam tāra ve pārdā te tāḥ āvāmāṇam viśvā Pp 86. 2
atha tābhāṇuḥṣita kabhāḥ katham api tābhyāḥ haṇābhāḥ jātāyāḥ
āvāmāṇanagatoparibhāḥgama tāḥ āvāmāṇam kacchapam dr̥ṣṭvā Sy 38. 8 Die
Schildkröte ließ dies gut this phrase nat in JCap, KF] und sie lachen
demgemäß Als nun die Leute die Schildkröte sahen, wie sie zwischen den
beiden Güssen durch die Luft kam Ar (410) T 44. 18 text (om
pakṣibhyāḥ a cāśvavṛtāḥ). Sp 343 him ita (a janaḥ, om kim ita cakalakāḥ
e v 1. 'la-savāḥ, cf Pp 171ab. H dīḥ. So 175abc him etan niyata citraḥ
haṇābhyāḥ ita ita janaḥ. kriyamāṇam cakalakam Kṛ 324bcd 80d, 81ab)
śakāḥkṛtim, abo kim idam ity āṇa mahākolāḥ ākulāḥ Sp 82. 11 avayayam
idam ācup abo cakrāḥkṛtam himapi pāśā' n' padyata padyata. It 86 6
kim idam śakataśāḍṛṣṭam viyātā pakṣibhyāḥ niyata, ity adhaṇā, jana-
haṇāḥ. bhavāḥ samorttāḥ Sy 38 10 riefen sie mit lauter Stimme Mahat
das Wunder Ar, JCap 82 33 et mirantes ubi inter os dicentes (KF 48. 18
and wondered and began to make sport and laugh, saying) Vidate mirantib
tantulo viat per aures inter dūa avā. So also OSp (411) T 44. 17
text. Nl' 342 tac śrutvā so 'bravit Hp 132. 17, Hm 116. 13 tatparṇaśāśvaṇam
Hm tadāśāśvaṇam) śrutvā (Sp āharoyā, Hm adda ca karmāḥ) vrodhād Hm
kopāviṣṭo vimorttapārvanāśakāro vadat (Hm prāḥa). So 175d ca karmāḥ
apalo āpōl Kṛ 325ab (81cd) after text it karmā 'pī prāḥa vimorttāśāśvaṇam
(Ma. ma. āvāmāṇa, om. to prāḥāśāśvaṇam). Sp 82. 13 aha tēḥ kolāḥalam
āharoyā kambugr̥h va āḥ. It 86. 8 tam ca kacchapāḥ śrutvāśāśvaṇam

(*'sannavindītaḥ*) *kacchapo* (*yaṣṣuḥ tyaktvā*) '*bhāḥitavān*' (412) *ko 'yaṁ kalakalāḥ*. (413) *iti bruvan* (*vacanāsamakālam*) *eva kaṣṭhāt* (*paribhraṣṭo bhāmau nipatitāḥ* (414) *māṁsārīṇā ca lokanā* (*pāṭasamakālam eva tikṣṇāśāstrāḥ*) *khaṇḍaṣṭo vibhaktā* (iti).

(End of Story 10)

(415) *ato haṁ bravīmīḥ* *mitrāpāṁ h takamanam* *iti* (416) *punaś ca 'ha*.

anāgatavidhātā ca pratyutpannamatī ca yaḥ

dvāv etau sukham edhete yadbhaviṣyo vinasīyati 127

āpāśāḥ abravīt. Sy 39. 11 Und als sie die Vinsen gaffen sah, sprach e e zu ihnen. Ar, JCap 82. 29 *Ita vero audiens dixit eis*, and so OSp. (412) T 44. 17 *anāḥ kacchapah* *āpāśāḥ* *eva* *okaḥ prapapati*. SP 568 text Hp 132. 17, Hm 115. 14 *yugāntān bhīṣma bhakṣitavyam*. So 176a, e *kutaḥ kalakalo dharatī* [here next] *aa pṛcchan* *bāṣaṇu* *ām*, Ks 335a (31c) *kim etad*. Spl 32. 13 *bhōḥ kim eṣa ko'bhāṣa* Pq 86. 7 *eṣa lokah kim pralapati*. Sy 32. 13 *Geht, stoekt auch die Augen aus*. Ar De Saoy, similarly Pa and H agree in making the tortolas curse the people, but the substantial agreement of the other versions shows that this is probably a secondary alteration (a very natural one, indeed). (413) T 45. 1 text (*evāśrayāt* for *eva kaḥ*). SP 568 *ity uocaramāṇa* (a *ucyamāna*) *eva kṣāṭhēd bhraṣṭo nipatito*. Hp 132. 18, Hm 115. 16 *iti vadaṁ eva patito*. So 176bcd *iti vaktṛāḥ viḥṣya* *ām*, *yaṣṭiḥ* [here *prae*.] *bhraṣṭo*. Ks 335cd (32ab) *dṛuṣṭkhalitadantatvāt patito*. Spl 32. 15 *iti vaktamanā ardhokṣa patitāḥ* Pq 86. 6 *iti bruvan vīkṣamān eva cāśrayāṁ mūrkhāḥ paribhraṣṭo bhūmāu nipatitāḥ*. Sy 32. 15 Da, indem sie ihren Mund offnete, fiel sie auf die Erde hinab. Ar, JCap 83. 30 *Et cum aperit os suum. evulso ligno de ore suo, corruit in terram*. (414) T 45. 2 text. SP 564 *māṁsalubdhīr vyāpīdītaḥ ca* (a *om ca*, adds *bhākṣitāḥ ca*) Hp 132. 18, Hm 115. 16 *gorakṣakār*, Hm (Hr) *vyāpīdītaḥ ca*. So 176d *jaghne janīr yhuvi*. Ks 335d (32b) *nibato*, *anāḥ*. Spl 32. 18 *paucīḥ khaṇḍaṣṭāḥ kṛtā ca*. Pq 86. 9 *tatkālam eva māṁsārīṇā lokanā tikṣṇāśāstrāḥ khaṇḍaṣṭo vibhaktāḥ*. 3d. Sy nothing. Ar, JCap 83. 31 *et mortua est*. So OSp, KP. (415) text T 45. 4, SP 565, Spl 32. 14, Pq 86. 11 So 177ab *evam buddhīyuto naḍyot kūrmo yaṣṭīyuto yaṭhā*. (416) T 45. 4, SP 565, Pq 86. 12 text (T₅ *om ca*, Pq 'bravīḥ). Spl 32. 15 *tathā ca*. So 177cd. 178a *itihāṁ tayokṣap jīṭhīḥ* [itihāḥ] *aa jagṛṇa* *ām*, *astyam* *etat priya kim tū*. Va 127 = T 123, SP 118, N 95, Hp IV. 5, Hm IV 5, Spl 313, Pq 326, of So 178b, Ks 336 (32cd, 33ab), Sy 47, Ar This story is out of place in Pa b N, H, Spl *tathā* for *ca yaḥ*. So *tvam apy etāḥ kathām śṇu*. Ks *anāgatabhayaḥ bhīṣṇo vipatiprēṭṭu* (mm. and SP ed. *viyaḥ*) *aa buddhimān*, *dvāv etau saṁpadāḥ pātram vipadāḥ dārayāṁ*. Sy Für einen Weisen gilt, wer sich in der Klemme vor Schaden rettet, und für einen Toren, wer sich auf den Zufall verläßt und sich nicht vor dem Schaden fürchtet, und wenn er hineingefallen ist, rather ist wie jener Wichte Fisch, welcher den Fischern in die Hände

(417) *ṣiṣṭha śha- katharh (cā) tat. aś 'bravit*:

KATHA 11 (STORY 11 FORETHOT READY WIT AND
COME WHAT-WILL,

(418) *asti, kaaminiscin (maka, hrada malakayā trayo matasyāḥ
pratyasanti sma (419) (tad yathā) anāgatavidhātā pratyut-
pannamatir yadbhaviṣyāś ca 'u (420) tatra nāgatavidhātā
(adudakāntargatena kadācit (tatamipe) matayabandhanam
atikramatāś vacanāś śrutam (421) bahumatayo 'yam hradaḥ.
(tad) atra śvo matayabandhanam kurmaḥ. (422) tac ca śrutvā
'anāgatavidhātā cinitam: aśvayam ata āgantārāś tad aśam*

Bel (417) T 45. 7, SP 568, Spl 82. 18, Pp 36. 15 text (T 'iti' SPa
'iti bhi', T ad. with e and SP ed. against e om śha, T ad. with a, and SPa,
and Spl om ca T 'ṣiṣṭhi, om 'bravit, but T⁵ aśv akathayat, SPa so for aś,
Pp aś kathayah (418) T 46. 8 text. SP 569 *asti kaaminiscin sarnai*

matayatrāyam II d. ff contains stem *matayatrāy-*. So 173 ed *nadyantṛiṣṭhe*
(B. 'nāśu hrada bhuvan kvāpi matayāḥ parā trayāḥ. Kp 337c (34a)
matayāḥ; rāḥ Spl 82. 20 kaaminiscin jalāśye here next] trayo matayāḥ santi
Pp 36. 17 text (om aśv). Sy 25. 6 Ka waren drei große Fische in einem
Wasserbocken. Ar (419) T 45. 9 text (a om). SP 569 *anāg* So 119
anāgatavibhāṣikāḥ pratyut' lathā. talyo yad' ca trayas te (B om) sahacāriḥ.
Kp 337abc (33ed, 34a) *anāgatavibhāṣikāḥ* (SP v 1 'yadbhāṣikā ca, but
cf below, *pratyut' lathā. yad' ca* Spl. 82. 20 in proc. *anāg* Pp 36. 18
text (om ca Sy 25. 7 einer war king, die anderen sehr king tad einer
damen. Ar JCap 65. 2 calls the fish sollicitus, into ingens. piger). (420)

T 46. 9 text (a om tatra, a 'udakāntarag', SP 570 *tatrānāg* (a alba kadācit
anāgatavibhāṣikā matayagbhāṣikāś a 'lakṣṇāḥ) vacanāś śrutam aśrutam.
Hf 139. 18, Hm 112. 7 *tatrānāgatavibhāṣikā nāmaḥ ko matayāḥ. [then diff, So*
180ab, & te dāśānāś vāco jñāna tesa mārgeṣa gaocātām, [here next] klā
śūdravāḥ Kp 337d (34b) śūdravāḥ dāśivāś gīram. Spl 82. 21 atba kadācit
tad jaḥāyāś dṛṣṭvā gaocādbhāṣ matayajivibhāṣuktam, yad. Pp 36. 19 tatra yo
'aśv anāgatavibhāṣikāś anodakāntarag kadācit atikramatāś matayabandh. nāś
ca vacanāś anuśrutam. yathā. Sy 25. 7 Da kamen Fischer und erblickten
etc and sprachen. Ar (421) T 45. 11 text, om tad and śvo, ed with a

'bandhanā. Spl 870 idam āpānīyam saraḥ. tad atra matayāś vyāpīḥāyāḥ
(a 'śvayāḥ) So 180ed also asmin hrada matayāḥ santi Kp 338ab (34cd
jñāś kṣipīmaḥ pratyūṣa hrada 'sm. na Spl 82. 22 abo bahumatayo 'yam
hradaḥ kadācit api nāmāḥkṣir anveṣitaḥ. tad aśvāḥkṣirvṛtīb sambhāṣikā
sambhāṣamāyāś ca sambhāṣitaś tatāḥ prabhāṣa 'līḥāntavyam iti aśvayāḥ.
Pp 36. 20 text (om tad). Sy 25. 6 Morgen wolten wir kommen und sie
fangen. Ar (422) T 45. 11 text (Hv for vāyāśv). SP 571 *it vacanāś*

(a om) śrutvā tad (a atad) vāyāśv akṣyābravit śvo 'nyst saro gamyāṣām
it (a om). Hf 139. 18, Hm 112. 6 tanohtam (Hm tanohtam): jalāśyātaram

(*pratyutpannamatir yadbhaviṣyaś ca gṛhītvā*) dvāim 'uchinna
svataśca) *hradaśi samīrayāmi* (ti). *tata vayasjiv āhīya*
prṇauda gamanāya (423) *tatra pratyutpannamatir abravīt*
tyady atra matasyajivinaś samāgamisyanti tadd 'ham tateama-
yoctakarmaṇa kenāpy ātmānāni rakṣayisyāmi † (424) *yadbha-*
viṣyaś to (śannavindāś) tadvacanam anādṛtya (gamanāni prati)

abam (Hm abam tiva) jal' gacchāmi. So 131a tenāśānya vadham dāśir
 K. 325b, d (34d, 35b) it yadbhaviṣya—gantum arthitū. Sp. 88 2 āta tapah tat
 kṇadapītopamāś vauś samākṛyānāḥgatavidhātī sarvān matayān āhuyedam
 deś aho śrutāś bhavadbhīr yaś matasyajivibhīr abhīhitam tad rātrīv apī
 kṇad gamyatāś samipavartī sarab. (va. tam āśāś prabhīśāśmaye
 matasyajiv ho tra samāḥṇīya māyāśāśkāyāś karisyānti, etc.). mama
 manāś varitāś. tam na yuktāś āśhratāś kṇaś apī ātrīvāśhīlūm.
 Po 84 31 tas aśhītam na dōbhāśam āpatītam āśāśyāś ete āvāś parāśvo
 vātrīgātāśrāś "matī yadbhaviṣyaś gṛhītvānyāś avichinnasvotāśāś om
 itī tātaś tīv āhīya prēt" Sp 25 2 Das hōrtēn āś. Ar. JCap 88. 5 Videne
 autem eo: igitur scivit quod illi, facere intendebant, et timuit, accepit autem
 consilium et argumentum pro persona sua ut non periret (423) T 45. 12
 tatra pratyū' matīvārīto (matī not in ms.) 'bhayāśitāś kṇāś apī
 pramāśāś, ā adda tam nānyāśtāś. SP 872 pratyū' tv āśa kīm, ā adda, dāś
 dāśāśīnāśāś a "cōntāśāś", utpāśne kāryāś cōntāśīyāśmāś. Here SP inserts
 story of Shepherdess and Lovers. | Hp 129. 17. Hm 112 9 āpāśvāś
 pratyutpannamatīnāmūś matayāśbhīhitāś bhaviṣyadarīśe pramāśāśbhīvīś
 kṇāś kīm samāśhīstāśyāś (Hm kṇāś māyāś gātāśyāś). tad utpāśne
 yāśhīkāryāś (Hm āddā tad, ānuśhīyāś. So 132 pratyū' tv āśit ea
 tatrīvāśvīkāmptāś āśāś prativīdhāśīkāmī bhayāś cōś āpatē itī Sp 133. 19
 tad ākārāś pratyū' prāśa aho sātyāś āśhīhitāś bhavātī, mānāśy āśhīhitū
 etat. tad ānyātra gamyatāśm itī Po 87 3 tatra pratyū' abravīt cōśāśv to
 'yāś hradō na śātyāś ākāśpāś evā parītyāktū yady Sp 25. 12 (after
 † 423) Als der Kuge sie sah, reute es ihn und er sprach: Ich hätte schon
 vor der Not für einen Ausweg sorgen sollen, denn wer sich vorsetzt, kann
 manchmal eintreffen. Aber man soll in der Klemme nicht verzweifeln, sondern
 auf einen Ausweg sinnen Ar as Sy The version of Po is supported in sense
 by So and may be regarded as a least common denominator of the discordant
 versions of the other texts. (424) T 45. 16 text ad with a om gam'
 pratyū. SP 548 yadbh' cītat (a na tad vacanam anā' (a adda eva) āśhītat.
 Hp 131 2, Hm 112. 11 tato yadbhaviṣyopoktam (va, yad ābhīvī na tad bhāśv
 etc.). So 133ab yaś me bhaviṣyānty āśīd yadbhaviṣyaś ta tatra sāś Sp 133. 21
 āśīa tat samākṛyāś procchīr vāśāś yadbh' pravīśāś aho na bhavadbhīyāś
 māstrītam āśmyāś etat (ti, yataś kīm vāśmāśrāśpī tāśāś pīrīpīśāmāśkām
 etat sarvāś tyāktāś yuyāśa. tad yady āyūśhīyāś 'śū tad ānyātra gātāśm
 apī mṛtyūr bhaviṣyaty evā. (va) tad āśm na yāśāśmī. bhavadbhīyāś na
 yat pratībhīśī tat kāryāś. Po 87 2 yadbh' tv āśāśmṛtyūr āśa māśy
 āśyāś 'pī vipulātāś hradīś, ho jāśhī, yad ātrīgamisyānti vā na vōtī. tam
 na yuktāś āśvāśchāśvāśāśmāśrāśpī jāśmāśhradāś parītyāktū (va) tāśmāś

nirārambha eva 'at (425) evam (tāu latra sthiraṁ matva)
'nāgatavidhātā, nadīrotāḥ pravṛtyā, 'nyajalāṣayam gataḥ. (426)
anyedyā ca ('payāte lasmin pariṇamāsmatīr) natsyabandhāḥ
(antahśroto nṛudhya samoarta) jālāḥ prakāṣya nāḥapamatsyā
nāḥa bandhāḥ kṛtāḥ. (427) (evam gata) pratyutpannamatir
mrtarūpāḥ kṛtvā 'tmānāḥ (jālayā 'ntar) darśitavān (428)
tāu ca svayam (ova) mṛto ('edu mahāmatsya) itī matvā (jālad

mayā na gantavyam oṣa nācayāḥ. It. (425) T nothing (cf. in next,
apayāte 'nāga'). SP 589 anāgatavidhātā ca bahupāṇīyāḥ tājāḥāntarāḥ gataḥ
(= gataḥ). Hp 129. 17, Hm 112. 8 ity naktvā Hp adda ca hraddāntarāḥ
gataḥ So 181bcd nadīrotāḥ pravṛtyā caḥ anāgatavidhātāḥ buddhimān
anyato jayāḥ. Kp 338cd (86ab anāgatavidhāḥ prāyātī tyaktvānyāḥ Spt 84. 7
atha lasya tājā nācayāḥ jālāḥ nāgatavidhātāḥ pratyutpannamatīr ca nāḥkṛtāḥ
caḥa parjāyeta. Pp 87 13 text (om nādī' prav'). Sy 35. 9 und der sehr
kluge [Fisch] erreichte den Flußkanal und gelangte in ein anderes Wasser
becken. Ar (426) T 44. 16 anyo' cāpa' 'nāgatavidhātāḥ (ḥ adda
aparijānīr matya' nṛudhya prakāṣyāḥ sakhartajalam. apāḥṛte ca
jāḥa lasmin hrada nāpy ekataro 'vāṣṭab. SP 589 anyo' ca (= om)
matyaghātukīr a 'tāḥr) āgāya lasmin sarasī jalaḥ prakāṣyamāṇāḥ
dṛṣṭvā (= jāḥa nāḥapamāṇāḥ). Hp 131. 5, Hm 112. 18 aḥa tājāḥ prāṭar
jālaya bandhāḥ (Hp adda caḥ So 183cd, 184a nāḥapamāṇāḥ jālaya latra
ca dhīvātā hrada, jālotkupīrāḥ in tāḥa sadyāḥ Kp 338ab 85cd) tāḥa prabhāḥ
jālāṅghakrāḥ nāḥayakadambāḥ Spt 84. 9 aḥa prabhāḥ tājā matyājivāḥ
jālaya tājā lasyaṁ dṛḍya yadbhāṣyāḥ aḥa jālāyā nirmatyaḥāḥ nāḥa.
Pp 87 13 text (om sakhartajala). Sy 35. 11 Am anderen Tage kamen die Fischer.
Ar as Sy, and adda, JCap 68. 9 et obituraverunt exitum aque. (427)
T 45. 17 text jālayopari for jālayāntar). SP 590 pratyā' itm' mṛtam (=
mṛtavat) kṛtvā sthitaḥ. Hp 131. 5, Hm 112. 18 pratyā' mṛtavat itm' darśayātā
(Hm samdarśya sthitaḥ. So 184bcd pratyā' sudhāḥ, kṛtvā nāḥapandam Dp
nāp') itm' tājāḥa oṣa mṛto yathā. Kp 338cd (86ab) pratyā' aḥa kṛtāḥ
mṛtavat vapuḥ Pp 87 16 oṣam sthite pratyā' mṛto' jālayāntar (but most
ms. jaḥ) itm' darśo Sy 35. 18 Und der Fisch warf sich auf die Seite, als
wäre er tot. Ar, all versions have a phrase indicating that the fish floated
'on the surface of the water' This seems to support T jālayopari (note
that Pp & ms. mostly have ja a°, but cf. Pp in next, where all ms. but two
have jālād, not jālād. But this is presumably secondary in Ar, note that
Pa has no mention of the net at all. All Skt. versions imply that the fish
was already in the net before he played the trick, and this makes it likely,
tho not indeed certain, that he was also out of the water. A confusion in
the tradition between jāla and jāḥa has evidently occurred, the only question
is, which was the orig? The balance of evidence seems to me to favor
jāḥa. (428) T 46. 1 tājā ap' svayam oṣa mṛto mahā' id kṛtvā parivartat
(ḥ om pari) sthāpītaḥ. SP 590 kāvartitāḥ ca svayam mṛta itī matvā vṛtāḥ
sthā' Hp 131. 7, Hm 112. 14 tāto jālād apāḥṛto. So 185ab svayam mṛto

akṛya) srotāḥsamīpa sthāpitāḥ (429) tatas (tu sa) utplutya
'nyam jalāyanaḥ (śahasā va) gataḥ. (430) yadbhavīyasa tu
(kṛmāntavayastamūḥka) itas tato bhraman jalāḥ badhva laguḍāḥ
vyāpāditaḥ

(End of Story 11)

(431) ato 'haṁ bravīm anāgatavidhātā ce 'ti (432) pīṭhā
dha bhadrā, kṛm mānī yadbhavīyavan manyase. ten na bhīḥ
kārya tmadbhujaparirakṣitāyāḥ kas te parābhavast kartum
samarthāḥ & (433) atha pīṭhiḥ tatrdi 'va prasūta. (434, 435)

'yam ite teṣv aghatasu timigbātīḥ. Kp 340a (86a) nīhānāḥ dhīvarāḥ
nyasatāḥ. Pp 87 16 text (tata for srotāḥ). Sy 35. 17 und als die Jäger ihn
sahen, hielten sie ihn für tot, nahmen ihn und legten ihn an den Rand des
Kamms. Ar (429) T 46 2 samāś utplutyaḥ (a 'nya, ṣ cānyas,
om utplutya) ja 2° gataḥ. SP 691 tatas saroja ātaraḥ (a tatas tu srotajāḥ)
śahasā va gataḥ Hp 181 7, Hm 118 14 yathāśakty utplutya gāhīraḥ (Hp
gāhīra- nīraḥ pravīṇaḥ). So 186cd pativā sa nadīrotasy agnechad drutam
anyataḥ Kp 340b (86d) sa śasatāḥ prayayāu jalam Pp 87 18 tato sū bhīḥ
jalāyasaḥ pravīṇaḥ Sy 35. 18 und als der Fisch merkte, daß die Fischer
sieh auf dem andern Fleck verlegten, schnellte er sich ins Wasser und
entkam. Ar (430) T 46 3 yadbh° iv anekalaguḍaprahāraḥ jarjaritāḥ
'a om prakāra) pāṇcatvam upanīta (ṣ upagata) u. SP 693 text (a bhraman &
laguḍāḥ ed bhramamāḥ, laguḍana, a adda bhakṣitāḥ ca) Hp 181 8, Hm 118.15
yadbh° an dhīvarāḥ prāpto vyāpāditaḥ (Hp adda ca). So 186 yadbh° tu jāntar
udvartanavivartane, kurvan grhītv nīhato manobuddhīḥ sa dhīvarāḥ.
Kp 340cd 81ab) yadbh° tu laguḍāḥ (Ma. lakṣāḥ) jarjarāṅgo vyapadyata.
Spl of 84. 10, above under § 429, yadbhavīyasa saha. Pp 87 18 yadbh°
tu jālarivaravinibhītamūḥkḥ samullāsana anekalaguḍaprahāraḥ jarjaritāḥ
pāṇcatvam upanītas tāḥ. Sy 35. 20 Der dumme aber schwamm vor ihnen
hin und her, bis sie ihn fingen Ar (431) text T 46. 4, SP 693, Spl
84. 10, Pp 87. 21

(432) T, SP, Spl, Kp nothing Pp 87 21 text (our
va 41 inserted after manyase). So 187 tamāḥ pravīḍhāyā 'haṁ na yāyāmy
ambudher bhayā, ity ukṛv pīṭhō bhāryāḥ taittīvānt evanīḍake. Sy 35 15
Er sprach ich habe diese Geschichte gehört, du aber fürchte dich nicht
vor dem Meer. Ar as Sy The originality of this § is by no means certain;
yet the correspondences between Pa and Pp is close, and the course of the
story favors something of the sort. (433) T 46. 4 atha kadācit prasūṭyāḥ
pīṭhyāḥ. SP 693 anantaram tī° (some mss. of a om) tasmān eva sthāne
pru° Hp 79. 7, Hm 49. 8 tataḥ Hm adda krochreṣv svāmivacanāḥ (Hm
adda m) tatriva prasūta sḥ (Hm om). So 186cd divanāḥ an prasūtā eḥ
tadbhāryāḥ tatra tī° Kp 341abn (87cd, 88a. ity ukṛv tī° bhartur vākyāḥ
tatriva svakān, sūta. Sp) 51. 1 (this and the next three §§ are put before
Story 10 in Spl) atha prasavānantaram. Pp 88. 2 atha prasūṭyāḥ pīṭhyāḥ.
Sy 35. 16 Da brütete sie an selbigem Platze ihre Jungen aus. Ar (434)

T 46. 5 tadbhartṛgāḥśayā a 'jāṇṇayāḥ sa; samudroṇḍapāṇṭhā (sp om

parvatadalapena samudroṣa (pi) tatiprati) jṛṇāsaya 'pḍany
apahṭan. paśyāmi (tāvat), ayam kim drabhaṭa it (435) (atha)
tṛṣṇiḥ itanyam apatyasthānam drṣṭvā) śokartā bhartāram āha
(436, idam tat (kaṣṭam) āpatitau (manā mandabhāgyayā),
yat purvaḥ mayā tava 'ktam, (śāhāśrayavāḍīyamāyā) apatyā-
nda it. (437) tṛṣṇiḥ āha mama 'pi tavad bhadre drṣṭvā

samudroṣa te pḍāhā; paśyāmi (s āgata for drabha). SP 594 samudroṣpi
tatiprati, jṛṇāsaya s tatipratiṣṭhāyā) pḍāny apah' Hp 79. 7 Hm 49. 2 Hm
begins etat sarvaḥ hrutvā sam' pi tcehaktiḥānāriḥam tadapḍāny apah'
So 189ab, 189 tatirāṣṭvā vacas tasya āhābhāṣam mehodādhā, [hure
prec.] jāhāra aa tate 'pḍāni' tavaḥ julaḥir hrutvā, paśyāmi tṛṣṇiḥ 'yath me
kim kuryāḥ it kātukā. Kṛ 361ed, 361ab tāsā taratāgūghāir jāhāra aa
asṛipatib. Sp 59. 15 (before prec. tce hrutvā samudroṣa cintayām āha
āha garvaḥ pakṣipāṣāyāya. (va.) tva mayāya pramāṣam kutobāḥd npi
drastavyam hiḥ samāpo pḍāpāḥre kṛto karṣyati. - 41. 2 prāpāyātrāṭham
gatāyā tṛṣṇiḥyā samudro valāyāpāṣāpḍāny apajāhāra. Pp 59. 3 hrutvā
samudroṣa cintayām āha āha ādhā idam tasya va tad āham etadyasthān
jṛṇāsāmi. Anyanyub prāpāyātrāṭham gatāya tayo ayasthān caritāpāraṣṭa-
kātobāṣāṭhā kātukāpāḥrāvaḥ. Sy 39. 17 Der Meergeist aber, da er
gehört hatte, wie der Strandläufer sagte. Fürchte dich nicht vor dem Meere,
denn er schreckt vor der Wache zurück. — kom und umsehe, um ihn zu
erproben ihre Sittē und umgrub ihre Kinder. Ar (435) T 65. 6 āha
tṛṣṇi' (paramāyagnāḥṛāyā for bhā). SP 594, Hp 79. 3, Hm 49. 10 Hm begins
tatip (tṛṣṇi SP ed adds ca, s om) śokāhā (H and 5Po v 1 śokāṭhā)
bhar āha. So 189ed ity āha rudat āt tva tṛṣṇiḥ tṛṣṇiḥyā pāṭam Kṛ cf.
next Sp 51. 3 āhāyāḥ āt tṛṣṇi' prāpāyātrāṭham itanyam avalokya prāpāṭh
tṛṣṇiḥyā. Dea. Pp 59. 3 āhāyāḥ tṛṣṇi' (om śokāṭhā. Sy 39. 21 Da sprach
meine Frau zu ihm. Ar JCap 55. 4 Camque rediret mulier ad alium et non
inventit ibi quicquam, vidit quoniam mare comportaverat totum. Et ad
viro suo. So 189p, but KF, Wolf more like Sy. If JCap and 189p really
represent the true text of Pa, the paren. about itanyam, drṣṭvā may be
omitted. (436) T 65. 7 idam tat āpatitām (β adds mama) manā' (β
adds sthānā' , III.) SP 595 kaṣṭam āpatitām it (s āpḍitām, om it ,
āhāyāḥ apḍāni me (s om) aa manā vāṭmā. Hp 79. 3, Hm 49. 10 āhā,
kaṣṭam āpatitām itny apḍāni me manā. So 190ab prāpāṭham tad etad
vyasanaḥ yaḥ mayoktam ābhūt tava. Kṛ 361a (35a) gṛhābhartitā. Sp
51. 4 bho mārkaḥ, kṛtītām ājā mayā te yat samudravalepāpḍānāḥ vāṭmā
bhaviyati. [Then expansion. Pp 59. 3 paśya me yat āpat' manā'
samudroṣāpḍānāḥ adyāpāḥrāṭhā. āktas tvaḥ āhāḥ mayā, yad anyatā
gacchāḥ, param yadbhaviyavād āpāṭhāḥ aa gataḥ. āham adhuoḥ
evāpāṭhāḥādhāḥkṛtītā vāṭmā pravekṣyāmi. it om nāḥāyā. Sy 39. 21 Habe
ich so doch kommen sehen und bei Zeiten zu dir geseht: Erkenne dich
selbst und sprich nichts Unsinnliches, daß dich nicht Unheil treffe. Jetzt
sieh dir aa, was aus das Meer zugeflut hat. Ar (437) T 65. 7 āhā
(s om) antarinām arahaṣya itā āha (β abbrevit): manāpi , SP 595 oo

asamarthyam, (iti). (438) *tatas tena pakeśamāyānī kṛtvā nirveditān tad apatyaharanāyān dūḥkham*. (439) *tatra 'kena (pakṣiṇā) 'bhūtam asamarthā vayan mahodadhivigrahāya*. (440) *kūṇ punar (atra prāptakālam:) sarva eva vayan ākrandana garut mantam uddeśyāmāḥ. sa eva no dūḥkham apaneśyati*) (441)

'bravit: mā bhāṣiḥ, āśreyāmi (a śrayāmi, Hp 79. 9, Hm 49. 11 titibho 'vadat priye, mā bhāṣiḥ So 191 tatas sa titibho dhīras tām svabhāryām abhigata, palyeḥa kiñ karomy aya pāpāya jaladher aham Spt 84. 11 tad ahrutv titibha kha (then insertion tat pāya me buddhiprabhavam (then insertion). Pp 86. 12 titibha kha bhadro, drīyatām āvan mama asamarthyam (then insertion as Spt). Sy 39 36 Er sprach Und ich habe dir bei Zeiten gesagt: Wenn uns das Meer Schaden zufügt, so vergalte ich es ihm. Und nun paß auf wie ich mich an ihm räche. Ar (438) T 48. 9 text SP 696, Hp 79 10, Hm 49. 12 ity uktv pakeśam malanam (H me-nah. SP= samāham maham) kṛtv. So 192ab ity uktv pakṣiṇaḥ sarvān saṅghātyoktaparābhavaḥ. Kp 342abc (38ed. 89a) cakre dūḥkṛtāḥ pakeśaṅgamam, titibhas no mā. om, SP with all mss 'bham) Spt 88 7 bahadrasamāyurādn samābhya proṣaṇ: bhob parābhūto 'ham samudrēḥkṛdāḥpakhṛpā, tad cintyātām aya śaṅkopāyāḥ. Pp 88. 8 sarvān pakṣiṇaḥ samābhya svāpatyāpāhāradūḥkhaḥ nirveditām. Sy 39. 37 Nun erbob er sich und ging zu den Vögeln Strand (Hufers und erlächte ihnen das Unheil, welches das Meer verübt hatte. (Then expansion, when they say they cannot help, he suggests that they apply to all the other birds.) So vernammts er alle Vögel und sie kamen zu einem Ort zur Hülfeleistung Ar (439) T 48. 9 text, ad with a am pakṣiṇā, ed with a "vigrahāya; Spt 84. 9 to sammantrya proṇā māhik vayan samudrasaṅgaḥ tat kiñ vṛthaprayāsa. Pp (after insertion the birds attack the sea in various ways) 88. 8 ābhya 'bravit: sarvathāhikā vayan mahodadhivigrahāya Sy 39 37 Und so sprachen die Vögel zu ihm: Siehe, wir sind alle deine Helfer aber was werden wir dem Meere tun? Ar (440) T 48. 10 text. So cf. next Spt 88 12 tad samāham svāmi vīnatayo 'tū, tat āsmāki sarvam etat paribhavaśāhnaḥ niradyate, yena eva, Er paribhavaḥkupīto vīrīḥāpyam gacchau. ābhavākrandapam karīyat. tatāpi śāti vo dūḥkham, (va.) tad yāmo vīnatayasaśāhnam yato āv samāham svāmi. Pp 92. 9 tad atra yat prāptakālam, tad upadeśmi. (Then insertion) 92. 20 samāhāḥ sakalapakṣiṇāḥ garuḍo rāḥ tad ātra samayocitam. sarva eva bhavanta śakṣīlām ākrandāravāḥ garuḍam udvāyante evaḥ es eva no dūḥkham apaneśyati Sy 39 39 Der beleidigte Strand lufers sprach Unser aller Vogel Oberhaupt ist Hager ("Hawk"). Kommt, laßt uns rufen und schreien, daß er uns zu H lfe kommt? Ar (the versions vary as to the speaker, some making it the troop of titibhas collectively, some the other birds, and some agreeing with Sy in making it the injured bird. Some of the versions omit the visit to the other titibhas. (441) T 48. 11 ity aradhīrya tatāhāḥ gatib SP 696 pakṣiṇāḥ (a 'ja-samipam) gataḥ. Hp 79 10, Hm 49 12 pakṣiṇāḥ garuḍāya samipam gataḥ. So 192cd gatvā tūḥ māhā nāvanda āvagaḥ garuḍam prabham Spt 88. 16 tatāhāḥgate sarva

its sampradhārya garuḍasakāśam gataḥ. (442) aśto api devā
 surasamgrāmanimittāni samādhitā (bhagavata) nārāyaṇa. (443)
 tatas (tasminn eva samaye tāṇ paktibhir niveditāni samudrakṛtāni
 apatyaharavavyogaduhkhaṁ svāmīna paktirvāḍya, (444) yatha)
 deva, tvayi nāthe (pratapati cañcubharapamātrajivino bhōjana-
 dāurbalyād) asmān paribhūya samudraḥ kṛtān apakṛtaḥ. (445)
 garuḍas ca, tat svayūthīy svyaśanam dṛṣṭvā manyuṁ dyagdhva
 (446) deva 'pi nārāyaṇas (trikālyadarśanaśāstrakṛtāt) tasya

to pakṣo vivarṇavadanāḥ hāpāpūritatāḥ so' vāmatayasaḥkām upetya.
 Pp 72. 13 text Sy 40. 3 So taten sie denn, und ſtymr kam auf ihren Ruf
 herbei und fragte ſie: Was iſt euch begegnet? Ar. (442) T 46. 13 aśtv
 api devā, ed with a rāpa for samgrāma) hito viṣṇuḥ (ḥ nārāyaṇa).
 Sp. 59. 30 (after § 443, evaḥ cīstayatā tasya viṣṇuḥ samāgatya
 summons Ő to come to Viṣṇu). Pp reproduces variations of both T here)
 and Sp after § 444: 93. 13 garuḍo pi devā . . . 94. 20 evaḥ kathamā
 teṣāḥ pūnar viṣṇuḥ samāgatya pṛkṣa (as Sp). The originality of this §,
 tho in my opini n highly probable, cannot be regarded as certain, since it
 is supported only by T and Ja If it should be excluded, then instead of
 our § 445 below we should have to read substantially as K's at that point
 (443) Not in T SP, Hp Hm 49. 13 tatra gatiḥ sakalavṛttitāḥ pṛt bhōna
 bhagavato garuḍasva parato niveditā. So 193 d ity nōus iah ca te kagāḥ.
 K 342c 80a tannalāḥitāḥ. Sp 54 30 haruṇasavareṇa phūtkartum krah-
 d'ib. Pp 93 24 text Sy 40. 4 Die Vergewaltigten sprachen zu ſtymr Ar,
 JCap 34 5 Cui exponebant procerum qui erat inter illos avon et ducem
 eorum, et dicunt ei (444) Not in T, SP Hp. Hm 49. 14 deva namo.
 dregāham svagāhvaṇtho vināparibhōna n grhitaḥ. So 194b do abdi-
 nāḥpāhāreṇa vayam nāthe sūti tvayi sūthavai paribhōtā. Sp 55. 30 aho
 abrahmayam abrahmayam, adhūn sādākrāya tūṣṭhaya bhavati nāthe
 sūti. samudragāḥpāhāy apabṛhū tat prasaṅgam adhūn pakṣukam. ayo 'pi
 svacchayā samudreṇa vyapādayanta. Pp 94. 3 text Sy 40. 3 Du bist
 unser Herr, und der Geist, dessen Fahrzeug du bist, ist stärker als der
 Meergeist. Drum bitte ihn höflich, uns zu helfen. Ar The orig. may have
 contained something represented by Sp sādākrāya, Hm vināparibhōna.
 (445) T 46. 13 gar' (ḥ adds ca) tat svayūthya' (om., mss. a svayūya', ḥ
 svah ya'). . SP 597 pakṣ rājo garuḍo pi tadvṛttāntāḥ kṛtūḥ (a pakṣirūḥ
 garuḍas ca svayūtipakṣa K's) Hp 79 11, Hm 49. 15 Hm begins tatas) tad-
 vacanam ākaraṇya garutmaḥ. So 194a itaḥ bruddhena tārṇveṇa. K 342d
 (89b) garutmaḥ āṣṇot tataḥ. Sp 59. 18 athānuḥ garuḍaḥ samāharaṇya
 tadduḥkhaḍubkṣitāḥ kopāṣṭat ca vyacintavati: (wil. go and dry up the
 sea Pp nothing. (446) T 46. 13 deva 'pi viṣṇuḥ (ḥ nārā) trāḥ' (a
 trikālyadarśanaḥ) . SP 597 tvaṛayā viṣṇuḥ abhigāḥ sūha gatiḥ a sar-
 vāḥ sūha bhagavatpādamūlāḥ gataḥ. Sp (after long expansion in which
 Garuḍa's anger is reported to Viṣṇu by messenger) 90. 9 aha datamukhena
 praparakupitāḥ vānataḥ viṣṇuḥ bhagavān cīstayaḥ ka aho sūhō

ntargatam matvā evayam eva tatsakāśam agamat (447) atha
devam dr̥ṣṭvā sutarām āvignahṛdayo bravīt yuktānī tvaya nāthena
satā samudrāpasādan mama 'yam parābhava it. (448) (jñātvā
ca) devaḥ parihāsyā samudrāsyē 'dam uvāca (449) samarpayā
(*'dhanā*) 'pḍāni (tittibhāsyā 'ti). (450) anyathā tvām āgne-
yāstrā (prajāpitaṁ) (anekavādānāmukhasaḥsaraparīkṣyatoyam)
sthālatām nayāmi ('ti) (451) tato (devājñayā) samudreṇa sabha-
yena tāny auḍānī samarpitāni.

(End of Story 9)

kopo vīnatayasya. tat evayam eva Pp anath) gatvā (Pp adds sambodhya)
sammānapurāṣarāṁ tam (Pp om) ānayāmi: (vss.) ity evam (Pp om) sahi-
pradhīrya rukmapura Pp om) vīnatayāsakāśam satvaram (Pp tr sa*
garuṣasakāśam) agamat, Pp (after expansion as Sp) 98.6 alia dūtamukheṇa
viśvāḥ prapayakupitāḥ garotmantāḥ vyūḥīya cintayān ān aho, atikopo
vīnatayasya etc as Spl (q. v). Orig may have been more like SP see on
§ 448 (447) T 46.15 text (a samudrāḥ vāpa*, mss. 'śadān, ed with a
parābhava). SP 507 sarvāḥ prapāmya vāpave niveditam (a jñāp tam or
vijñāpito) Hp 79.11, Hm 49.16 (Hp sva-)prabhuḥ bhagavān nārāyaṇaḥ
cṛtātathāpranayahetur vāpātāḥ. So 194b vāpato harir Kp 843a (89c)
tatpreritāna. Sp 90.16, Pp 98.16 vīnatayo 'pi, Pp so 'pi anvesāmināḥ)
grhāgatāḥ bhagavantaṁ (Pp om) avalokya tṛpāḍhomukhaḥ prapamyorṇva:
bhagavade tvadārayoninātana (Pp 'ārayatāḥonmat') samudreṇa paya Spl
om) mama (Pp me) bhṛtyanyāḥḍāny (Pp 'dhanāny) apahr̥tya me 'pamānāthā-
nāḥ kṛtāṁ (Pp mamāpamānāḥ vibhitaṁ). Then Spl parāṁ yuṣma.ajayāḥam
lāḥ sthāstāḥ na nayāmi yataḥ evān bhayāḥo chuno 'pi prahāro na diyate.
Pp bhagavallajayā mayā vilambitāṁ, no cet enam sthāḥ sthālatām adyāya
nayāmi. Sy 40.7 Śmṛt araucita den Geist darum Ar The orig may have
been briefer and without any direct quotation of Garuḍa's words. (448)
T 46.16 text (β parihāśam kṛtvā). SP 598 bhagavatā melanam dr̥ṣṭvā vīhāya
samudro 'bhūtiḥ (a bhagavān apl pakṣiḥḥ samavāyāḥ dr̥ṣṭvā vīhāyā
garuḍa- [v. I evāvāhāna, 'nāya, pakṣapālāt samudram khuyāḥḥḥpayat).
H of next. H of §§ 450 and 451 Spl (after insertion) 91.6 tathānugṛhite
samudro bhagavatā nirbhartayāgneyaḥ śarāḥ sandhīyābhīhitāḥ Pp (after
insertion as Sp) 98.9 tatheti pratipanna samudram nirbhartaya bhagavatā
dhanuṣy āgneyaḥ śarāḥ sandhīyābhīhitāṁ Sy 40.8 und der Geist ging. mit
dem Meergeist zu kämpfen. Ar. (449) T 46.17 samarpayādhanāpatyāni
tittibhāsyeti. SP 598 samarpayāpḍāniḥ Hp nothing. Hm 60.1 samudram
auḍānāyāḥḍidāsa. So cf § 451 Kp cf next. Spl 91.7 bho durātman, diyantāḥ
tittibhāḥḍāni. Pp 90.8 bho durātman, diyatām (so ed) anyā tittibhāyāḥ-
ḍānāni. Pa of prec. (450) T 46.17 anyā tvām āgne* (a om pra) anek*
, β om sāhara) nadyaḥ karīyāmiḥ So 194b ambudhīm, āgneyastrāṇa sath-
āyā Kp 843ab (89cd) hariḥ nirato makarākarāḥ. Spl 91.7 no cet sthāla-
tām tvām nayāmi Pp 98.4 no cet tvām sthālatām nayāmi. Cf also Jn on
§ 448. Pa cf. on § 448. (451) T 47.1 evam ukto mahodadhīḥ cintayān

(452) ato hait bravim: satror vikramam ajātre 'ti (453) acagatārthas ca mahajivakas tam apracchat: rayasya (kathaya) kas tasya yuddhamarga il. (454) so 'bravit (anyada 'sam srastāgah śilatalam dśrīas tvadnamukhaḥ pratikṣate, adya) yadi prathamam eva samunnataḥgūlāḥ samyatatatūccaraḥo vicrāsyah stabdhakargah (ca dārd eva, tvatsamukham lkpa.

Das mahājīvajana carvanāśa β carvanāśa) eva prārabdhah (a evam Era"). iti nativā prapāmya (a om ma° pra°) devam samarpitvān iti SP 500 tatāpi devābhayā samarpitvān (a niveditān). Hp 79. 12, Hm 50. 2 tato bhagavad- āgūlāḥ mūlān aīdhīya samudraḥa bhayākulena (Hm om) May aśānāi Hm adda titt bhīya) samarpitvān. So 1964 titt bhāpāḥay adāpyat. Kē 240ed (204 b) lajjāvikūṣṭhavadanaḥ titt bhīyā dāvakā daddu. Spī 91 8 tatāḥ sa- mudraḥa sabhāyena j (tittbhāpāḥat tātī pradattit, tittbhānāpī bhāryayā samarpitvān). Pp 96 8 iti śrutvā samudro 'pi ubhayaśakṣīśakalaparivṛto vepa- nīkṣas tīny aśānān: gṛhītvā bhagavadviditān j (tittbhāyā samarpayām Era. By 40. 9 Der Meergeist aber ging, weil er sich ihm nicht gewachsen fühlte, schnell hin und holte die Jungen und lieferte sie ihren Eltern an. Ar. (452) text (no in va 124 T A 21 1, 81° 400, H, Spī 91 9, 1°n 05. 8. Spī also adda prose W 11 tamāt puruṣaḥodjamo na tyajyaḥ So 193ah tamāt atyaktadhārveḥa bhīyāyā: Spādī dhīmatā (cf. Spī) just quoted. Just the opposite advice is given in Kē and Pp, probably orig had nothing of either sort here. Hp 344 00ed 91ab) evah śaktav nodana Ma. om. "virodhena mu- nīnā api nodayaḥ, kim nīhikāutabbhāḥyān: (Ma om "kāmabha") amākhah mahācaluśām By A 70 1 Dase Juchichte habe ich dir darem erzählt weil du mit dem Löwen nicht kämpfen darfst (Then smārṇha.) Sohand du zu ihm kommst, wirst du merken, daß er dich haßt. Ar as Gy. (453) T A 21 1 text (om kathaya). SP 500 samjivako (a adda 'pi) viditvā (a "ātrībo) damanakaḥ Eha: kuś cāya (a kas tasya) yuddhamarma il. Hp 88. 14, Hm 55. 10 (Hm begins else vinyayitvā samjivako Eha) hho mītra Hp adda kathaya) katham aśu (Hp adda mayā. mām jighāṣou Hp adda it) jīhāsyah (Cf So 196ed (speech of Damanaḥa) upasthītam idānīm te yuddham pūgalskena te.) Spī 91 11 tad ākargya samjivakas tam eva bhīyo 'pi papraccha: hho mītra, katham jīayo mayāśu dūṣṭabuddhīr it 1° 96 8 avagatatattvārthas , By A 70. 11 Śubhyg spruch: Wie werde ich erkennen, daß er mich haßt? Ar. (454) T A 21 2 damanakaḥ (β so 'bravit: anyadāśu prathamam eva samgṛhītalūgūlāḥ (β om sah. "caragah (ap 'ga-, stab' ca tiḥbet. SP 501 damanakaḥ (a sa Eha): yaddāśu stabdhakargah samunnataḥgūlāḥ samunnatacaraḥo (a om) vivṛīyāyā aībhāyā. Hp 88. 14, Hm 55. 11 damanako 'bravit ihm brüte, yaddāśu stabdhakargah samunnataḥgūlāḥ samunnatacaraḥo (Hm unnaḥa") vivṛīyāyā tvāḥ padyaḥ So 1964b yaddāśuśakṣīpāḥgūlāḥ caturbhūḥ caragāḥ samam, utbhāyā: sa tā. Spī 91 14 damanaka Eha bhadre, kim atra jīayam eḥa te pratyayaḥ. yadi rakṣatras tṛakṣhāḥ bhṛkūṭiḥ dadhānāḥ arkvaḥ parilekṣat tvāḥ dṛpṭā bhavāi Pp 96. 9 so , śilāmatā te yathā tatāḥvāḥ, adya...prathamam eva samgṛhī-

mānas tiptkati, (455) *tada jñāto* 'yathā mano 'pari droṇadharmatv
 itī (tvam api) vyavaharisyasi. (456) *evam uktva damanakah*
karatakasamīpam gataḥ (457) *tena (cā) 'bhūtaḥ kum anyathā*
tam bhavati (458) *so 'bravit nippanno ('sau) anyonyam bhedaḥ*
(phaṭṭena jñāsyasi.) kaḥ (cā 'tra) viṣmayāḥ uktam ca.

in English: samhitatātūcāreṇatābāhakatya durād . Sy A 70. 12 Dmug
 sprach: Sitst er, wenn du vor ihm Angesicht kommt, auferichtet auf
 seinen Hinterschenkeln und starri seine Brust empor und blickt er dich
 mit weitgeöffneten Augen an und peitscht sein Schweif die Erde. Ar, JCap
 84 35—videra ipaum resp.cientem contra te et stantem cum audas, quasi
 paratum ad bellum, et voluerit faciem suam adversus te ponere et commo-
 vere corpus eius, et stat contra te apertis oculis et ore et clausis auribus,
 et percult terram cum sua cauda. (456) T A81 3 *tatas trayāvagan-*

tavyam ayaṁ mamopari droṇadharmatv mva. droṇaḥ 'droṇa' n°, see § 262
 itī SP 603 *tada evam api jñātv vyavaharisyasi* a *tadā jñātv evam api*
vyavaharisyasi. v. : vyavah', v l adds itī. Hp 83. 26, Hm 86. 32 *tadā evam*
api (Hm eva) evavahramah karāsyasi. So 196cd[197] *vid. bh prajñāpāṇam*
tadāiva tam [soṇo naitadāḥ B. sajjādhātadāḥ] bhūtvā tṛṇābhyaṁ udara
sa tam, haivābhīpatitāḥ karvāḥ kīrṇāntanikaram rūpum.] Sp 91 17 *tad*
duṣṭabuddhīr anyathā supramādaḥ ceti l'p 96. 11 *tatas trayāvaganatv*
mamopari droṇabuddhīḥ itī Sy A 70. 14 *dann wiesse, daß er bereit ist, dich*
zu (sich) nich dich vor Ar (at end JCap 84. 30 at ceti paratus, US), p. 88,
one-third down page, e apocribete, e non te engage, this seems to point
to vyavaharisyasi of SP)

(456) T A81 1 *evam (a ity evam) uktvā*
karatakasamīpam agamat. SP 603, Hp 83. 30, Hm 86. 1 text. So 196abc
evam uktvā damanakah samīpavahramah sa tam, gatvā karatakaḥ. Kṛ
 245ab[1ed] *ktvā bhādanopāyaṁ yathā karatakaḥ.* Spt 92 10 *evam*
abhidhāya dam' karatakasamīpam agamat. Pp 96. 18 text (ka'-anāḥ. Sy
 A 71) 1 *Nachdem er sie nun mitseiner Überworfen hatte, erhob er sich*
und ging zu K;lg Ar.

(457) T A81. 1 text. SP 603 *tenabhi' k*
nippannam. Hp 83. 31, Hm 86. 2 *karatakenoktam kum nippannam* Spt 92 10
karatake pi tam hyāntam dr̥ṣtvā provāsa bhādra hīm kṛtam tatra bhavati.
 Pp 96. 18 text 'h tam. Sy A 71 2 *Als dieser den Dmug erblickte, fragte*
er ihn Wie weit hast du das Unternehmen gefördert, das du begonnen
hast? Ar

(458) T A82. 2 *damanakah* ,so 'bravit' bh nāsu tū tivat
parasparam phaṭṭena jñāsyati. kaḥ cā 'tra viṣm' SP 603 *sa kha: (a insert*
nippanno cā) anyonya- 'yathā bhedaḥ kṛtāḥ (a om.) uktam ca. Hp 83. 22,
 Hm 86. 3 *damanako bhūta* 'Hm 'kenoktam nup' cā anyonyabhedāḥ.
karataka vadati Hm, Hp v l. brūta) kaḥ (Hm uddo tra samdehah. yathā.
 So 196cd ubhāu siddhabhedāḥ āśāśa tū. Kṛ 245cd 92ab (cf. also under
 § 466) *haṁ damanako 'bhūtya dr̥ṣṭo 'khalam uvāca tam.* Spt 92. 11 *da-*
manako kha mayā tūvan nītibijānīpāṇam kṛtam parato dīvavibhīṣattam
(Then insertion) 92. 22 mayānyonyam lībhyaḥ m thyaiprajāpanam bhada
tathā viṁto yathā bhūyo 'pi mantrayantīr ekarthānasthīṭu na paṭyasi. Pp
 96. 14 *so 'bravit bhēditu tū tivat parasparam mayā. karataka kha. kum*

bhūnatti samyak prabito bhedaḥ sthīramataḥ api

blūdhārān sathhataññān mahān eva vayo mbhāssāṃ 129.

(459) ity ukṭva damanakaḥ (karatakena saha, piṅgalakasaṃjṇam
gatvā (460) sañjivako py (advīṇamandā) mandam-mandam
gatvā tadavasthān yathāpūrvākhyaśakāraṇa sīṅharā drṣṭvā
(tatsakāśam eva 'paśyitvā) cintayām āsa sādhu idam ucyate:

antyam damanako 'bravīti phalena jālayati bhavān karāṅka khaḥ ko 'tra
viamayāḥ ukṭam ca. 8y A 71 4 Dmug ujraḥ: Ka jat zu Ende gediehen,
wie ich und du es wünschen, werde nicht daran. Ar contains also reference
to sam ty sowa between lion and ball. Vn 128=T 129 3P 130. Pp
349, 8y 8E, Ar a, 8P's bhīnnaḥ kila tatthā samyak. b, 8P nayo nīdvīḍāradāḥ
(a prabito hi tato, v. l. vīhito for hi tato, mayE. a, 8P' khaḥ (a ko) hi sūma
na bhīdyeta. Pp sañjivitaḥ d, 8P bhīdyamānaḥ (a 'uo) manābhīḥ, Pp ma-
hāpura vāmbhāssāṃ. Version of T, Pp is supported by Pa. 8y Mōgen
Freunde noch so sehr durch Liebe und Zinracht verbunden sein wenn
ein Versuch agener sich an sie herannahet, so trennt er sie voneinander, wie
ein ins Wasser geworfener Stein (das Wasser trennt. Ar KP 61 19—even
as water cuts thru a stone (the correct rendering of the 8y of T, Pp). In
T, Ja Kp follows here a secondarily inserted passage, including the story
of the Jackal outwitting Cane, and Lion ('Der listige Hühnchen'). See my
Introduction, Vol. II, page 76. (459) represented only in 8P, H, Pa
but something of the sort seems required by the sequel in the other ver-
sions, all of which represent D and K as present at the battle. The
omission in T, Ja, Kp may be connected with the insertion in those versions
of the long passage and story just referred to, after which the secondary
redactor of "Ur T" forgot to put in the statement that K and D went to
the lion. 8P' 607 Hp 64. 7, Hm 66. 9 (8P's begins ity ukṭva, Hm tato) da-
manakaḥ piṅg" gatvā. 8y A 72 1 Als K. lig und Dmug erwahren, daß Sontgg
zum Löwen ging (cf next), machten sie sich auf und gingen dorthin. Ar,
JCap 65 3 Et surgentes Kelila et Dimaḥ Iverunt ad lacum. (460)
T A 89 evam abhīnnavati dārdā evāḥmadāñkayā tadavasthān piṅgalakam
sīṅhaya sañjī* yathāpūrvākhyaśakāraṇa sañjivitaḥ. Śarīra yataḥ sūthīyopā-
līṭsa tatambhāssāṃ eva cintayām āsa sādhu idam ucyate. 8P 607 pūrvā-
vyakhyaśam (a pūrvākhā), and vv 11: Ekāraḥ kīrayām āsa. sañjivako py
āgamaḥ tatthāvidhān sañjivakṛtāḥ, (a tatthāgataḥ sīṅharā vīhitaḥ, v. l. sa ed.)
drṣṭvā Hp 64. 7, Hm 66. 9 āva samigato 'sū paśyāyasaḥ tat (Hm tato)
maj, bhīṇya sthīyati ity ukṭva pūrvākhyaśakāraṇa Hp 'kiam khaḥ' kīrayām āsa
sañjivak. 'py āgataḥ Hp āgataḥ tatthā vīhitaḥ vīhitaḥ Hm vīhitaśakāraṇa
sābhāḥ drṣṭvā So 199, 200bc tato sañjivakāḥ piṅgale chāssāḥ piṅga-
kṣatīkam, jṇāsur ingitākāraḥ cittaḥ tasya nagaḥpraboh, dadarothapiṭa-
lāṅgūlāḥ yuyutaḥ tam samāṅgrīham, mahāḥ. 8p: after insertion) 99. 13
evam nīdvīṇya sakhītagatāḥ mandam-mandam gatvā sīṅhārayam apāṭha-
va) evaḥ pūjān damanakaḥ (kīkṛam piṅgalakāḥ drṣṭvā. Pp after insertion)
100. 1 evam avacataḥ uctīyodvīṇamandāḥ mandam-mandam gatvā damanakaḥ-

antargudhabhujāṅgamāṁ grāham iva vyalakulam vā vanāṁ
grāhākīrṇam ivā bhīramakamalachāyāsanāthāṁ saralā
nityam duṣṭajānāṁ asatyavacandāṁ kaudrāṁ anāryikṛtāṁ
duḥkhena 'ha vigāhyate sucakīṭai rajnāṁ manāḥ sevā-
kāṁ. 129.

(461) (ṭity atmanas tathā: 'va yatnam āsthitāḥ) piṅgalako 'pi
tathāvidhāt tathā vilokya dāmanakauḍkyam śraddadhānāḥ kopat,

kyāḥkīrṇakīrṇapāṁ sikhāḥ dr̥ṣṭvā sthānāḥkīrṇā upavidyācintayāt aho viśamāḥ
prabhūṇām ūktāḥ ca Sy A 72.2 Wie nun Snsbyg den Löwen gerüstet sah
und auf den Hinterschinken sitzend, glaubte er, daß al es, was Dmng ge-
sprochen, wahr sei. und sprach bei sich Es heißt. Ar, JCap 88.8 et in
venerant Senecbam supervenientem si Qui videns de leone signa que
dixerat in Dmna, quomodo stare sollicitus [etc.], credidit uoniam leo n-
tendebat .psum interficere. Et dixit in corde suo The orig. is fairly clear
in general sense, but hard to reconstruct w th certainty in detail. Vs
129=Ar 186, Pp 868, Sy 84, Ar 4, T asteriskā* .ivāntāpāṁhogrāsāḥ vanaḥ
(poorer meter than Pp. Pa is doubtful) Sy Panther looks more like vya
Osp has leōn, but Derenbourg on JCap observes that this is a false trans-
lation of the Ar word, which apparently means simply 'wild beast,' most
Ar versions are not specific; ed, T kīlāṁkryajāṁpavāḍapāḍunāḥ kaudrāḥ
anāryikāḥ dritāḥ, duḥkhena pravigrah' sacakīṭāḥ rE' mā' eḥmayam. Sy Ge-
fährlich ist's, sich dem Schiffe hinzugeben in einem Hause, in welchem eine
Schlange ist, und gefährlich, in einer Schlacht zu gehen, worin Panther
sind, und gefährlich, in einem Wasser zu schwimmen, in dem Krokodile
sind. Noch gefährlicher aber ist es, in die Gedanken der Herrscher einzu-
dringen, die sich jeders. durch Worte unstimmen und verwirren lassen
Ar, Osp p 93, bottom. e que se le mudará al corazón por las mezclas de
os ma os.

(461) T A 90.1 sady'vako 'py Rimanā tathāiva yatnam
asthitāḥ. (This may be, as Hertel believes, a secondary repetition of part
of § 460; in that case SP, H, and the first part of Spt here quoted wou
belong with § 460. But note that Pa supports T; and SP -patitāḥ looks
like a verbal reminiscence of the end of our text.) pi' 'pi tathāiva vyaktā-
lakṣaṇāḥ tathā (3 tr, tathā vya*) dr̥ṣṭvā samutpatya tasyopari sadh'patitāḥ.
SP 608 svayikramenābhīpatitāḥ (s om eva., Hp 84.9, Hm 56.12 svānūrūpāḥ
vikramenā cakṛa, So 200a, 301a sikhā 'py apadyat tathā śāṅkoddhātastva-
matakam, tathā prāharāḥ ulpā'ya sa sikhā 'emin vṛte nakhāḥ Kp 290(181)
ātrāntare piṅgalako dr̥ṣṭvā sahkoekakūṣṭhīm, gr̥hīm vṛṣṭya eḥāṅkām nakha-
rāgrāḥ adharayāt. Sp. 98.18 pracakīṭāḥ anuvṛtāsār'o dūrataram prāṇmakṛtīm
vināpy upaviśatāḥ piṅg' 'pari papṛkta. Pp 100.7 pi' 'pi dāmanakajalp'ā-
kīrṇāḥ tam avalokya sahaṁ tasyopari papṛkta. Sy A 73.1 Und so wappnete
er sich denkend Wenn ich in die Lage komme [or wenn du mich an-
greifst—Schultheiss], so kämpfe ich Als der Löwe sah daß er sich wapp-
nete, sprach er Dmng hat richtig gesprochen. Hüte dich vor ihm! Darauf
sprang der Löwe auf Snsbyg los. Ar (for the first part, RF 61 36 And the

*tasyo parā (samu)jātāb (462) (atha) samjivako naññakulāgrā-
vānūcitapriyāhā evāṅgāgraprahāreṇa tasyo darām ulikkhā
tasmā kattham apy utthitā (463) (punar api ca) tayo baddha-
māsayoh parāparāhā mahā yuddham abhavat. (464) uddhar
api ca tam pūppitapalāsatulyā dṛṣṭvā (addhāseparā) karatāko
damaṇakam āha (465) tādhiḡ dūrāṭman sarvām ākūlitāṃ tvaḡyā
'eān mārkkhataya.†*

kāryāny uttamadandāsāhasaphalāny āyāsādhyaṇi yo
pritiā sāhasamayantu nīkūṭalāhā sāmanā va te mantrināḥ
nīhā āpaphalāni yo tv aviduṃ vāñchantu dāpōdavamāsa
teṣāḥ durnayaceṣṭitāir naraṣaṭer āropyate āris tolām. 180.

us that on these things with his appearance altered and his body trembling;
JCap 85.16 Et med-tatas in hoc deliverevit inessere contra ipsum et
pugnare eorum. (462) T A 90.2 text. So 301a vpp. pi samāhā āṅg-
bhūṭā of alā prā. Kp ef. proc. Spl 88.30 āha andhāyāhā bhārasakbā-
vikarittapriyāhā āṅgābhūṭā tadadaram ulikkhā kattham api samāhā syatāh.
Pp 100.7 āha sam' tannakūṭalāgrāvikarittamātrāh evāṅgāgrābhūṭā
eīdhāyōdāraprahāreṇa ulik' ca kattham api tasmā ājivā. B. A 73.3 und
so gerieten in harten Kampf miteinander und gingen schließl.ich, beide
mit Blut bespritzt auseinander jeder seine Wege. Ar (463) T A 90.3
text. 3 om ca. SP 609 tāna tayo anyanyāḥ baddhā' uddhatā yuddham
abhavat Hy. B. 10. Hm 56.12 tāna tayo yuddhā Kp pūppitā mahāhā-
re. 201d pūppitābhāva tayo Spl 92.22, l o 100.3 Pū punar api, āṅg-
bhūṭā hantūn āha yuddham (Spi yuddhā, a. catthāh l'n ef. proc. (464)
T A 51 text. SP 609 lark dṛṣṭvā karat' So 303 ab tas ca d' dam' addhāh kar'
'bravī. Kp 304 (107) ed pūppitābhedasāhito (SP' and Ma. aa pūppitā', dhar-
māh (so Ma. om, m. dharmāh, SP' dharmāh) karajako 'bravī. Spl
92.22 āha d'v'v api tū pūppitapalāsatulyā parāparāvadhāhāṭṭalāḥ
dṛṣṭvā karat' Pp 100.10 āthobh'v api tū pūpp' aa Spl, parāparāh
vadhā' d' kar' āḥseparāh dam' vāsam. Hy A 74.1 āha Kīlg xun nāb, vīo
der Löwe von Blut bedeckt war und dem Buar nicht so Wten vermocht
hatte, sprach er zu Dmāg. Ar. JCap 26.7 Cumque v. dīssat Kelua hoc factum.
capit reprehendere Dīssam. dīssam al [Bui OSp, KP, Wolf have no phrase
line 'reph. reprehendere D.')] (465) T A 91 text om dūrāṭman. SP'
609 re re a om re re. dūrāṭman, vāddurāṭman' lantūn (a tava for tvad,
or om ānubhavatī vāmi. Spl 99.1 lū mūghamata, anyor vīrodhāh vīan-
vāt' tvaḡyā addhā aa kīam aa ca tvāh nīttatvāh vetai nītt. vīdhhī ukīam
ca Pp 100.11 lū mūghamata, yed anyor vīrodhāh tvaḡyā kīlāh, tam na
addhā vīttam. yetāh eakalam api vacam idam ākūṭitāḥ bhavātī tāna
tvāh na nīttatvāh vetai ukīam aa. Hy A 74.3 Bāh, du Unseiger, was
für ein Unheil aus den Rücken entsprungen ist! Dmāg sprach: Was ist es
denn für ein Unheil? Kīlg sprach: Der Schaden, daß der Löwe den Buar
nicht Wten kann und du ihn Wtlicherweise blüsgestalt hast; denn. Ar.
Vn 120=T 126, Spl 276, Pp 267, Hy 26, 28, 27, 7., Ar (7). b, Spl baddhāyā

(tat, mārka.)

sāmnāi 'va hi prayoktavyam adāu karyam vijānate
 sāmāsiddhā hi vidhāyo na prayānti parābhavam 131
 no 'nmayūkbena ratnena nū 'tapena na vāhuna
 sāmnāi va vilāyati yāti vidveṣaprābhavāt tamah. 132
 sāmādi(r) dandaparyanto nayo dṛṣṭas caturvidhaḥ
 teṣāṁ dandas ta pāpiyāś tasmāt taḥ parivarjayet. 133.
 (api ca:)

ye sāmādanābhedaś te kīla buddher anāvṛtān dvāram
 yas tu caturtha upāyas tam āhur āryaḥ puruṣakāram. 134.

for pñīyā. The three vs named in Sy probably contain (as suggested by Hortal ap. Schulthess) loose reproductions of this va—perhaps confused with the following vs (131-133), none of which can be clearly shown to be represented in Pa. The Ar versions correspond roughly to Sy and throw no light on any of these vs. Sy 86 is longer in Ar (JCap 80.12, KF 52.17, OSp p. 94, middle), Sy 86 is briefer in Ar (JCap 86.10, cf. Darabourg's note, KF 59.28, OSp); Sy 87 is JCap 86.20, KF 52.21, OSp p. 94 bottom. After this va T, Pq tat, mārka. Vs 131=T 137, SP 121, N 97, Spl 279, Pq 358. a, N sāmāiva tu pra*; SP mūḍha sāmā (a sātvaḥ) pra*; Spl adāu sāmā pra*, Pq sāmādivādāu pra*, b, N kārjyān Sp. puruṣa vi*, Pq kārjyākāryavivakṣaṇāḥ. c, Sp. sāmādivyāni kārjyāni. d, SP, N tu yānti. Spl vikriyāḥ yānti na kvacit. After this va Pq has an insertion which goes fairly closely with a passage inserted in Spl before the va (Pq 100.31 Spl 99.7) and which suggests to some degree the reading of Pa (Sy A 74.6) quoted in the latter part under our § 465. Since, however, the position of the passage varies in the several versions, and since the versions do not correspond very closely and are not supported by any other authorities, it seems unlikely that they indicate any passage of the orig.

Vs 132=T 139, SP 129, N 99, Spl 380, Pq 360. a, SP N na mayūkbhā ca (a na for ca, v. l. *khe-na, N *ke-na), ratnānām; Spl na sandreṣa na cāṇadhik. b, Tṣ and one ms. of SPs na tpeṣa, Spl na sūreṣa, c, Pq pralayaḥ, SPs, N yānti. d, Ju vidvāḥ, SPs vidvāḥ or *vāt, N *vāt. N and v. l. of SPs prābhavaḥ. Vs 133=T 139, SP 124, N 100, Spl 377, Pq 359. a, SP, N, Spl and v. l. of T sāmādi, T, Pq *dir b, N mayā for nayo. Ju prokṭāḥ svayambhavaḥ. c, SPs pāpiṣṭhaḥ. d, Spl taḥ pāpāḥ viniyojayet, Pq tasmā dandam vivarj*. Before next va Tṣ api ca Pq anyac ca. Vs 134=T 140, Pq 362, Ar (7). a, T ed with a sāmādivadānābhedaḥ, ṣ sāmādivadānābhedaḥ (om ye). b, Pq anāvṛtān. c, Pq caturthopāyas. Possibly KF 52.35 may be a misunderstanding of this. And he who seeks to devise plans, or to invent sly tricks, or to set hidden snares, or to abuse the exalted and humiliate the mighty, and does not know a door or an entrance, his beginning is like your beginning and his end is as your end.

Cf JCap 87.8, OSp p. 95 top. No correspondent in Sy T vs 141 and 142

dvipaśvīṣaśīhāgnijalānilavivasvatām
 balarṇ balavatām dṛṣṭam upāyākṛāntiniṣpha.am. 185.
pravṛtta baharṇā śīrṣā prāśavaḥ prthuvakṣasaḥ
cakṣumanto py abalā ca kim ity anugataḥ gataḥ. 186.
 (466) yad (api ca) mantriputro 'ham ity avalepād aṇḍhāmuk
 gato 'si, tad apy ātmavināśaya.
 yān labdhve 'ndriyanigraho na mahatā bhāvena saṁpadyate
 yā buddher na vidheyataḥ prakurute dharme na yā
 vartate
 loke kevalavakyamātraraṇā yān prāpya saṁjāyate
 yā nā 'vo paśamāya nā 'pi yāśāḥ vidvattayā kim
 tayā. 137

(467) (*śāstre ca 'bhīṣitāḥ pañcāṅgo mantrāḥ, tad yathā: kar-*
manām ārambhopāyaḥ, puruṣadṛavyasaṁpat, daśakalaviḍhagaḥ,
vinipātapraticāraḥ, kāryaniddhī ca 'ti.) (468) so 'yam
 (adhunā) svāmīno mahātīyayo vartate. tad (atra vinipāta)prati-
 kāśā cintyatām. api ca:

nowhere else. Vs 136=T 143, Pp 364, Sy 88. Not in Ar versions. a, T
 mm. āviśāśi, sm. Hantel. c, Ta balavatā. d, Ta upāya. Sy Denn trotz der
 Macht des Elefanten und der Lustigkeit der Schlange und der Stärke des
 Löwen und der Gewalt von Wasser, Feuer, Sonne, Mond und Regen ist der
 schwache Mensch durch künſtliche Mittel imstande, ihre Gewalt zu bändigen,
 so daß er sich dem Elefanten auf den Nacken setzt, etc. Vs 136=T 144,
 Sy 89. Not in Ar versions. Sy Und die schönen, herrlichen, guten, beherrschten
 und reichen Menschen spannt er in seinen Dienst. Here follows Sy A 76,
 see § 466. (468) T A 92 text. SP 619 yo 'hān (a om) mantriputra ity
 avalepāḥ so 'py ātma' Possibly of Spl below under § 467? Pp 101. 8 tad yad
 mantri... ātmavināśaya tava. uktam ca. Vs 137=T 145, Pp 365, Sy 90, 91,
 Ar. a, T msa. yam, corr. in R, T kṛtvendriy' 'pi mahatām bhāve na saṁjāyate
 (T' mahatā bhāvena as text). c, T msa. yam, corr. R. d, T msa. ya, corr. R. T
 nāiva for nāpi Sy 90 Wenn der Herrscher nicht weise ist, so entsteht ihm
 viel Unheil durch den Ratgeber und Verirrten, der zu reden, aber nicht zu
 handeln versteht Sy 91 is only a perversion of part of this va, as becomes
 clear from a study of the Ar versions, JCap 87, 20, KF 54. 1-12, OSp p. 86
 towards bottom. (467) [Kāṭīliya, Shama Sūtri p. 28 bottom] T A 92. 1
 text. Spl 92, 21 (with first part of § 466?) tathā yat vrah mantripadam
 abhīṣaśi, tad apy anyuktaḥ, yataḥ vrah mantraguṇāḥ na vataḥ, yataḥ
 pañcavidho mantrāḥ, aa ca karmam. Pp 101. 9 tad atra śāstreṇ
 abhīṣitāḥ... (468) T A 93, 2 text (mahām atīyayo). SP 619 (a begins
 yato) ayam svāmī mahātīyām (a mahātīyayam, v. l. mahātīyayam, alyāśīṣam,
 anyāṣhita) āpadi (a om) pravīṣṭo vartate (a om). tad prāśamaprakāśā (a atra
 pratikāśā) cintyatām. tathā ca Spl 100. 1 so 'yam svāmī anyātīyayor
 ekatamāya kim vā dvayor api vinipātāḥ samutpadyate laghūḥ. uktam ca.

mantriṇaṃ bhinnasamūhāne bhṣajāṃ saṃnipātika
 karmaṇi vyajyate prajāṃ avasihe ko vā na paṇḍitaḥ 138
 (469) *tat, mārka, viparītābuddhir asī. vidvanmānavaḥ ātmano*
'nārtham utpādayasi sādhu ce 'dam ucyate

jñānaṃ madopasamānaṃ māndūnāḥ kurute madam
 cakṣuḥprabodhānaṃ teja ulūkānām ivā ndayakṛt. 139
 (470) *(tam ca) kṛcchrāvaśāgataṃ svāmīnaṃ dṛṣṭvā karāṭakāḥ*
(purāṇ viśādam agamat.) āha (ca): kṛṣṭam idam āpatitāṃ
svāmīno 'nuyopadeśāt. (āthavā) sādhu idam ucyate.

natādhīpā nicamatānuvartino

budhopadiṣṭena pathā va yānti yo

viśantu te durgamamārganirgamāṃ

samastasarūbadham anarthaḥpāḍjaram. 140

Pg 101 10 so atra yadi tava daktir asti, tad vinipāta' ant' By A 75. 8
 (before our vs 137) Jetzt aber habe ich die Frucht gesehen, die deine Werke,
 d. h. deine Fehler und Anschuldigungen, gesiegt haben, und (sage dir —
 supplied by Schulthess, but better left out) das Unheil, das aus ihnen
 erwachsen ist. Denn du veratehst zu reden aber zu handeln veratehst du
 nicht. Ar. Vs 138 = T 146, SP 125, N 101, Spl 381, (cf. Pg 101 12, prose,
 perhaps corrupt pratika?), Sy 92, Ar b, Ts, SP saṃnipātika (SPa text, N
 saṃnipātika), c, SPa daktiḥ for prajāḥ, d, T msa. svasthā ko nāma pa', em.
 Hertel. Po bhinnasamūhāne hi mantriṇā buddhiparīkṣā. Sy Diese Auf-
 wiegelsel, die du betrieben hast, kann ein Weiser wieder dämpfen, wie ein
 geschickter Arzt die Krankheit zu heilen vermag. (469) T A 94 text
 Sp 100 5 tam mārka nārtham kartum samarthas tvam. uktāḥ ca. Pg 101 12
 tat, mārka, tat kartum samarthas tvam. yato viparītābuddhir asti. uktāḥ
 ca. Perhaps represented in Pa by Sy A 75. 1 (Ar versions similar?). Just
 after our vs 130, followed by second sentence quoted under § 480, then
 § 482, then our vs 137 — Ich habe nun deine Verworfenheit erkannt und
 deine Streitmacht durchschaut und bemerkt, daß du Aufwiegelsung betreibst.
 Aber ein weiser Mann achtet auf sie, so daß sie ihm nichts anhaben kann.
 Ich habe dich deshalb nicht zurechtgewiesen und nicht mit dir gestritten
 von Anfang an, weil ich nicht leicht das Geheimnis offenbaren und mir
 nicht leicht einen Zeugen verschaffen konnte. Vs 139 = T 147, Pg 368a,
 367b, Sy 92, Ar. a, Po madadarpapāraṇa. b, T khalīnāḥ ku' c, T
 cakṣuḥprabodhānaṃ, d, T tvādhātum. Sy Der Weiss blickt den Wahr von
 sich fern, der Tor wird immer eingebildeter, gleich der Fledermaus, deren
 Augen durch das Licht, mittels dessen sonst jedermann sieht, verdunkelt
 werden. (470) T A 95 tam ca kṛcchrā (β om sthā a "gata or "gate) .. (om
 karāṭakāḥ) svāmīno (ad, with s om) nicopadeśāt SP 623 kṛcchrāgataṃ svā-
 mīnaḥ dṛṣṭvā purāṇ karāṭaka āha kṛṣṭam bhoḥ kim idam āpatitam anyas
 tvopadeśena (a durapad', some mss. insert aya or tava before this). tathā ca.
 Pg 104 21 tam ca kṛcchrāsvasthāḥ .. (kṛṣṭam for āha ca). Vs 140 = T 148, SP
 126, N 102, Spl 383, Pg 369. a, SP nīcāpathānu' (v l text), Spl nīcājanānu',

(471) (tat, mādha,) sarvas (śāra) svāmīno guṇavatparigrahaṁ
karoti tvadvīdhena tu pīṭhanavacanaḥ dhedaḥ kṛtāḥ svāmīno
mītravīdhaḥ.) kutaḥ svāmīno guṇavatsahāyasaṁpat, uktam ca

guṇavān apy asaṁmantriṇi nṛpatir nā dhigamyate
prasannaśvādusāhlo duḥṣaḥṣo yathā hradaḥ. 141

(472) tvam tu (prāyasa) ātmavibhūtyartham vivikṭam (eva)
rājānāḥ (kartum) icchasi (tat, mūrkhā, kiṁ na vetaḥ:)

aktiṛaḥ sobhate rāja na vivikṭaḥ kadācana

ye taru vivikṭam icchanti te tasya ripavaḥ smṛtāḥ. 142

(473) (tvam ca: 'tan nā 'vabudhyase tad asambhādyakṛtivanā
vada eva prajāpateḥ. kasmāi:)

paruse hitam anveṣyati tac cod asty smṛtāḥ hi tat

madhura mṛthyam anveṣyati tac cod asti vṛṣaḥ hi tat. 143

(474) yad (api ca) parasukhopabhogeryanyā duḥkṛto 'u, tad

N "nuytuno. b, text S1, Pp N "dipam vacanam na yānti yo, T "jane na
yānti varimānā, and so S1 except ve "athā for vari" a, S1 vānti ato
du" SP, N durgamanirgamam tadā (N mahat., S1's durjananirgamam mahat.
d, Pp sapainasatī", S1' sampādayasty artham an", a vicatapanthānam an",
N samasasambodha[ba]m an" (471) T A 94 text (vishvāḥ with §: a

-vishvāḥ, ad. an. -vishvāḥ) § (inserts here kutaḥ R kṛtāḥ) bhedakṛtānāṁ
mantriṇāḥ. SP 329 sarvathā trayā svāmīno guṇavatsahāyāḥ na e om)
pratyāśritā. tatā ca S1 100. 14 tad yadi tvam aya mantri bhaviṣyati
tadāyo 'py aya samipe śādhvāno na samēṣyati: uktam ca. Pp 101 27 tat,
mūrkhā sarvo p: jano guṇavatparijānasya svāmīnāḥ sevāparigrahaṁ karoti.
tat kuto yuṣmadvīdhena padunava kevalabhedavīdhānamantriṇā svāmīno
guṇavatsahāyā" .. Sy, cf. in middle of next vs? (No correspondent to this
in Ar versions.) Vs 141=T 149. SP 127, N 103, S1 334, Pp 379, Sy 95.

95, Ar. a, S1 gūḥyaḥ py d, SP "gṛha iva (for yathā, v l text). Sy Auch
heißt es: Mag ein Herrscher gut und milde sein: wenn seine Ratgeber und
Nächsten verdorben sind, so haben ihn die Mechtshäffenen und Weisen
nicht, [und gerade das habe ich an dir da bestätigt gefunden, cf. prec.
prose? Not in Ar], und er gleicht einem Wasserlauf mit eßsem Wasser,
worin Krokodile sind: wer über ihn Bescheid weiß, badet nicht in ihm.

(472) T A 97 tvam . . rtham kavikalpam (§ vivikṭam) enam loabhaḥ. tat,
mūrkhā. SP 333 ("va" 128) tvam apy (a nā tvam) Hma' vivikṭaḥ kartum
loabhaḥ. So 203cd kum svārthasiddhyāi vyasanam prabho nīpāditam trayā.
Pp 101 31 text "Kṛmabhūty", om kartum). In Pa fused with § 474, which
see. Vs 142=T 150, SP 139, N 104, Pp 371, Sy 97 Ar. b T kathāmanā.

d, Pp te tasya paripanthināḥ. S: Und der Glanz des Herrschers ist seine
zahlreiche Umgebung. (473) only in T, A 98. Pp 102. 1 kiṁ ca. Vs 143=
T 151, SP 130, N 105. Pp 372. a, T man, SPs and N paruse. b, T, Pp mo
con (Pp ca) nēti vṛṣaḥ hi tat. SP, N aḥ for tat. d, T, Pp tao con (T), Pp
ca) nēty smṛtāḥ hi tat. SP aḥ for tat, v. l. with N text. (474) T A 99

api na sadhu (labdhasadbhāveṣu) mitreṣu evam vartitum. yataḥ
 śāhyena mitrāṁ kapaṭena dharmāṁ
 paropatāpēna samṛddhibhāvam
 rukhena vidyāṁ paruseṇa nārīṁ
 vāñchanti ye nūnam aparitās te. 144. (tatha)
 yā 'va bhṛtyagatā sampad vibhūtiḥ sū 'va bhūpatēḥ
 ratnodbhāsibhir udbhūtiḥ kas taratāṅgair vīno 'dadhiḥ 145.
 (475) yā ca evāmino labdhaprasādo bhavati, sa utarāṁ nini
 tatarāḥ syāt. uktam ca
 yathā yathā prasādena bharta bhṛtyasya vartate
 tathā tathā sāśāṅkasya gatir nimnā 'va śobhate. 146.

text (It for yataḥ, 3 eva for evam). SP 637 ("va" 181) parāhitavibuddhyā
 (a om vi) tvāḥ (a pr- for tvāḥ; vartamāno na buddh.mEn (a adds aī tyam,
 yataḥ). Pp 103 3 yad api. ca paraskhaviḥbhūtyor darśanād dūḥkrito 's. tad
 apy asādhu abdhāyabhbhāveṣu mitreṣv evam na vartitum uctam. yataḥ.
 By A77 (fusion with § 473) Du aber begahst aus Neid und Eigennutz, daß
 der Löwe überhaupt keinen Umgang habe als dich. Es heißt aber Ar.
 T vs 153 nowhere else. Vs 144—T 153, SP 133, N 104, Pp 373, cf. So 202,
 Kp 161 (108), Sy 98, Ar. a, kapaṭena with Tp, SP ed., Pp. seemingly supported
 by Pa; T ed. with a, SPs, N kaluṣaṇa. b, SP samṛddha* (a text). c, N
 paruseṇa. d, Pp vyaktam for mūṣam. So sampat prajñatāpēna mīlīḥ
 śāhyena kāmīni, pāruṣyapūṇīḥ mitra na śraṣṭhāyīḥ bhavet. Kp lakṣmīḥ
 (so Ma. em., ma. *mī, SP *mīḥ) paropātāpēna koṣṭham (SP with mas. kaṣṭha,
 v. l. pṛkṣya, Ma. em.) anyadhaśaṅgāyīḥ, bhūtiadbhāva oḡgārāḥ gaocchanti
 (Ma. em. vāñchanti) kuta durjānāḥ. By Wahsinnig ist, wer sich Freunde
 durch Falchheit erwirbt und Wohlthaten um des Wohlthuns willen (= kapaṭena,
 JCap 88. 18 ad apparentiam, KF omis, OSp p. 96 towards bottom, a habet
 ei cito munde con adulterio — which suggests rather kaluṣaṇa, but seems
 to be secondary, judging from the other Pa versions; bbt und die Liebe
 einer Frau mit Gewalt fordert und das eigene Wohlleben mittelst Bedrücken
 der andern sucht. After this vs T, Pp tathā. Vs 146—T 154,

Pp 374, Ar. Cf. Schakhsen, note 171 (p. 149). JCap 88. 18 aīas tamen
 quendam rex cum eis adulteribus est, elaut mare cum suis undis. Similarly
 OSp p. 96 middle, et tal se ei rey con los buenos vasallos así como al mar
 con sus ondas. Perverted in KF Wolff p. 92 top, Der König bestecht nur
 durch seine Diener, wie das Meer durch seine Wellen (475) T A 100
 text (mas. bhavati, Hortal em. bhavate, for syEt). SP 640 evāminprasāddārtiṇo
 ayaḥbhuvāḥ (a vinayāḥ śobhāṇāḥ, tatik ca. Pp 102 12 tathā ca, yāḥ
 svāmīlabdhā* bha* utarāṁ sa vīṣṭāḥ syāt. uktam ca. Vs 146—T 156,
 SP 133, N 107, Pp 374. b, Pp bhṛtye pravartate. a, T ed. with a, N
 śāśāṅkasya, Tp, SP, Pp text. d SP, N nīḥva, Pp nīmāṅkasya, T ed vyomny
 eva, but 3 text. Hortal assumes in o a corruption of the very common word
 śāśāṅka to the rare śāśāṅka—act. diff. for lect. fac.—contrary to the canons
 of text criticism. N shows how easy it was for śāśāṅka to become śāśāṅka;

- (476) (*taḥ laghudharma 'sa. uktam ca.*)
 mahān prapunno na jabhāu dhiratāḥ
 na kulapātāḥ kaluṣa mahārṇavaḥ
 jaghor vikāraś tanunā 'pi hetunā
 calanti darbhāḥ śāthile pi marute 147
- (477) *athava svāmīna evaḥ 'sa doṣaḥ, yad yuṣmadvidhār (man-*
trāmadītravyapadeśakevalopajivibhū śāḍgunyopāya 'tyantabāhyāś
trivargaprāptyartham asamikṣya) mantrayate. sādhu ce (dam)
ucyate:
 (citraśvādūkaṭhār bhṛtyar anāyāsita-kārmukāḥ
 ye ramante nṛpāś teṣāṁ ramante ripavaḥ śriya. 148.)
- (478) (*taḥ sarvathā vādhūṣaṁ tvayā ('mīyam anuayāgatāś*
mantrivam anand) 'nuphānena. nānam tava pītā 'py evamīkṣya
(evā 'st. katham punar etāy jñāyate). yataḥ:
 avāyadh pītur ācārath putrah samanuvartate
 na hi ketakavṛkṣasya bhavaty āmalakīphalam. 149

for N cannot possibly go back to anything other than *śaṁtukasya* in c, because its d, agreeing with BP, makes nonsense otherwise. The substantial agreement of all authorities but Te in d proves, to anyone not blinded by Hirt's obsession of Te's superiority, that it has secondarily changed d to śt its secondary reading (*śaṁtukasya*) in c. (476) T A 101 text (§ "dharma"). Pp 102. 14 (*taḥ tu laghuprakṛtur m. uktam ca.* Vs 147=T 156. Pp 376, By 94, Ar. b. Pp mahodadhīḥ By Ein Weiser wird durch ein Glück nicht trunken, aber ein Tor wird durch wenige Götter trunken und fliegt wie Grashalme vor dem Winde her (477) T A 102 text (a "kevasopāyājivibhū, sādhu ucyate") BP 643 sādhu oadam ucyate. Sp 100. 8 (before vs 855. our vs 140) *athavā na te doṣa 'yam svāmīna doṣa yā te vākyam śraddadhāt. uktam ca. 100. 18 tathā śippajanasukhitaśya svāmīna 'pi nāśo bhaviyati uktam ca. Pp 181. 18 (position as Sp 100. 8) athavā na tavīyam doṣaḥ, api tu svāmīna eva, yā tava mundaṁtator vākyam śraddadhāt. uktam ca. 102. 19 athavā svāmīna evīyam doṣaḥ, yad yuṣmadvidhe mantrīmātravyapadeśajivina śāḍgunyopāyāntabāhye triv** (Of also under § 478.) By A 76 (between vs 90 and 91, both of which are our vs 137, q. v.) Der Löwe nun hat darum auf dich vertraut und darum ist es ihm so ergangen. Ar. Vs 148=T 157, Sp 155, Pp 377. a, Sp. citraśvada* Pp citraśvākarir. d, Pp śriyam. (478) T A 103 *taḥ sar' vibh' tvayā § t' tvayā vibh' anenāgamaś nūnam pītāpi ta evam* . panar etāy (§ trant punar) jñā** BP 646 *tathā ca* (a om the following is called "vs 155" in ed.; a begins *tava*) *anuphānena*; *taḥ* (a "anuphānena tava) *pītāpi śārīkṛtāḥ* (a adds *yataḥ*; Pp 107 18 *taḥ, mūrkha, idrā mantriṇo bhavanti, na bhavaśvidhāḥ kevalamācītrīmātravyapadeśopajivina nūnamāgānabhyāḥ* (Of § 477) *sarvathā prakūṣitāḥ tvayānvayāgatam anena dūṣeritena durman-*
*tritvam, hūnaś tava pītāpy evam** *śrit. yataḥ.* Vs 149=T 156, BP 156,

- (479) (na ca svadhācagambhīrānāṁ viduṣāṁ parāṇā 'gamaran-
dhrāntaram labhyate bahuna kalenā 'pi, yadi svayam eva cāpa-
lāḍ dīmanas chidraṁ na prakāṣayeyuḥ sādhu ce 'demi ucyaṭe.)
yatnad api kaḥ paśyee chikhiṁśam āhīraṇ.ḥṣaranamārgam
yadi jaladadhvan.muditaś ta eva mūḍhā na nṛtyeyuḥ 150.
- (480) (tat sarvathā,) kiṁ tava 'padarśenā ('paradārya. uktāṁ ca)
nā 'nāmyaṁ nāmyato dāru na śāstram vahata smāni
śūcīmukhaṁ vijānīhi nā 'ṁyayo padītyate 151
- (481) damanaka āha. katham (cā) 'tat. karaṭaka āha.

KATHĀ 12 (STORY 12: APE, GLOW-WORM AND BIRD)

- (482) asti kasmāścid vanoddāte vānarayūtham (483) tac ca

N 109, Pp 881 a, Pp yo 'vadyaṁ pitar koḭraḥ b, SP, Pp putras tam anu";
N with T text. c, Tṛ, Pp ketaḥ" d, SP Smalakam SPs, N, Ayate (N) Kyetāḥ;
kaṭakāḥ phalam (479) T A 104 text. Pp 107 23 na viduṣāḥ bahunāpi;
kūlenāgamyam cañdhīrānāṁ labhyate. yadi na svayam eva gūmbhīryam
apahlyātmamāchidraṁ darśayeyuḥ. yataḥ. Vs 150—T 159, Spl 408,
Pp 882, Sy 99 not in Ar versions. b, Pp Bhīranirgamāsthānam. c, T mss.
jaladadhrādamudita, corr E to jaladāḥdamuditaś (so ed.). Sy Und es heißt:
Wenn der Fels seine Ritze nicht aufreißt, so kann, so lange sein Schweiß
groß ist, niemand sie sehen (480) T A 106 text (ß ki- for kiṁ, mss.
tavopadeśo nīpadadārya, + l. na", em. Hertel. SP 880 kiṁ tavopadeśavayam.
So ed. 204a a.m. vā (in next) Kp 86t (109) nāḥ anke varama pāpāt tvaḥ;
īroṇ matho 'nūḥkasmā, athavā. Spl 100. 31 tat kiṁ mūrkhopadeśena. kevalam
doṣo na gacch. uktāḥ ca. Pp 108. 1 tat eva" kiṁ tavopadadāryopadeśena.
uktāḥ ca. Sy A 78 Und es ist es auch dem Löwen mit deinem Rat ergangen
einem Rat wie dem, welchen der Magier jenem schwarzegefiederten Vogel
gab. Cf. also A 79. 7 (see our § 469) Zudem wußte ich daß du dich nicht
besorgen 188t. Ar. Vs 151—T 160, SP 137, N 110, Spl 386, Pp 883,
So 204, Kp 882 (109) ed, Sy 100. Ar a. Ta nāmyaṁ Spl samata. b, SP,
N śāstram śmāni bhidyate, N vidhyate, a dhīyate), Spl nūḥkasmā syāt
karakriyā, Pp kramate for vahata. c, Pp 'mukhyā ivāḥiye, T ed. na (all
mss. but P of c na) jñāhi. SPs 'jñātyāt. d T yo 'ṁyayopad stavān (a yāḥ
ti") SP svanūḥyopadeśakam (a 'ropayujyate), Pp nopadetaḥ sukhravahāḥ, text
Spl N nūḥyopad' So alah vā yo bahu (B. bahu yo) brūte hitavākya-
vamāśināḥ, na mamāḥ lavāṭe doṣaḥ kapeḥ śūcīmukho yataḥ. Kp mūrkha-
śatīro hatāḥ (SP. hatāḥ) śūcīmukho yataḥ. Sy Belshre nicht den, welcher
durchaus nicht so belahren ist, denn man schneidet Eisen nicht mit Wasser
durch und müht sich nichts damit ab, einen Stein zu biegen. (481) T
A 106 damanakaḥ (ß so 'bravīḥ) katham cītat (ms. P om ca, karaṭakaḥ (ms.
a sa; ß addē kha). SP 888 damanakaḥ, a sa āha) katham cītat (a om ca).
kau" (v. l. addē kha; a so 'bravīḥ). Spl 101 l, Pp 108. 4 dam" āha. katham
etat so 'bravīḥ. Sy A 79. Ar similarly (482) T 83. 19 asti kaś van' mahān
(ß om) vānarayūtham. SP 884 asti kasmāścid vana śtīrtāḥ vānarayūtham.

(kadacid) dhemanakakale āstātam ativihālatayā khadyotam
 dr̥ṣṭvā 'gnir (ayam) ita (matā). (484) dhāryāḥ suśkadāruṣpa-
 parpaṇa śchādya praśritabhujam (kākakakuprakapupradāṣaṇ
 kaṇḍūyamānam) t̥pa (manorathā) mukhaḥ kilā 'nubhavaṇ (smā-
 (485) (atka intrā) kaḥ śākhāwrgo, vidhātāḥ āstāta tadgata-
 wanaḥ mukha-mukha tam eva mukhaṇ pādhamat. (486) atka
 sūcīmukho nāma pakṣi (tad dr̥ṣṭvā) vṛkṣād avatīrya 'bhūdhātā
 (487) (bhādra), mā khidyatām, nā vāt vahnūḥ, khadyoto 'yam

No 206ab pūrvaḥ itaṇ vane kvāpi vānāḥ yūthācārīṇaḥ. Kp 343 (110) a b
 (in next) pūrvaḥ vānāḥ Sp 101 & aṭi kṃ' parvāḥkādāle vān' Pp
 106 & text. Sy Story XII. 1 in einer Berggegend wohnte einmal eine Affen-
 herde. Ar (483) T 63. 19 ca kad' dhom' sukhalāto 'nirib' Ny. SP 434
 tae ca jñānavabhāvatāyā hemaṇto Nīrtam agnidhīḥ khadyotsamāṇam
 kvāḥ (for all of this a khadyotāgūḥa prapālat). So 206ad to ita jñā
 khadyotam dr̥ṣṭvāgnir ā mētra. Kp 343 (110) a, & hemaṇtakarṇāḥ (here
 proc. and first of next) kvāḥ SP kvāḥ, khadyotam Sp 101 & tae ca
 kadacid dhemanāṇamāya (then insertion) sa bhāhācā chāṇam agamāt.
 atka kvāḥ vānāḥ vahnūḥkāmādyāni gahyāpāḥāni vicitā vahnūvāḥkayā.
 Pp 106. & tae ca bhāṇāḥkālā tūhvaṇam nīdmukha bhādyotam apāyat.
 tae ca tam dr̥ṣṭvā, agnir āyam ita matā. Sy Story XII. 1 in der Nacht sahen
 sie einst jense fliegende Wurmchen, das sich wie ein Feuerfunke ansehmte.
 und hielten es für Feuer und steften hinter ihm her Ar (484) T 63. 20
 kvāḥ' sukāṭra' śchādya mē. Soad a praśritabhujam kākā' kaṇḍūyamāṇam
 vṛkṣāpāṇāṇorāṇāḥkūḥāni k. nubhavaṇi SP 435 suśkadāruṣkalaparāḥdibhur
 śchādya nāmanāḥ parivāṭra evaṇṭāḥ (punch punar dhamaṭ, cf. next)
 t̥pa-mukham anubhavaṇ kīrtarīṭam (a om all this) So 206ab tāmāḥ ca
 tṛṇāyāḥkūḥ vānāḥkāmānyam ālāpāṇam. Kp 343 (110) bud kākāṇāṇamāyam,
 śhṛīya here last of proc.] madhye sarvāḥ spāṭraṇam (a om mē, Ma. om.
 sarve 'bhyaṭraṇam, better as suggested by Ma. in aṭi, sarve 'bhyaṭraṇam).
 Sp 101 & pāṭhāṇāṇāḥ nāmanāḥi tathāḥ. Pp 106. & yamāḥ śhṛīya suśkāṭra'
 avāḥkāḥ praśritabhujakakāḥ. Sy XII. 4 Und als sie sich niederließ,
 hielten sie Holz und stießen Gras, legten es auf dieselbe und fachten es mit
 Mund und Händen an, daß es sie in Brand setzte. Ar (485) T 63. 23
 tatrāḥkūḥ śākhā' tadgata' SP 436 in proc. punar punar dhamaṭ (a om
 all. So 206cd skua in tatrāḥ khadyotam adhamat tam mukhaḥ. Kp. Pp
 106. 10 text om mukhaḥ. Sy XII. 4, in proc. fachten es mit Mund und
 Händen an. Ar. (486) T 63. 25 atka sūcī' nāma (lacuna here assumed
 by Hortal, itaṇ vṛ' avā' 'bhūḥkātā. Sp 434 intrā a om) sūcī' nāma (a om)
 nāma (here § 490) evam (a om) bhūdhātā. No 207ab tad dr̥ṣṭvā tatra tam
 vāḥ pakṣi sūcīmukhaḥbhūdhātā. Cf. also under § 490. Kp 344 (111) aḥ
 dr̥ṣṭvā sūcīmukhaḥ pakṣi tat tatrāḥ mukhaṇāṇam, prāḥ. Sp 101. 7 atka
 sūcī' nāma pakṣi tatrāḥ tam vṛkṣāḥkāmānyam āvalokya pravṛṇa. Pp 106. 11 atka
 sūcīmukhaḥ nāma pakṣi vṛkṣād avatīrya śūvāḥkātāṇopagṣṭīya tam vṛṇa.
 Sy XII. 7 Ein schwarzgefiederter Vogel saß auf einem Baum und sprach an
 ihnen. Ar similarly (but JCap inserts dāṇāṇam, applied to bird). (487)

iti (488) athā 'sau tadvacanam anādṛtya punar dhamati. (489)
 punaś ca tena 'sakṛn nīdṛyamāṇo 'pi nāi 'va śmyati. (490)
 (kūṁ bahuna- 'śvat) tena karṇābhyaśam āgatya 'gatya prabalam
 udvegitaś, (491) yāvai tena kupitena sahasā gṛhītvā śilayām
 āvidhya vigataprāṇaś kṛto 'sau

(End of Story 12)

(492) ato 'haśi bravmi: nā 'nāmyaś nāmyate dārv iti. (493)
 athauś:

T 53 21 mē klīnāś, nāyam . SP 557 nāyam . (ed. khadyotagaṇo, a text).
 So 207ed nāyo 'gaur eja khadyoto mē klīnam anubhūṛ itl K₂ 364 (111)ed
 vyarthadrameṣṭīlāś khadyoto 'yam na pāvakaś. Sp. 101.8 bho bhavantaś
 sarve mṛkhatamāś nāte vabūkaś vabūkaśasādṛśāi gañjāphāṇay etlōl.
 tat kīm vṛthārameṣa. [Then expansion.] Pq 108. 13 text. Sy XII. 8 Gebt
 euch keine vergeßliche Mühe, denn es ist kein Feuer. Ar. (488) T 54. 1
 aihmāśv adhamat tasya tad vacanam avamanyāiva So 208a tas chrutvāpy
 anivṛtitaś tam. K₂ 365 (112)aba itl śikṣāś bruvāṇasya (Ma. ms. bruvāṇo
 am. bruvāṇo) kaścio chukāva no vacaś yadē. Spl diff. (101 11 a monkey
 replies. "None of your business, go along!") Pq 108. 14 text. Sy XII. 9 Śis
 abar hōrtan nicht auf ihn. Ar. (489) T 54. 1 text (ed with a vāry* om
 ni, om pl). So cf. next. K₂ of preo. Pq 108. 14 tatāś tayāśakṛn nīdṛm 'pi
 napāśmyati. Sy XII. 9 (fussie this and next) Da Sag er hinaś und ging zu
 ihm. Da sah ihn eia Magier [some Ar versions say a monkey] und sprach
 zu ihm [repetition of catch vs. 161]. Er abar hōrtē nicht und ging zu den
 Affen. Ar. (490) T 54. 2 text. SP 557 (in § 486) punaś punaś karṇayor.
 So 208ba pakṣi so 'bhṛtya vṛkṣataś (cf. § 486), nyavārayad yan nīrbandhāt
 K₂ 366 (113)ed tadā sa karṇānta vānarān avadāt punaś (of also under next).
 Spl 101 16 so 'pi tam anādṛtya bhūyo 'pl vānarān anavaratam āha bhoś
 kīd vṛthāklēṣena. Pq 108 16 aha kīm bahunaś, śvat tayā karṇābhyaśam
 āgatya prabalam udve*. Sy of. preo. Ar. (491) T 54. 3 text (om kupitena,
 a vidhāyo or av* addē itl at end). SP 557 itl vadanaś eva kupitavānarēṇa
 kēṇp. (= om) śilopary (= śilāpāte or śilātate) āropya vyāpādīlāś So 208d,
 209ab kapi tana cakopaśaś. kṛpītayā śilayā tam oś śūlmukham aśrūṇayāt
 K₂ 366 (112) tatṛko vacanam śrutvā tasya nīrbandhabhāṣitam (cf. preo.),
 gṛhītvā tam jaghāṇāś śilayāś bhartayen kapīś. Spl 101 19 aha yāvad
 aśuś na khatācāt pralapan vīramatī śvad ekana vānarēṇa vyarthadramatvāt
 kupitena pakṣābhyaśaś gṛhītvā śilayāś āphāṇita uparatāi ca. Pq 108. 16
 yāvat tena śā gṛhītvā śilā phāṇitā pāṭavakṛtanatāirogrivā pāṇicātvam āpa.
 Sy XII. 15 Da angie alner vor ihm nach ihm, packte [Ar versions insert
 "Sug it on the ground"] und stōte ihn. Ar. (492) T A 107, SP 559.
 Spl 101 21, Pq 108. 19, text. So 209ed tamēn na tasya vaktavyaś yāś
 koryān na hitaś vacaś K₂ 367 (114) evaś tavopadeśīro na vyaśaś
 kṛnāśpādāś, yasyaś svāmīno lakṣmīś pīśūnyāt (Ma. am. pīśān) sahasāyē
 dīrāt. (Cf. vs 162.) (493) T A 107 athavā, SP 559 taibā ca (= hi). Spl
 inserts a story, then 108. 3 tam mṛkhaś śikṣāpīto 'pi na śikṣitaś tvaś. athavā

- kith karisyati pāṇḍityam apātre pratipāditam
sapidhāne dhṛtaḥ kumbhe pradīpa iva veśmani. 152.
- (494) (tan nānam apajātas tvam. uktam ca)
(jātaḥ putro 'nujātas ca abhijātas tathā; va ca
apajātas ca loka 'smin mantavyāḥ āstradṛṣṭibhiḥ. 153.)
(mārtulyaguno jātas tv anujātaḥ pituḥ samah
abhijāto 'dhikas tasmād apajāto dhamādhamah. 154.)
- (495) (addhu ce 'dam ucyate:)
prajñāyā 'tvisārīṇyā yo dhanena balena ca
dhurath vahati goṭrasya janant tona putrīṇi 155. (apa ca:)
āpatamāstrasāundaryāṇi kuta nama na vidyate
atyantapratipattyā tu durlabho 'lakṣyato janah. 156.
- (496) tat, mūrkhā, na kimcid abhivadan. uktam ca
bhinnasvaramukhavarnaḥ śaṅkita-dṛṣṭiḥ samutpatutadehaḥ
bhavati hi papam kṛtvā svakarmasamtrāntaḥ puruṣaḥ. 157
- (497) addhu ce 'dam ucyate

na te doṣo 'sti yataḥ śiddhoḥ ukṣā guṇāya saṃbandhate nāśiddhoḥ. uktam ca.
Pp 108, 19 athavā. Br. Pa cf. next vs? Vs 152=T 181, Sp 394, Pp 384,
cf. So 210, Kṛ as quoted under § 492, perhaps Sy A80, and probably Ar
JCap 89. 18. a, Sp karoty eva. b, T varīṣṭv aprat*, Sp athāne vivivēditaṁ.
n, Pp sapidhānaghaḥkūṭahathah, Sp sadhakāraspraticchana. d, Sp ghaṭe dīpa
lvāṅkitaḥ. So atah kiṁ vacmi doṣāya bhedaḥ tīvat kṛtas tvayā, doṣāya
kriyate yac ca buddhyā tas na sambhaḥ bhavet. Sy Und du, Dmag, bist
hinterlistig, und der Hinterlistige ist überaus schlecht [Does this correspond
to SP mm. FHO quoted under § 497?] Ar, JCap Verum autem sic est: non
enim iuvat in te doctrina et comprehensio, maxime quia cor tuum deceptum
est in vana gloria et fraude, que ambe sunt mali mores. The orig. of the
prec. prose and of this entire passage is hard to reconstruct with certainty
(494) T A 108 text (em addam). Pp 108. 31 text. Vs 153=T 182, Pp 385.
a, T ms. p tu for ca. d, Tṣ and ms. p mantavyāḥ. Pp *dardhikāḥ. Vs 154=
T 183, Pp 386. a, T atulīyājānām jñāta tu (ms. p tvam). (495) T 54. 18.
Pp 109. 1 text. Vs 155=T 164, SP 186, N 111, Pp 381. a, SP svaprajñāyā
vā, SPa text with hi for tu, T vā (S 'pi) for 'id. b, SP yāvanena dhanena
(a text). Pp, N, SPa vā for ca. Here Tṣ, Pp add apa ca. Vs 156=
T 165, SP 189, N 112, Pp 388. a, SP āpāda* (v l. text), *daryah (v l. text).
b, Tṣ kṛta-nāma. SP ku hi nāma na jñāte (= vidyate). d, for 'lakṣyato, SP
hi kalīu (= 'āka, or hi, or ye, khalo). N mēn (read 'āku) kalīu. (496)
T A 109 text (ms. R abhivadasi). SP 464 ity ucyamāne damasako na kimcid
uca. (Two a mms. add karṣakam śha.) [Sp 104. 7 tad vyarthapāṇḍityam tvam
kṛtaḥ, mama vacanam akṛtvann āstmanāḥ śāntim api na vetat.] Vs 157=
T 166, SP 140, N 113. b, SPa, N samāpatita*. d, T msa. sukarna*, corr R. SPa
svakarmavitrā* (497) T 54. 21 saṅkha ce. SP 367 addhu ceṣam (a add
ucyate. Instead of this, mm. FHO read pūṣaḥ karṣakam ativivādagdhyah

duṣṭabuddhir abuddhī ca dvāv eṣā dhūmanāu mama
tanayau 'upāṅṣṭyāt pīṭhā dhūmena maritāb 158.

(498) *damanaka āha: katham (ca) tat karaṇako 'bravīti.*

KATHĀ 13 (STORY 13. EVIL-WIT AND HONEST WIT)

(499) *(astu) kasmīṃścin nagare vaṣikputrakū (priya)suhrḍān*
dharmabuddhiduṣṭabuddhināmanāu stāb (500) tñv arthopārjana-
namustāb (viprakṛṣṭak) deśāntaram gacāu (501) ātha; tatra

hi doṣṭya. tathā cōktaṃ. This is probably merely an anticipation of the following vs. but cf. Sy 280, under our vs 152; Sp 103 11 who eṣāhv idam no* Po 109 5 ābhavā eṣāhv. Va 158—T 167, SP 141, N 114, Sp 366, Po 389, cf. So 310 (see our vs 153), Ks 268 (115). Sy 101 Ar. On this vs. and the following story see Edgerton, JAOS. 40 271 ff. I note (what I had not noted when I published this article) that Wolf thruout the story (he omits the catch vs) speaks of Dharmabuddhi as "der Ehrliche"! KV and OH call him "the simpliciton" or the like, agreeing with Sy JCap has Velez presumably meaning "hasty, careless." Arabic specialists whom I have consulted inform me that both Cheikho and DeSacy have a word which can only mean "simpliciton." Where Wolf got his der Ehrliche is a mystery; a, T me K, and Po dharmabuddhir abh* Sp dharmab* kubu*, SP duṣṭa* dharmabuddhir, om ca (= abuddhī ca, best me, with N and T, text). b, Ja viditū for dhī*, SP vaṣikṣmajāu for dhī* mama (but a intends to read text). a, SP putreṇa eṣā, a svaputrasyāu*, N putreṇa yasya, Sp putreṇa vyartha-. d N eṣābhīṣ, Sp gṛhīṣṭāb. Ks abuddh yogāḍ adhamāb sarvadā vipadāpadam. pīṭhā dhūmena maritāb rutsāḍdharmabuddhinā. Sy Denn der Einfältige versteht nicht an ihm, aber der Listige sucht mit listigen Mitten zu handeln. Es geht ihm aber wie jenem Listigen dem Kompanion des Einfältigen, der seinen Vater durch Rauch erstickte und auf der Totenbahn davontrug, indes der Einfältige die Denare nach Hause trug (498) T 110 damanaka (β so 'bravīti): katham etat (β eṣāst). karaṇakab β an āha. SP 670 damanaka: katham eṣāst (a etat). kar* (a adds 'bravīti) Sp 102 74, Po 109 9 dam* āha katham etat. so 'bravīti Sy 281 Ar similarly (499) T 56. I asti kasm' adbhūtāna vaṣikantā suhrḍān stāb, aho duṣṭabuddhir aparo dharmabuddhiḥ. SP 671 kasm' nagare a v i patṭane vaṣik* priya* duṣṭabuddhidharmabuddhiḥ* stāb So 311 tathā eḍbhavattā pūrvam bhūṭakā dvā vaṣikantā, dharmabuddhiḥ tathā duṣṭabuddhiḥ kvaśāna patṭana. Ks 500 116) aho dharmabuddhir abuddhi ca dvāv eva suhrḍān purā, vaṣik-putrēv Sp 108 16 kasm' deśa dharmabuddhiḥ pīṭhabuddhi ca dve mitre pūrvastāb. Po 109 11 asti "putrā dharmā" suhrḍāv Atām Sy 45 20 Ka leiten einst (sua.) Kaufleute an einem gewissen Orte, Komragons und Freunde, der eine war lung der andere einfältig Ar (500) T 56. I tñv artho* vāṣṭjāb deśā* (a deśābhyantaram gacān. SP 671 tñv arthārjanāya deśā* ge* So 312ab tñv arthārthach pitar gehāḍ gatvā deśā* āha. Sp. diff Po 109 13 tñā eḍkīho* Sy 45 23 Und sie beschloßen, nach einer gewissen Gegend zu reisen, um Geschäfte zu machen Ar. Wolf p 93 middle—gingen miteinander in Handelsgeschäften auf eine Reise. (501) T 56. I

dharmabuddhir nāma yaḥ (sāṁskṛtāśāstrataḥ) tena (kāryacit
śāśhoḥ pūrvasthāpitam); kalatīkagatam (svabhāgyapracoditam
rūpyaadinārasaśāstram prāptam (502) sa (tu) duṣṭabuddhina
śaḥ saṁpradhārya kṛtārtham avam, (tad grhītvā) evanagaras
gacchēva iti (nīcitīya, pratyāgataḥ. (503) adhiṣṭhānasaṁpi
dharmabuddhinaḥ bhīṣitam, dīnārdardharibhāgmatibhāgyantam,
(evagrhaṇ pravīṣaṇā, adhuna saḥsṛsavayandīśanīkṣam ujjvalam
vataḥśvaṣā) (504) (atā) duṣṭabuddhir antaḥkṣipīśārdayaḥ svār-
thasiddhaya tam śha (505) bhadrā, vīṭatāpā yadvad āvayoh

atha nāma yaḥ (so ma. R, ad. with other mss. nāmāḥ. śāstra" (ad.
adds by om. yaḥ, tena (e adds ea) kāryamit (β om rūpya, SP 673 intra
dharmabuddh-nā kathamaiti tatkalid eva dīnārasaśāstrapāram (a only intra
dharm" dīnārī, āraśā [so]) bhāgmat prāptam. So 212d kathamaiti svar-
gadinārasaśāstravayam īpatuḥ. Kp 369 11d ad alabhatāḥ (Ma. mm. to
'eats, why?) saśāstraparamam dharmam. Spl dīf. Pp 109. 13 aṭha yo dharmā-
buddh-nāmā tena svabhāgyodayavādā kāryāpi śāśhoḥ pūrvā kalatīkagatā
dīnā prāptam Sy 45. 33 Als sie noch nicht sehr weit gekommen waren,
fand der Klüftige eine Kiste mit tausend Denaren Inhalt Ar (502)
T 55 4 sa dūṣṭa" Svāḥ svādātāḥ gacchēva iti pratyāg" Kp 373 tena
cāśīśhārdīd duṣṭabuddhir abhīṣitāḥ (a "dier abhīṣitam : vāyaya, dīnāre
mayā prāptāḥ a dīnārīśāḥ, or "ra bhāgmat, or "rāḥ saśāstram, prāptam
mayā so 'bravī (a out so 'br') tēn eva, a tad, am eva; grhītvā nagaras gac"
iti tēu, a om cāśīśhā So 313ab tad grhītvā evanagaras punar āyagmatā
ea tēu Spl 104. 7 tatam ea tēu dvāḥ api prabhūtopārjīvatīśa prahṛīśa
evagrhaṇ praty kutaḥkyena prāthīśa Pp 109 14 ea Svāḥ svādātāḥ
gacchēva lu mīd dvāḥ api pratyāg" Sy 45. 35 und er kam und sagte sie
dem Listigen und sie kehrten um. Ar (JCap adds in regionem eam).
(503) T 55 5 text (mm. bhīṣitāḥ a saḥsṛsavayam) β "evanāśīdhi", β vāyayā-
vab, SP 674 nagarasaṁpi. Spl 104 11 aṭha evāśīśhānāṁspavarīśa Pp
109. 16 svādhi" ea dharmā "hitam bhadrā, ardharibhāgmat evayā āgacchati,
tad grhītvā, yonśīśhāḥ evagrhaṇ prāpya mītrām tṛṇamāḥkam ujjvalam vā-
vāhāryāḥ. Sy 45. 36 In der Nähe der Stadt angelangt, setzten sie sich
nieder, um dieselben zu teilen, und der Klüftige sprach zum Listigen
Die Hälfte mir und die Hälfte dir Ar (504) T 55. 7 text (antaḥkṣipī-
nāḥ) SP 674 duṣṭabuddhir dharmabuddhir (a om) abhīṣitāḥ (a "tam").
Spl 104. 11 pūrvabuddhinaḥ dharmabuddhir abhīṣitāḥ. Pp 109. 19 aṭha dūṣṭa
kṣipīśārdayatayā svārthapūjaya tam śha. Sy 45. 29 Der Listige aber, in der
Absicht, wenn möglich dem Klüftigen die Denare wegzunehmen, sprach:
Ar (505) T 55. 9 text β tr yāvad vīṭa", mm. tad for tādā, corr R,
β avachīśhāḥ, SP 675 bhadrā (here expansion in same sense as Spl but not
in SPs, and proved by agreement of T, Pp, Pa to be unoriginal). Spl 104. 11
bhadrā na sarvam etad dharmam grhaṇ praty vāyaya, vānāḥ kutambina
bāndhavāḥ ea prāthīśhāvanti. Pp 109. 20 bhadrā, yāvad āvayoh avam arthāḥ
śīśhāyāḥ, tādā avayavachīśhāḥ saśha" Sy 45. 30 Wir wollen sie nicht

edmanyaḥ, tavad avichinnāḥ melasaddhavaḥ. (506) kiñ tv
 ekam-ekam śataṁ gṛhītvā śeṣam (idā 'va) bhāṇān nīkṣipyā
 (va)gṛhāṇ praviśvaḥ, bhāyo 'pi prayojane saṁyāte tanmātrāṇ
 sametya 'smāśi śhāṇān nasyāvaḥ. (507) teno 'ktam yathā 'ha
 bhāvaṁ. tathā cā 'nuplīte śeṣaṁ vṛkṣamūle bhāṇān suguptāṇ
 kṛtvā (va)gṛhāṇ praviśān (508) (athā tadvarṣābhyaṁtare
 duṣṭabuddhīr āśadvyayaṁvyasanitvād bhāgyachidrataya ca kṛ-
 pāpratyakṣāḥ punar api ca nīdhitō dharmabuddhīnā sithā
 'paraṁ śataṁ-śataṁ vībhaktvān. tad api dvīṅyavarṣābhyaṁtare

tellen, denn so lange wir einträchtig beisammen sind, bleiben auch wir
 in der Eintracht, die uns verbindet, ungetrennt. Ar. (506) T 55.9

kiñ gṛhītvā praviśvaḥ, yathāśraṇam, puṇyaparīkṣā hr̥ṣavṛddh.bhīkṣā (so
 Horie) om.; mss. "vṛddhīḥ, "vuddhīḥ, "vaddhīḥ, "vardhīḥ; B om hr̥ṣa
 bhaviṣyaty akṣr̥thāśi cā janaśephāṣīyā SP 477 kiñ tv sarvaśīrāṇ (a om
 kiñ tv sarva) lāṅgīva vṛkṣamūle (a om); nīkṣipyā kīṇāśiḥ gṛhītvā gṛhāṇ
 , a nagaraṁ) gacchāvaḥ (a v | praviśvaḥ. So 514a b of next. śataṁ ekam
 gṛhītvā cā dīnārkeṣāṁ vibhāgya nā. Kp cf next. Sp. 104.15 tad ātrīva
 vanagabhaṇe kvāpi bhūmīnā nīkṣipyā kīṇāśīrāṇāṁ śāḍya gṛhāṇ praviśva
 bhāyo . Pp 109.21 tathā ekāṅkām śataṁ om lāṅgīva prav.āṅgīvaḥ, yathā
 syārthāya hr̥ṣavṛddh.bhīkṣā puṇyaparīkṣā kṛte bhāvaṁ Sy 45.25 Viel-
 mehr laß uns von ihnen nehmen, was wir brauchen, jeder hundert Denara,
 [Here lacuna in Sy] Ar (as Sy, then, Chakko)—and we will bury the rest
 in a safe place. And when we need ready cash, we will go together and
 take what we need.—The last part of the text, with Sp1 is supported by
 Pa, the version of T, Pa is evidently secondary. . (507) T 55.11 tathā
 akṣaḥ śeṣaḥ kutracāśi β kutacāśi) sugaḥ ḥr̥ prav' SP 478 tanoktam
 bhavān , a yathā bhavān manyate tathāiva karomī 'ti vṛkṣaḥ garīṣāḥ kṛtvā
 nīkṣipyā gṛhāṇ prav' So 515cd vṛkṣamūle nā dīnārāṇ bhūmīnā alon-
 kṣatvā. Kp 270(117)abc (cf. pres., the two passages are fused in Kp) tato
 gṛhītvā śataṁśatāḥ bhūmīnā bhāgyaḥ śidhāya tam, jagmatas tēu. Sp1 104.21
 tad ātrīva dharmabuddhīr sithā bhadrāṣṭam kṛyām. tathānuṣṭhite dvān
 api tēu svagṛhāṇ gatrā. Pp 109.23 tato dharmabuddhīnā evabhāṇvṛyatayā
 tadantavyataduplābhīprāyem avijāya tatheti prapīṇas tēu dvān api hīnc.d
 śāḍya śeṣaḥ bhūmīnā sugaḥ kṛ' nagarīśatāḥ prav' Sy [lacuna, 45.26--] and
 dem Rest vergruben sie an der Wurzel eines Baumes, worauf sie fortgingen.
 Ar (Chakko) said the foolish man Agreed. So he took only a few of the
 denars, and the two buried the rest at the root of a big tree with spreading
 branches. (Verdons omit "with spreading branches," JCap adds et abierant
 pro factis rula, and so OSp.) (508) T 55.11 text (a abbāgyachi",
 mss. kṛpāḥ pratyakṣā, ed sahāpara-śataḥ, β text, om second śataḥ, (SP 479
 (om a) sithā tatra cūṭupkeṣa tīṣṭhataḥ.] So 514cd paraśparaṁ samāśāṇa
 tathāṇā pīṭvāśān. [Sp1 104.22 sukhena sithāvantān.] Pp 109.26 sithā
 duṣṭabuddhīr āśadvyayaṁvyasanitvāyā śchidrabhāgyatayā ca bhāṇaḥ punar
 api dharma". . vibhaktvān. sithā manya tad api varṣāyāntare tathāiva

tathā va ketum) (509) evaṃ gaṇe duṣṭabuddhīḥ antayāṃ
 āsa (510) yadi punas teva sāha tatam vibhajāmi, tatap teḍḍa
 caturbhiḥ sūtar apahṭāir api kim alpāḥ. teḍḍaḥ paḍḍhīr apahṭ-
 tāṃ samatāny eva 'ādayāmi. (511) itī nūcītyā 'kāṭi bhūta
 tāṃ arthamātrāṃ apāniya (tāṃ bhū)pradeśam samikṛtvān.
 (512) atikrānte, ca) māsamātre (svayam gatvā) dharmabuddhim
 abhihitārān (513) bhadda, aṭṭi me vyayāḥ; (aṭṭi, samavibhagaṃ
 teḍḍa)ya viṭṭasya kurva itī (514) pratipannā ca dharmabuddhiṃ
 sāha gatvā tam eva 'daśam khaṭakam kartum ārabdhāḥ.

parikṣaṃ (509) T 54. 16 text. SP 479 tatap kiyaṃ kileṣa (a evaṃ
 gaṇāṃ kileṣa) duṣṭabuddheḥ adharmikatavāṇāṃ buddhīr upajjī (a upannaḥ).
 So 510a ekadā duṣṭabuddhīḥ sa (B ca). Sp 104. 22 anyadā ca pāpabuddhīr
 Pp 110. 2 evaṃ ca duṣṭa (510) T 54. 16 yadi punas tatavibhajāṃ
 (ḥ om) vibhaḥkvaḥ, tat kim mayi kṛmā bhavaṃ. teḍḍaḥ A' 680 yad
 aham aka eva nibbṛtaṃ gatvā dīṇāṃ upajjya grheṣmī (a aham eva tū
 dīṇāṃ grh). Pp 110. 4 yadi alpāḥ, tamāṃ paḥ teḍḍān evāpahaṣmī.
 (511) T 54. 16 evaṃ māvaṭṭikāḥ (a 'vaṭṭi' — apāniya pradeśam samikṛtya.
 SP 480 itī nūcītya rāṭṭe (a om; gatvā grhītvā. So 512b dā gatvā taru-
 tānt tatap aka evāgrahit evāraṃ dīṇāṃ tū āśāḍvayā (B. āśāḍvayā).
 Ks 270(117)ed tato gūḍham abuddhīḥ prajāḥ (Ma. om. prayāṣu) dharmam.
 Sp 104. 22 nūcīthe tatagatya sarvāṃ viṭṭāṃ bhāya gacchāṃ pūṇyāṃ eva-
 bhavaṃ jagāṃ Pp 110. 6 itī vicintyāṭṭikāḥkibbhaṃ tū. Sy 46. 31 Sodana
 machte sich der Listge auf, ging heimlich hin und nahm die Denara, ab-
 wete die Stelle und ging davon Ar (Chetko) Then the deceitful man,
 unknown to his companions, went to the denara and took them, and smoothed
 the earth over the place where they had been buried. (512) T 54. 17
 māstikrānte kile dharmabuddhim (a 'āṭi' abhiḥ) SP 481 katvayadivāṇā
 ca duṣṭabuddhīṃ dharmabuddhīr abhihitāḥ. So 514ab māsamātre gaṇe (B.
 om gaṇe) tam ca dharmabuddhim vṛṇā saḥ. Sp 104. 22 atthānyānyā
 dharmabuddhiṃ sametya pṛveṇ. Pp 110. 7 text. Sy 46. 2 Nach einer ge-
 wissen Zeit sprach der Kniffluge zum Listigen. Ar (Chetko "several
 months after that." Chetko, JCap, KF, Wolff all make Dharmabuddhi
 speak to Duṣṭabuddhi, like Sy and Ts, curiously, OSp agrees with all Skt.
 versions except Ts in making Duṣṭabuddhi do the speaking.) (513)
 T 54. 18 bhadda, tamavi' teḍḍavitt' (ḥ teḍḍasya vi') ku' itī. SP 482 dīṇā
 ānyāṇāṃ itī (a he vayasā di' bhīṇāṇā) itī. So 514cd why trya vibha-
 jāṃ tū dīṇāṃ neti me vyayāḥ. Sp 105. 1 sāha bhakkeṭṭamā vyayā
 viṭṭābhāṇāṭṭi sikkamā tad gatvā tatap atthānt kileṣā viṭṭāṃ kēyāḥ. Pp
 110. 8 bhadda, teḍḍavayāṃ tamavi' karvaḥ. Ity Sy 46. 2 Ich brauche keine
 Geld zum Veranlagaben, auf, laß uns gehen und von den Denaren holen.
 Ar similarly. (514) T 54. 18 text (ḥ om ca). SP 483 teḍḍāpi tatthivaty
 akko tata abhīr api vṛkkaṇṭhaṃ gatvā. gatvā cotpāṭṭiyāṃāṇa, (a tamāṇāṇā-
 tāṃ tatthivāṇāṇāṇāṃ. gatvācotpāṭṭiyāṃāṇa.) So 517 tū chrutvā dharmabuddhiṃ
 tūṃ gatvā bhūmiṃ tattheti caḥ. cakkaṇā tamāṇā samāṇā dīṇāṃ yatra tū

(515) *khanyamāne ca bhābhāge yadā 'sau artho na dr̥syate*,
 (516) *tadā prathamataraṁ dhṛṣṭatayā*) *duṣṭabuddhiḥ pārśvānā*
īmanāḥ śiro 'tādayad abravīc ca sasambhramamī (517, (bho
 dharmabuddhe, tvayā vā) 'pāhṛtam etad dhanam (nā 'nyena
 tat prayaccha me tasyā 'rdham). (518) *sa aha tñai tae odurya-*
karmā 'carāmi, tvayā 'pāhṛtam† itī (519) *evāṁ paraṁparaṁ*

nyadhāt. Sp. 105. 7 so 'bravī bhadrāsvaḥ kriyāntam itī atha dvāṁ apl gatvā
 vāsvat sikhinam khaṇatai. Pp 110. 9 aktvā dharma" saṁ tam uddāśaḥ gatvā
 khāta" kartum ārebbhā. Sy 48. 5 Und sie gingen beide. Als sie die Stelle
 beobachteten. Ar (515) T 56. i khaṇ" on vadh, na dr̥syate SP 583 of
 prec., nṛpītyamāne, a inserte yadhī na kimeid (a om) dr̥syate. So 218b
 ambr̥pṛpṛ na yadhī te am dīnēṣṭh khātakāt tataḥ. Spl 106. 3 tavad rinta
 bhāṣṇam dr̥ṣṭavanti. Pp 110. 10 text. Sy 48. 5 fanden sich die Denare nicht
 vor Ar (516) T 56. 2 text. SP 583 tadā duṣṭabuddhinātmahṛdayam
 Eghātya reditvāsvam uktam (a om all but jadh). So 218od tadā sa duṣṭa-
 buddhis tam dharmabuddhiḥ saṁho 'bravī. Also 220b so 'śmanāṭīdayao
 abrah. Kp 271(118)a sa eva hṛtvā provāca. Spl 106. 4 ātrāntara pāpabuddhiḥ
 āras tādyaṁ provāca. Pp 110. 10 tadā dhṛṣṭa" duṣṭa" prathamata eva tenāiva
 rīkabhāṣṇendīmanāḥ śiras tādyaṁ abravī. Sy 48. 5 Non schlug sich der
 Listige heftig Kopf und Brust und sagte wahr āgend zum Einflut gen Ar
 (517) T 56. 3 kva tad brahmahṛdayam nam brahman hṛdayam., dharmabuddhe,
 āśmad tvayāpāhṛtam itī SP 583 kḥ kato amī dharmabuddhiḥpāhṛtam itī
 (a only tvayāpāhṛtam). So 218ah nitaḥ te bhavāṭī tam me svam ardham
 diyatām itī. Kp 271(118)b brataḥ me dharmabuddhiḥ. Spl 106. 5 bho dhar"
 tvayā hṛtam nKanyas, yato bhūyo pi garīṣṭpṛṇaḥ hṛtam tat . rdham,
 āthavāḥ rījakule nivedayīṣyāmi. Pp 110. 13 kva tad brahmahṛdayam,
 āśram, dhar", tvayāhṛta" tad arpayā tasyārdham. so evā ahaṁ rījakule
 nivedayīṣyāmi. Sy 48. 5 Nie mehr soll einer auf seinen Freund vertrauen,
 denn die Denare hast du weggenommen, sinstemalen niemand um sie wußte
 außer mir und dir Ar.—Hartai amamee here and at Book II, § 141, a new
 word brahmahṛdayam, meaning 'gold' I am very suspicious of it. No ms.
 of T reads brahmahṛdayam in either passage, nor does any other version
 have it in II § 141, here only Pp has it. The reading of the T mss. makes
 perfectly good sense in II § 141. Until further evidence is forthcoming it
 seems to me safer to assume a corruption, at present unintelligible, in T
 (with Pp depending thereon) at this place. (518) T nothing. SP 584
 so 'pi duṣṭabuddhināpāhṛtam itī (a only tvayāpāhṛtam itī). So 218od na
 te sikh mayā nitaḥ tvayā dha sma tam sa sū. Spl 105. 7, Pp 110. 14 sa
 āha bho dṛṣṭam mī (Pp om) mīvam vada. dharmabuddhiḥ khalv āham,
 āśitas cīrākarma karomī (Pp text). Sy nothing, but Ar, Cheikho, Thereupon
 the foolam man began to deny and to swear. Versions similarly (519)
 T 56. 8 evāḥ paraṁparaśākhayā vīvadāmanāḥ (a vīvād") dharmasthānam
 apṛg" (v l vṛg"). SP 584 evāḥ (a om) paraṁparaṁvīvādāḥ (a paraṁparaḥ
 vī") kṛtvā rīkṣa (a rījakule) niveditam. So 220a, ed evāḥ pravṛtta kḥāḥ
 [b, see on § 518] duṣṭabuddhiḥ rījakulaḥ dharmabuddhiḥ nīṣya ca. Spl

vivadamaññaṃ rajakulam upagataṃ (520, *Arrete ça tasmim arthe 'cagate*) vyaktiaryavaharaduschedutaya dharmādhikṛtāḥ samkuruddhau (521) pancatratrābhyantarā ca dūṣṭabuddhiḥ (dhikṛtānāḥ) pratiyāntam. (522) aḥkai mama ity (atra vya-vahāre abhāriyam, idamih prechyaṭam) iti (523) tva (tu vya-vahāranivartandṛtham) pṛṣṭāḥ kaḥ (te aḥkai (darśayate) 'ti, (524) so bravīt yaśāḥ, (ra) vṛkṣasya māle sthāpitāḥ dravyam, sa eva (vṛkṣaḥ) aḥkai ti. (525) (atha) tair (dharmādhikṛtair) viśmayād abhahutam: katham vanaṣpatir mantrayisyati bhavati,

103 li evam tva dvāḥ api vivadamāñña dharmādhikṛtāḥ galavāṇiḥ vṛnataḥ paraspārāḥ dāpayanīḥ. Pp 110 13 tasma tva dvāḥ api vadamāñña dharmādhikṛtāḥ gatrā dravyāpaharagavṛtāntam kathayataḥ. Sy 46 10 Und sie machten sich auf und gingen vor den Richter Ar. (520) T 50. 4 text (om dharmādhī). SP 635 tatra a om dharmādhikṛtāḥ pāṇcadvānīko vadhiḥ a "divasvānārāḥ) kṛtāḥ. (Cf. next. So 323) tatrakṣatavāṣapākṣu tva aḥkaiḥ dāntarāyāḥ, āthā tva s dānchedam B. divyācā") ubbhu rija-dhikṛtibhiḥ. Spl 103. 12 ātha dharmādhikṛtāḥ dāntarāyāḥ divyāṛtāḥ yāvan nityojāḥ. Pp 110 18 tva chruvā dharmādhikṛtāḥ taya divyam dāntam Sy 46. 11 Und der Listige klagte den Künftigen vor dem Richter an. Du hast die Denare genommen. Der Richter wollte Zeugen (für den Listigen) haben. Ar. (521) T 50. 6 text KP 640 (cf. also under prec.) tathā ra (a om) dūṣṭabuddhīnābhahutam So 223ab ity evaṁ tva tva dūṣṭabuddhiḥ rādhikṛtāḥ Ka 371 (118) d ity abravīt sabbāṃ Spl 103. 13 tēvat pāṇabuddhīr āha. Pp 110 20 ātha pāṇabuddhīḥ pṛṣṭāḥ. Sy 46. 13 und der vṛkṣaḥ Ar. (522) T 50. 6 aḥkaiḥ mama aḥkai nityaryavahāra. β "ra, "raḥ dīn" iti KP 640 aḥkai namāṣti sa (a om) idānim eva (a om) prechya-tām iti. Spl 103. 12, Pp 110 20 aho sa samyag dṛṣṭo nṛpāḥ. (vs about witnesses. Sy 46. 14 ich habe Zeugen. Ar. (523) T 50. 7 text (a dāpayanatī). SP 636 tair āntam aḥkai kaḥ (a tr kaḥ aḥ") Sy 46. 14 Der Richter fragte: Wer sind deine Zeugen? Ar dīḥ (the judge asks "have you any witnesses?" before the dishonest man mentions the subject). (524) T 50. 8 so bravīt (β evam ukto aḥ abr") yaśāḥ vṛkṣasya māle sthāpitāḥ āthā dṛa" tenāiva vibhāṣayāmiti, SP 637 so (om eva. aḥkai" dhanam sa vṛkṣa eva a tr sa text) aḥkai. So 323 yaśā māle nyadhiyanta dīnārāḥ to vanaṣpatib, sa aḥkai vakti yaṃ nūna te mānā dharmabuddhīnā. Ka 371 (118) d aḥkai vakyaṃ tatrātyo vṛkṣa. Spl 103. 17 atra vipāya mama vṛkṣa-dvātāḥ aḥkaiḥ bhūtiḥ saṁti. tai tē evāvayor ākāmāḥ ākūṣṭhā aḥkaiḥ vā kurīyanti. Pp 110. 24 tad atra vipāya mama vanaḍvātā aḥkaiḥ bhūtiḥ tīṣṭhātī, aḥkai bhavatiḥ vṛkṣaḥ aḥkaiḥ aḥkaiḥ vā kathayisyati Sy 46. 16 Der Listige antwortete: Jener Baum legt für mich Zeugnis ab. Ar (JCp 81 22 arbor sub cuius radice reponimus nostrum argentum—). (525) T 50. 9 ātha te viśmayam upagatāḥ katham vanaṣpatir mantrayisyati SP 638 dharmā" viśmayād uktaṃ a abhahutam) tathā a om; bhavata samkṣipāḥ pṛat-pādayau. dvod. ne jarmenā bhavatyati a bhavati etc. as text). So 323 cd

paramin dine pratipadayasya u (526) kṛtapratibhuvāu (dada
api sva)grhaṁ viśarjitāu (527) (atā) duṣṭabuddhina (sva)grhaṁ
gatoḥ pita yācetaḥ (528) tāta, madhastagatāḥ (te) dinārāḥ
(kūḥ tu) tava vāṣṭmatrāvabaddhāḥ tūṣhanāḥ (529) pita 'ha. kva
atra kāryam. (530) sa āha asmin vṛkṣakotāre 'dya rātrāu

prahṛṣṭmaṁ tarhi taṁ prītaṁ ity āsno te divismitāḥ (H. te 'pi vi'). Ks
572(119)abc tac chrutvā viśmitāḥ sarve dharmādhikarāṇo Ma om. 'ga)
dvijāḥ, prītaṁ vicāra. Spl 105 18, Pp 111 1 atā tālib sarvār (Pp om)
abbhūtam bho (Pp om) yuktam uktam bhavati, (ve) tad aśmākam apy atra
viśaye mahat kṛtuhitam (Pp kṛtuhitam) asti. tat (Pp om) pratyūṣasamaye
(Pp pratyūṣe) dvābhyām (Pp yuvābhyām apy) aśmābhīḥ aha tatra vanod-
dāte gantavyam it (Pp om. Sy 46. 16 Da wendete sich der Richter wie
am Baum Zeugnis ablegen könnte, (here wert) damit er am nächsten Tage
komme und sein Zeugnis erhalte. Ar (526) T 56 10 text (om d. xv
api). SP 589 it viśarjitāu Ks 526 tatas tālīr dharmabuddhiḥ ca duṣṭabuddhiḥ
ca tēv ubhāu, dātapratibhuvāu mokṣāu vibhinnaḥ jagmatuḥ grhaṁ. Ks
572(119)cd ity evaṁ (Ma. om. evaṁ, cakrāḥ pratibhuvāḥ sthitam. Pp 111 6
tatas tālīr dvār api pratibhuvam grāhivā grhaṁ prāṇi viśarjitāu. Sy 46. 17
(in pres.) and er übergab den Listigen einen Borgen. Ar. (527)
T 56. 11, Pp 111 7 atā gatena piṣṭhikūṭaḥ (Pp piṣṭhikūṭaḥ) SP 589
text, om aha and sva). So 325ab duṣṭabuddhiḥ in vasthivā dattvāstham
(B. dattāḥ, pitarāḥ rāhāḥ Ks 573. 120)a abuddhāḥ aha. Spl 105 28 atā
pāpabuddhiḥ evaḥ ga' svayamākam avāca. Sy 46. 19 Nun hat der Listige
den Borgen um Erlaubnis, ging nach Hause und erzählte seinem Vater
alles, was geschahen war. Ar (528) T 56. 11 text (pasṣṭi for din',
om tava). SP 590 itā hastagatāḥ dinārā vṛkṣakṛpā (a adda tava before or
after vṛk') bhavanti. So cf. pres. Spl 106. 1 itā prabhūto 'yach mayāstho
dharmabuddheḥ coritāḥ sa ca tava vanasena pariṣṭiṣṭiḥ yāyati anyathā
mama prāṇāḥ aha yāyati Pp 111 8 itā tatpāṇigatāḥ, tvadvacanāḥ-
trāpekṣāṇa u' Sy 46. 21 Die Denare habe ich genommen, aber wenn mein
Vater will, so kann ich das Fressen gewinnen. Ar. (529) T, Pp, Br
nothing. SP 590 text (some a maa. om itā, oḥāḥ only pita katham it).
Spl 106. 2 sa āha: vataś cūṭam vada yasa procyā tad dravyam sthīratāḥ
mayāmi. Sy 46. 22 Sein Vater sprach zu ihm Und ich, was soll ich tun?
Ar similarly (530) T 56. 12 ahaḥ tu tvām adya rātrāu vṛkṣavivare
'amin sthāpayāmi. SP 591 sa āha (a v. l. om sa āha) asmitā tarukotāre (a
tasmā vṛkako') rātrāu prav' 'drāyibhūya (a 'bhūṣana) sth' So 325cd
bhava me vṛkṣagarbhāntaḥ sthivā ākṣṇyā abhīṣata. Ks 573(120)abc kṛtvā
tam (Ma. om. tad) vṛkṣasya suśīrāntare (Ma. suś) pitarāḥ. Spl 106 4 pāp-
abuddhāḥ aha tistheta tatpradāte mahāśamī. tasyām mahat kotāram asti. tatra
tvam āpṛatam eva pravāṣa. Pp 111 9 aha 'ham adya rātrāu adṛṣyam eva
pūrvothāṣṭamādhānamādhānapradāsthaśamītarukotārāntare tvāḥ sthāpa-
yisāmi. Sy 46. 23 Er sprach Der Baum ist hohl und es ist eine Höhlung
darin, und wenn Väterchen in dieser Nacht in das Loch gehen und sich

pravāṣya 'rāṣyabhūya sthīyatām. (531) prātar dharmādhikṛtāḥ
prāṣṭe vaktavyam dharmabuddhina tad dhanam gṛhitam iti
(532) (tatas, tenā 'bhūktam' putra vinasāḥ avām yat karamam:
(anupāya eṣaḥ, sādhu ce 'dam ucyate)

upāyāḥ cintayet prājño hy apāyam api cintayet
patyato bakamūrkhasya nakulair bhakṣitāḥ sutāḥ 159.
(533) so 'bravīt katham (cā) 'tat. pitā 'ha

KATHĀ 14

(STORY 14. HERONS, SNAKE AND MONGOOSE)

(534) (asti,) kasmācīd (arjuna) vrkṣe bakadampatī prativastatāḥ

hineinsetzen wül. Ar (531) T 56. 13 prabhāte dharmādhikṛtānamakṣaḥ
prāṣṭas tam vibhāvayati (= om vi). SP 691 text (= om tad dhanam end tr
vaktavyam to end). Spl 104. 5 tataḥ prabhāte 'ham yadā satyāśravasam
karomi, tadā tvayā vīṣyam yad dharmabuddhīd cāra iti. Pq 111. 11 prāṣṭas
tvayā dharmādhikaropahapratyakṣaḥ śikṣitvāḥ vidheyaḥ. Sy 46. 36 und
wir dann morgen kommen, ich und der Richter, und der Richter den Baum
verhört, so sprich: Die Denare, welche an meiner Wurzel vergraben waren,
die hat der Einfältige genommen Ar (532) T 56. 13 text (kith, for
yat, kār' ed. with a taihā ca for mādhu etc.) SP 692 prāṣṭas vinasāḥ avām
tathatayāt a napatīḥ avām, vinasām amakulam, yatkarāṣam). So finishes
the story first, then adds the following story, which is told to Damaśaka
by Karṣaka. He also puts the following story at the end but has it told
by Duetabuddhi's father after his recovery, and precedes it with 376(123)ed,
see § 552 Spl likewise puts the next story at the end of this, having it
told by the judge to Dharmabuddhi. Pq 111 12 tataḥ pūrnābhūktam .
Sy 46. 39 Sein Vater sprach zu ihm: Mein Sohn, (cf. part of next vs). Ar
Vs 150= T 163, SP 142, N 116, Hp 1V 10. Hm 1V 9, Spl 406, Pq 393, So
233, Ks 377(124), Sy 101, Ar =, SP, N, H cintayan (SP v. 1. text). Pq
vidvāḥ SPs 'py for hy Pq. Hp om b, Spl tathāpāyāḥ ca ai' SP am for
api (a text) d, Spl nakulāna hatā, SP bhakṣitāḥ bakṣayāḥ (= ba' bha', in
order as text). Ja. Tā bakṣā for sutāḥ. Hm prājñā. So even anyāyayāḥ bud-
dhyāḥ kṛtāḥ karmādhūbhāvāḥ, tamāt tan anyāyayāḥ kuryād bakasāḥ kṛtāḥ
yathā. Ks dhig upāyāḥ apāyāḥ karyāṇāḥ mūrkhakalpīḥ, purā evayam
samānīḥir naku'ir bhakṣitāḥ bakṣā. Sy einam Weisen erwühnt aus einer
Verteidigung, die er ansonst, Unheil, und diese Verteidigung ist nichts
nuta [does this last phrase represent anupāya eṣaḥ of our § 552? It seems
not to be found in Ar]. Sohan zu, daß nicht aus dieser Verteidigung ein
Schaden entsteht wie der, welcher durch jenen Fischreiber geschah. (533)
T 56. 16 so br': katham etat (ā cītat). satv kha. SP 696 putrah (= adds
kha): katham cītat (= om ca., pitāḥ. Pq 111 16 dūṣṭabuddhir abravīt:
katham etat. pitā kathayati. Sy 46. 36, Ar similarly (534) T 56. 16

text. SP 697 text (= om asti, arjuna, and ama). H d.ā. So 234a purvāḥ
bakasya kasyāpi Spl 107 3, Pq 111 18 asti kasmācīd vācoddadu
bahubakasanātho (Pq bakakadambakasanātho) vajrapāṇaḥ. Sy 47 3 Es war

(sma). (535) *tatra ca tad|vykṣavivaraṁsadri (mahākḍyaḥ) carpo*
yāvantī (bako)patyānī bhavanti, tīvanti eva ('samjītapakṣam)
bhākṣayati sma. (536) tena ca nirvedena naṣṭasanyā dhāra-
kṛiyam uterjya sarastiradh gatō bako (vimanāṣka) dātē (537)
(aṭha) tatrāi ('kaḥ) kutrak(ka)s tām dṛṣṭvā 'ha: (māma,) kim
(adyo) 'deigno bhavadm it. (538) sa tu (samdī) yathavṛttam
(apatyābhākṣanam) akhyatavām. (539) kutrakas tu tām samar-

sinmal eis Fischreiter und seine Gattin. Ar. (535) T 54. 19 *tatra ca*
 (β adda tad-vyṣṇa* mahā* hīr samjītakṛivāy (β pakṣay for krī, āy, in a
 first written krīyāy) evāpatyānī bhākṣayati (a 'ta) sma. SP 697 *tayō ca*
yāvantī apatyānī bhavanti tīvanti eva carpo 'bhākṣayati (a bhākṣayati sma)
 Hp 132 5, Hm 114 12 *tasya vykṣayādhasād vivare carpo* Hp adda *upsthati*
 sm ca *carpa: tadāḥ bhakṣmā* bhāpatyānī khādāt. So 234b *jītam jītam*
abhakṣayati, bhujage 'patyam ṣṭayā. K 373 125 ab bhāhyamānī bhujamgana
bakṣi Spl 107 3, Pp 111 18 *tasya kotāre kṛṣṇasarpakḥ pravāsati sma. sa*
sa bhakṣbhakṣi (Pp 'kṣay) ajītapakṣa api Pp 'kṣay eva) sadāva
 bhākṣayan kīlām mayati. Sy 47 3 und eine Schlange wohnt in ihrer Nase,
 und so oft sie Jungs saugt, fraß die Schlange sie. Ar. (536) T 57 1

tena naṣṭasanyādhāra' uterjya jalādāyākadade vamanākhv dātē (a s
Kote). SP 695 aṭha pūṣṭ prasūtyogyāḥ bhāryāḥ dṛṣṭvā katham apatyānī
gopayāmīty (a prauṣṭvāḥ bhāryāḥ apatyānī) katham jīvaṣmā itī
advīgnamānī bahab sarastira a "raḥ gatvā" cintayāt Hp 132 4, Hm 114 13
tatrā (Hm aṭha) dokṣṭikāḥ bhakṣmā prāṣṭam Hm vīṣṭ' dātē So 234d
sa mahāpe tām bhakṣi (B. bhakṣ tatrā). Sp 107 4, Pp 111 20 aṭhako bako
 (Pp adda *carpa: bhakṣatādhavāryāḥ sarastiram kādya bhāpapurāplotalocano*
 (Pp bhāpabhasam uterjya) 'dhomukhas upsthat. Sy 47 4 Der Fischreiter
 machte sich, weil an die Stäbe gewöhnt, nicht von ihr trennen, und er
 wurde betrübt und all ad drank nicht. Ar. (537) T 57 3 *aṭha. tam*

zha māma, kim adyāpy v l. om 'py bhāro nānugṛhyata itī bhakṣi
 (β addv kha) adhrīparitāya me kuta bhārbhīkha itī yata 'adv zha:
 kimlakṣaṇasamantibhārbhī. (T has borrowed from § 201, in the story of Heron,
 Fish and Crab, see my Introduction, Vol. II, p. 178, SP 699 *tatra priyasaḥkha*
 (a om saḥkha; kutrakas dṛṣṭvā pṛṣṭa ca kim ity (a om ity adv' bha' itī.
 Hp 132 6, Hm 114 14 *kenacid bahemoktam Hm bakenbbhītam, Spl 107 4,*
Pp 111 23 tām ca tādṛkṣṇam (Pp tādṛkṣṇam) avalokya (Pp 'kyāḥ)
kutrakāḥ prevīḥ: māma, kim evam adyate bhavāṁdyā Pp evam adya
rad'). Sy 47 1 Da beobachtete ihn ein Krebs [who was his friend, JCap,
but not so Cheliko or OSp] und fragte ihn: Was ist dir das da in trüben
Gedanken dachtest? Ar. (538) T 57 5 text SP 700 adhv api sarvavṛttitam
 (a vṛttitam āṣṇam) akṣhayat. Spl 107 8 *sa zha: bhādra, kim karomi*
mama mandabbhāgya bhakṣi kotāranivānī sarpoa bhakṣitūp. dukṣito
'ham taddbhāḥ. Pp 131 23 baka zha: bhādra, kim karomi mandabbhāgye
'ham. mama bhakṣi svajānīpatyā: sa vṛjakotāranivānī sarpoa bhakṣitūp.
taddbhāḥ dukṣito 'ham rodanāḥ karomi. Sy 47 9 Und er ersahite ihm
 allen, was ihm von der Schlange widerfahren war. Ar. (539) T 57 3

thitandā (bhadrā, aham) upāyam tadvadbhāya (ta) kathayāmi.
(540) ye 'yam nakulavāsatib, atasprabhartya vicikīṣṇa paraṁparayā
sarpavivaram yāvan matsyapāṭhikam prakīrtyam. (541) tatas
taddhārālnbādhār nakulār āyam āgatya ('tra) draṣṭavyaḥ (sa-
bhāva: dvesād) vyāpādāyitavyaḥ ca. (542) tathā (ca) 'nūsthitā
nakulār matayamānā amārgjānusaṁbhāḥ (pārvadīrakīyam

tant (om bhadrā and ta). SP 700 sa bha: bhadrā, upāyam ta kathayāmi
tasya vadha (a kathayāyāmi. tasmā vasa (to next')). Hp 132. 5, Hm 114. 15
evam kurāta yāyam. So 286a jhaṇopadeśāt B. āropā'). Kṛ 278 (125 bc
śrutvā kalirakān (Mā. om. 'hāi), upāyam Spī 107. 2, Pp 112. 3 tat kathaya
me Spī adda yady asti) kadāid upāyo 'sū (Spī om) tadvināśā (Spī 'āya). tad
kharṇya (Pp tas śrutvā) kalirakāḥ [reflects that he will deliberately deceive
the heron bha ca mēma, yady evam. Sy 47. 10 Spricht zu ihm der Kröte:
Ich will dir einen Ausweg zeigen, dich an der Schlange zu rächen, und
jener sprach Was ist das für ein Ausweg? Ar (no speech of heron) (540)
T 57. 4 yeyam 'paraṁparayā (a 'ratavā) mataya' prahī' vāvat sarpavastib.
SP 701 tvaṁ nakulavitarāḥ śrabhya sarpavivaraṁparavānām matsyapāṭhikam
(a matayā sarpa) vīracaya (a v. kira). Hp 132. 5, Hm 114. 16 matayān
upādāya Hp 132. 5 matayā nakulavitarāḥ śrabhya sarpavivaram vāvat
pāṭhikamāgā v. k. rāta Hp 'kramāḥkīrīkātā matayā vīratīya dhātā).
So 286 tenāḥa bhakā nakulābhāt, śrubhāḥ bilāḥ yāvan matayamānānām
vyakīryat. Kṛ 278 (125. cd) nakulābhāna matayamānānām daduḥ pāṭhī.
Spī 107. 15, Pp 112. 3 ten matayamānānānām (Pp 'sa-khaḍḍāni nakulārva
(Pp nakulā, bhādvārāt sarpakotānām yāvat prakāpa. Sy 47. 12 Da wies
ihm der Kröte das Loch eines Wiesel und sprach zu ihm: Vom Loch des
Wiesel bis zum Loch der Schlange lege eine Anzahl Fische in einer Reihe
hin. Ar (541) T 57. 2 tatas ta evānām ghṛṣṭayānam SP nothing,
except that one ms. adda (evidently secondarily) sarpe vāśāḥ gamīryat.
Hp 132. 7, Hm 115. 1 tat (Hm om āyam Hm āgatya sarpe dra' avābhāvadāpād,
Hm om ca). Spī 107. 16, Pp 112. 10 yethā nakulāna (Pp yena) tasmārgya
gatvā (Pp adda m) tat draṣṭasarpam vīndīyāt. Sy 47. 16 und wenn das
Wiesel herauskommt, um die Fische zu fressen, wird auch die Schlange
herauskommen, um zu fressen. Ar, Chetko The weasel will eat the fish, one
after another, and will finally reach the hole of the snake and kill her. (So
versions.) (542) T 57. 3 tathā, nakulāḥ (a 'lona) pīṭamārgjān' pūva'
anuma' (ā anamārya) bhāḍāto 'hāḥ kurvābbhī. SP 702 tatādvīkṣyāḥ
nakulānā nirgatya matyapāṭhikam (a matyaparaṁparāḥ) bhakṣayitvā (a
'saratā) sarpe pī bhakṣatāḥ Hp 132. 8, Hm 115. 3 tathānūsthitā tad vītram.
So 286 nirgatya nakulānā tac ca bhāḍāto tadānūsthitā, dṛṣṭvā bhāḍā praviṣṭas
tad āpatyam avādhā aham. Kṛ 279 (126. abc) bhāḍā nakulā jaghaur
matyapāṭhikānūsthitā, sarpe (Mā. om. 'pāḥ) tasmānā hāta. Spī 107. 17 atha
tathānūsthitā matyapāṭhikānūsthitā nakulānā tad āpāṭasarpam āstīya.
Pp 112. 11 tathānū' nakulānā matyapāṭhikānūsthitā tad draṣṭasarpam
vyāpādāya. Sy 47. 17 Und er tat so. Das Wiesel ging hinein, den Fischen

anusmaradbhū) sarpaṁ vyāpādyā, (543) pūrvādṛṣṭamārgam
adhaśvadbhū tadvṛkṣe bhakṣodasāṁ gatvā bhakṣapātyānā bhakṣitān
(End of Story 14)

(544) ato hañi bravīmi upāyaṁ cintayet prajāṣa itī (545) etac
cākrutā 'pi (lobhakāntena) duṣṭabuddhinaḥ (balaś) vātrāu nitvā
pitā vṛkṣakoṭare sthāpitāḥ (546) (ataḥ) prabhāṭasamanyā dharmā
madhikarānaprakṛtipratyakṣaṁ dharmā, āstra, vacanādbhīḥ pravītaś
vanaspater nīḥyā vāk dharmabuddhinaḥ 'tad dhaṁ apahṛtam.

nach, und die Schlange begreute ihm und da tötele es sie. Ar. (543)
T 57 9 pūrva' adha' (β kṣhāyāḥ phagvīṣṭo 'hī) bhakṣvānāḥ gatvā (β gataḥ,
β adda tam prāpya, α adda nakulāir, bhakṣya śeṣpātyabhakṣaṇāḥ kṛtām β
śeṣabhakṣipātyabhakṣaṇam avāptam nakulāḥ) itī. SP 703 tathāiva tadapātyānāy
api bhakṣitān (α cābhakṣayāt, om api. Hp 139. 8, Hm 116. 3 tatas tatra
vṛkṣe nakulāir bhakṣāvakarāḥ āvṛtāḥ, paśēti tīr vṛkṣam āvṛhya Hp atha
tīr nak' tadvṛkṣe bhakṣāvakarāḥ vātrāḥ āv' paś' tīr nakulāḥ te)
bhakṣāvākāḥ kṣāḍimāḥ. K; 379 126, ed jāstī-ā mārge (Ma. om 'gataḥ) jaghaur
bhakṣa api. Spl 107 18, P; 112 .2 te 'pi P; adda na) tadvṛkṣakoṭarāḥ sarve
bhakṣāḥ ca (P; om) śaṅkhī-śaṅkhīr bhakṣitāḥ. Sy 47 25 und errettete die Jungen
von der Schlange (!). Ar, Obukho Than the weasel began to return to that
place, on the hunt as usual, and finally, by reason of the nearness of his
own place of abode to the nest of the duck, came upon the nest of the
duck, and ate the duck and its young ones. (544) T 57 11, SP 704, H. Spl
107 19, P; 112 14 text (two pādas in T). So 237ab evam bhavaty upāyena
bhīryam. Sy 47 20, Ar sense as text. (545) T 57 11 itī bravān
api tebhāḥ alitā rīkṣito vṛkṣavīra. SP 704 etac balit pitā (α te pitā
balaḥ) vṛkṣā' nīḥyāḥ (α v i sthāpitāḥ). So 226 bṛhām ity ukṭavāntāḥ
ca nitvā mehat. koṭare, nivedya tam taruḥ tatra rīkṣaḥ sa gṛham Eyaḥ.
K; cf. under § 530 Spl 106. 7 tathānūṣṭhita. P; 112 14 atha duṣṭabuddhinaḥ
tat pitṛacanāṁ avagapayāṁś tasmā vṛkṣavīra rīkṣv adṛya eva pitā
sthāpitāḥ. Sy 47 23 Da sprach der Listige: Vīkṣaḥ, ich habe dies gehört,
du aber sei in deiner Facke unbesezt. Daraufhin ging er nach dem Wunsche
seines Sohnes und setzte sich in den Baum hinein. Ar, JCap ends, 92. 30
et manusi pater in ventre arboris tota nocte). (546) T 57 12 atha
prabhā' dhikarṇa' dharmā'vīna vanaspatīḥ yathāprastutam abhīkṣitām (β
eva for abhī') dharmabuddhīrīḥ (β 'dhar anenārīḥ, pūṛṣa itī. SP 706
prabhāḥ dharmādhikṛtān gṛhīṭvāgatyā dharmāvacanāḥ (α v l dharmādhikṛtān
dāpāthaparabhāṇā) āvīto vṛkṣāḥ (α v l 'tā vanaspater) tatas (α tadā or
om) tadvṛkṣakoṭarāḥ (α om or vṛkṣakoṭarāḥ) nīḥ' vāk tad dhanam dharmā'
α v dharmā' tad dha') gṛhītaḥ α v l dīkṣā apahṛtā, itī. So 227 228 pṛīṭā
ca rājādhibikṛtāḥ sāha itā bhīkṣarāḥ taruḥ, gatvā papracchātāḥ haḥ itā
dīkṣāḥ nitvā itī, dīkṣāḥ dharmabuddhīḥ itā nitvā itī sa sṛṇuṣāṁ,
tadvṛkṣakoṭarāṇāṁ tate 'bhīkṣā itipitā K; 378 (120) ed guṇhāvacanāḥ
tad ukto (Ma. om. ukṭāir) vyajayāt 'SP. aya', param Spl 106. 7 pratyūṣe pāpa-
buddhīḥ saṅgrā dharmabuddhiparabhāṁ rīkṣapūṛṣāḥ sāha itāḥ samim abhyetyā

nirīkṣayāmi. (548) *itū nirīkṣyā 'hāryānāḥ tuṣkadāruparṇanīcayāḥ*
vrkṣavivaram āpūryā 'gnīm ādīpayitum arādhān (549) *athā*
(jvalati tasmīn, arādhāgadh(āsurir)āḥ (sphuṭitadyṣṭi) karuṇam
ākṛandan duṣṭabuddhipitā kīṃcic(cheṣa)ṇvito (vrkṣakoṣṭurān)

text reading *ahm* for *ahān* (T 58. 2) or emended *ahm* to *ahān*, since T 58. 4 contains the unambiguous word *kṛṇasarpān*, which Hertel apparently forgot. A late interpolation of this passage from T is found in Yādodhira's *Pañcākhyaṇa*, in Gujarati, Hertel, Pañc., p. 169 ff.) Third, Hertel is wrong in stating that the "later versions", except SP, agree in making the judge(s) start the bonfire, for the Jn versions agree with T, SP, and K₂ in making Dharmabuddhi start the fire, and this is certainly what the orig. had. Fourth, Hertel's argument that Dharmabuddhi, because he stood condemned on *prima facie* evidence, could not take any further action (such as burning out the tree) without first making a "confession" as in T, is most unconvincing. Neither in Hindu law nor in any other law is there anything to prevent a defendant, against whom *prima facie* evidence of guilt has been presented, from trying to disprove the credibility of the hostile testimony. That is what Dharmabuddhi does. He undertakes to prove that the supposed oracles is a fraud, and he succeeds.—The only point in the reconstruction on which I feel doubtful is whether the orig. made the judge(s) express astonishment at the oracle (as in Pa, Ja, So., instead of (or perhaps originally in addition to) Dharmabuddhi. The close verbal agreement of T and SP on this point, making Dharmabuddhi alone express astonishment, suggests that they probably have preserved the orig., and it is difficult to conceive any verbal combination of the T-SP version with one in which the judges show astonishment. The variation which attributes the astonishment to the judges is a simple and natural one and may easily have occurred independently in Pa, Ja, and So. In Pa and So.—but not in Jn—this led to a further departure from the orig., Pa and So make the judge(s), instead of Dharmabuddhi, responsible for the "smoking out" of Duṣṭabuddhi's father. (548) T 58. 7 *ity uktvāhāryānāḥ 'vivaram (a 'rāḥ) āpūryāgnīm (a, a pūry', β 'gnīm) ādī 'hān' duṣṭabuddhiḥ tv adhomukham ekamīkṣyā vilokya (β valokya) vrkṣavivarāḥśatargatam vaṇīkputram (mss. vaṇīgbhadrām) dṛṣṭvā vyathitamānāḥ abhavit* SP 706 *itū nirīkṣya vrkṣakoṣṭarān tatrāgnim nīkṣiptvān. (a itū nirūpīte vrkṣa' dṛṣṭvā tatrā [v l. 'koṣṭare tṛṇānt nīkṣipyā] 'gnīm nī')* So 229d, 230a *a, dhīkrakṣā ca te, taragarbho dadar dhūman* K₂ 275 (172) *tato vīdhāya bahulān taparṇastṛṇāślam, dhūmenāpūrayām ānā vivaram mṛgāḥkṣīnān. Spī 106. 16, Pq 113. 2 'Evaḍ dharmabuddhiḥ taccamīkoṣṭarān vahnībhojyadravyāḥ parivārya (Pa vahnī' Evaṣṭya before taccamā) vahnīm aśādīpitam. Sy 47. 31 'Und sie erblickten das Loch und gackten hinein. Nun gab der Richter Befehl und was stopfte es mit dörrem Gras an und steckte es in Brand. As similarly. (549) T 58. 9 *pradīpta ca vahnīn samantataḥ vajraḥbhūtāḥ (β samantayvāḥ, a 'tatojvāḥ) vrkṣavivarāḥ sphuṭitatanūḥ (β 'ta-nayanāḥ, pṛṣṭakodāḥ svastatvag yadā jṛṇto vaṇik, tadā bhūmān nīpatitāḥ. Cf. also next, kīṃcījīvitam ('cīcchayīvitam). SP 709**

nihartya bhūmāṁ nipatitāḥ (550) tataḥ savimayaṁ sarvair
 dr̥ṣṭaḥ pr̥ṣṭaḥ ca (551) (dhoḥ, kam idam) (552) (tato) 'sau
 abravīt aham anena duṣputreṇa (duṣṭabuddhina), 'vasthām imāṁ
 prāpita (iti). (553) evam abhivadan pañcatvam upagataḥ. (554)
 atha (tai) rājadhikṛtāis tam artham jñātvā dharmabuddhaye
 tad dhanam dāpayitvā duṣṭabuddhāḥ śūle nīkṛptāḥ.

(End of Story 13)

anantarah duṣṭabuddheḥ (a v. l. *dhi)piṭṛdhaḍagdho nihartya nipatitāḥ (a v. l.
 om ni). So 230bcd yenśdōmśtāḥ ca nihartan, nipatyīdhogataḥ kemKyāḥ
 duṣṭabuddhipitā. Kṛ 376 (123)ab dhūmāṁkavathitapraṇo durboddhar (Ma. ms.
 *dhir, am. *dhi) janakes tataḥ, nigatya. Spl 106. 17 atha jva' ias' damikojare
 'rdha' apbuṣṭekṣaṇaḥ karuṇaḥ pariderayan pāpabuddhipitā nīcakṛtma.
 Pg 118. 4 atha pāpabuddhipitā samikatarām nīcakṛtma. Sy 47 84 Jener
 aber konnte es vor Hauch nicht anhalten, schrie klaglich [und starb, see
 § 555]. Denn schaffte man ihn dort heraus. Ar. Chakko. And the father of
 the deceitful man endured for a while, and then gave up the attempt, and
 screamed and cried out and called for help. And the judge gave orders,
 and he was taken out, after he was near death. (So Ar versions.) (550)
 T 58. 13 tat ta mahad vīkīrīkash dr̥ṣṭvī kim idam iti (β om kim idam iti)
 parat viemayan upagātāḥ. kīkēyīvitatā (β *oicēyājī? cf. prec. aa
 pratyakṣam abhijñāya vanīkpatraḥ (msa. vaṇigbhadrāḥ) jupracchub. SP 709
 text a *mayāḥ, most a msa. om dr̥ṣṭaḥ, a pr̥ṣṭana, a om ca). Spl 106. 19.
 Pg 118. 6 tataḥ (Pg adds ca) tūḥ sarvāḥ pr̥ṣṭāḥ. (551) T 58. 13 kim
 idam idraṁ agni-jalanam adhyavantaḥ bhavateti (v l. 'ta iti, Hertel,
 WZKM. 25. 2, would regard idraṁ agni' as a gloss). Pg 118. 6 text (552)
 T 58. 13 tato (β ato) 'sau abr' anena duṣputreṇāham (β aham before anena)
 ara'. SP 710 tenokam kōṭakāṁkā duṣṭabuddhināadvadārtham (a om
 advāḥ) balīd (a most msa. om) amle vīkīkojare nīkṛpto 'ham (a ittham
 kīrīto 'ami for amle etc.). Kṛ 376 (123)cd pr̥ṣṭa petress hī hato 'mṛti
 vibhalaḥ. (After story of Hero, Snake and Mongoose, see on § 533) 360
 (127)ab evaḥ kutanayasham alhato duṣṭabuddhīḥ. Spl 106. 19 sarvāḥ
 pāpabuddhioṣṭipitā nīvedayām ām. Pg 118. 6 ity uktā m. pāpabuddhivloṣṭitāḥ
 sarvāḥ idam, iti kathayām ām (553) T 58. 14 text. SP 711 ity uktvā
 (a iti vadann eva) pañc' upa' So 230d mṛtāḥ. [Kṛ 230 (127)cd vadann it'
 jaglīmīkash dhūmaspṛuṭalocanaḥ.] Sy 47. 26 (in § 549) and starb. Ar
 see next. (554) T 58. 14 anantarah dharmādhikṛtā tam artham
 jñātvābhīḥavantaḥ duṣṭabuddhir ayaṁ pāpāḥ śūle 'vatahēyatiḥ iti. SP 711
 tato duṣṭabuddher dhanam dharmabuddhī gr̥hētv ity uktvā (for all this
 some msa. nothing, some msa. tato rājādhayā dharmabuddhaye tad dhanam
 dāpayitvā) rājā duṣṭabuddhāḥ (a tv dā' rā') śūle nīkṛptāḥ. So 231, 232 tad
 dr̥ṣṭvā vāstū buddhāḥ ca rājādhikṛtakāḥ. B. *kṛtāḥ, m. tūḥ, dāpito duṣṭa'
 tūḥ dīkṛtā dharmabuddhaye, nīkṛtāhastajīkṛvā ca tūḥ m. nirvāntas tataḥ,
 duṣṭabuddhir yathārthākhyo dharmabuddhī om mātāḥ. Kṛ 381 (128)ab
 tato yathārtham vājāḥ duṣṭabuddhir hato dvijāḥ. Spl 106. 20, Pg 118. 6

(555) ato 'hahi braviṃ: duṣṭabuddhīr abuddhīś ce ti (556)
 akhyāte ca 'khyān(ak)s punaḥ karatāko (damanakam) abravīt:
 (dhaṃ mārkhā,) atipāḍḍityena (trayā) dagdhāḥ svavaṇṭaḥ. sādhu
 ce 'dam ucyate.

lavaṇajalāntā nadyaḥ strībhedaṇṭanī bandhubhṛdayānī
 piṇḍanajanāntaṃ guhyānī duṣputrāntānī ca kulānī. 160.

(557) (api ca,) yasya (tāvan) manupyasyāti 'kasmīn (era) mukhe
 jīhvaḍvayaḥ (bhavati), kaś tasya vīradam iyāt. (uktam ca')
 dvijihvam udvegakarāṃ krōram ekāntaniṣṭhuraṃ
 khalasya 'heś ca vadanam apakārāya kevalam. 161

atha ta rājapuruṣāḥ pāpabuddhīḥ (Pā tam duṣṭabuddhīḥ tasyām eva)
 āmāṅkṣyāṃ prastāmbya (Pā pravīṭ) dharmabuddhīḥ prastāmyedam ācub
 (here in Spl story of Snake, Heron and Mongoose, see § 532, Pā 'dhiṃ
 prastāya rājaprasāddiṇā saṃtoṣayām kauḥ). Sy 47 36 Und der Listige
 ließ der Richter auspeitschen, und die Decare gab er ämlich dem Ein-
 fülligen. Der Listige aber trug seinen Vater auf der Totenbahre davon. Ar,
 Chetko, And punishment was visited on the deceitful man, then he was
 forced to restore what he had stolen then he was turned over with his
 father on his back,—dead. And the thieves man departed with the decare.
 [In JCap father and son are beaten, and the father dies.] (555) T A 111. SP
 713, Pā 113. 10 text. [Spl 107 20 different.] (556) T A 111 kkh' ekkyāne
 pu' kar' 'bravīṭ: mārkhā, atip' te dagdhe vaṇṭaḥ, ḥ va-v'. sādhu ucyate.
 SP 713. 10. kkyāya punaḥ kar' dam' kha apāḍḍityā (a atip') vīradam
 avakulam (a some mss. tr before vīrad). tathā ca. Kp 381 (128, cd) svam
 tvam api dūrāmyāt pāḍḍityā (Ma. om. pāḍḍi) nīdam ayyat. Pā 113 10
 text (om damanakam, atipāḍḍi). Sy A 52 Da, Duog, bist schlecht und
 gefährlich, und durch deine schlechten Anschläge hast du das Gefo.ge auf-
 gewiegelt, den Löwen verwirrt gemacht und den Hiter gekränkt Wahr heißt
 es. Ar (closer to Spl., predicts that D. will come to ruin). Va 160=
 T 169, SP 143, N 116, Pā 196. Sy 103, Ar c, SP 'āntāḥ sneho (a intends
 text). With a cf. Kp in prec. Sy Das Wasser des Flußkanals ist eßb bis
 zum Meere, und die Familie bleibt angesehen bis zu mīßratenen Söhnen,
 und die Freundschaft bis zu den Verleumdern. (557) T A 112 text (om
 bhavati and uktam ca) Pā 113. 14 text (manupyasyāpy aka' om eva, upāti
 for iyt). Kp possibly cf. 381 (128) d, under § 556? Not in Sy, Ar possibly
 cf. EF 58. 26 (just before next va) How quiet and peaceful are brothers and
 kinsmen so long as a double tongue does not speak among them.—This last
 may represent part of the prec. va, or a confusion of it with the following
 va. The other Ar versions are too confused to make it possible to be sure
 of them. Altho this § has no certain representatives outside of T and Pā,
 I feel quite sure that the orig. had something of the sort, it is needed to
 introduce the following va. Vm 181=T 170, Pā 397, Sy 104, Ar b, Pā
 atyantaniṣṭhuraṃ. c, Tṣ and xm. P of a vadanam. Sy denn ihre Zunge
 gleicht der Doppelsprache der Schlange, und mit ihrer Hinterhet beißen

kīṇ punar adbhūṇā svāminā 'pi vyabhīcaritam.) (560) *tad yatas tvam (svam) svāminam mūlāṁ dāśāṁ nayasi, tasya tava 'nyas tṛṇabhūtaḥ.* *uktam ca:*

tulāṁ lohasaahasasya yatra khadanti mūṣakāḥ

gajam tatra hareḥ chyeno dārake ko 'tra viṣmayāḥ 164.

(561) *damanako 'bravīḥ: katham (cā) 'tat. so 'bravīḥ:*

KATHĀ 15 (STORY 15. IRON-EATING MICE)

(562) *asti kasmīṇāḥ adbhūṇāḥ kṣipravibhavo vapīkputrah.*

(563) *sa deśantaram arthopārgananumittam prasthitaḥ* (564) *tasya*

justo mayi svāmināḥ prīṇasambhūṇāyaukt. Pq 114.6 *tan na ke'* tvayit-
mlyavandavīṇāya yatitam, *kūḥ 'pi.* (560) T A 116 *tad .avam (ḥ
eva) svā' mām avasthām prīṇayasi, tasya tavānyas (mas. bhavān yas, am.
Herial) tṛṇa' kasmīḥ.* SP 722 *adya yas tvam (a tad yat for adya etc)*
svāminam *tasyānyas ta (a tava) tṛṇyate. uktam ca.* Kp 382, (129) *ed yasyo-
pa, tṛye na pritiḥ kutas tasyapajivake.* Spl 108.5 *tad yad tvam svāminā
(read 'nam) anām dāśām nayasi, tad samadvidhasya kṣ gajam.* Pq 114.6
*yas tvam svāminam apy anām avasthām prīṇayasi tasya tavānyo jano jīṇa-
tṛṇabhūta eva. uktam ca.* Sy A 84 *Und dir, Dmug, geht man am besten weit
aus dem Wege, denn wenn einer gegen seinen Herrn so handelt, mit welchem
Rechte können seine Kameraden zu ihm Vertrauen haben?* (Of also Sy
A 86, under § 563. (Es ist) wie der Kaufmann sagte. Ar. Vs 164—T
17a, SP 146, N 119, Spl 409 and 414, Pq 404 and 409, So 247, Kp
368 (180), Sy 107 Ar. a N tulāḥsaahasasya. *Ta 'sahasreṇa. b, T khādate
yatra mūṣakāḥ. SPa, Spl mūṣakāḥ. c, Pq śyenāḥ kuṣjaraḥ tatra. N gajam
śyeno hareḥ tatra. SP, Spl rājās tatra hareḥ* (but SPa *tatrāiva haratachyeno,
or 'cāharas chyeno).* d. Pq *kīm citraṁ yad putrah t SP dārakam, Spl
bhīlakam, T, N text, Spl nītra samāyāḥ. So* [in this place 237b *anyas ca
me śṛṇu, below*] 247 *mūṣakīr bhakṣyate (ḥ. bhakṣiṇ) lūbḥi deśe yatra
mahātulā, tatra dvīpam api śyeno maye kīṇ punar arbbakam. Kp yatra
lohasahasasya bhakṣyanti śkhavas tulāḥ, śyenāḥ kuṣjaraḥ tatra kīṇ
citraṁ yad: bhīhṛt (cf. Pq). Ma.'s text of Kp lacks the entire text of the
following story Sy Wo Mäuse hundert Pfund Eisen gefressen haben, da
ist auch ein Falke, der einen Elefanten auffriß, nichts Besonderes (cf also
under vs 165 below). (561) T A 117 *dam' (ḥ adds 'bravīḥ. katham
etat (ḥ cītat). karajakāḥ (ḥ asāv akathayat). SP 725 as T ed. (except
cītat, but SPa stat, so 'bravīḥ). Spl 108.9, Pq 114.10 dam' śha. katham
etat. so 'bravīḥ (Pq karajakāḥ kathayati). Sy A 85, Ar as mana. (562) T
89.25 *astu . kṣipravibhavo vapīkputrah, R'putrah, SP 726 astu ka' nagare (a
pattane) kṛpā' . . So 237 ed Ast ko ḥ tulāśeṇāḥ putryārthāt prāḡ vapīkputrah.
Spl 108.11, Pq 114.12 astu ka' adhi' jīṇādhamo (Pq mūṣako) nāma vapīk'
Sy 49.7 *Es war einmal ein armer Kaufmann. Ar (563) T 59.25 text.
SP cf. under § 564. Spl 108.11, Pq 114.12 m ca dravyakṣayād, Pq vibhava-
kṣ) deśantaragamanamānā vyacinteyat (Pq 'gamanam soi') Sy 49.7 *der
ging in eine andere Gegend, um Geschäfte zu machen. Ar (564) T*****

(*ca grha pūrvaputraparyāta*) lohapaśasahasraghaṭita tulā 'eti. (565) *sa*, *ca* 'nyasmin vanīkputrako tām nīkṣipya deśāntaram (arthopārjanāya) prāyaḥ. (566) *sa* *ca* mandabhāgyataya (bahunā 'pi kālana) na kiñcit prāpya pratyāgatas (tām nīkṣipān) tulām tasmāi prārthitaśm. (567) *astu* *api* (lūbdho) 'bravīt sū (tulā) mūṣakāḥ bhakṣite ti. (568) (atā) 'sāv acintayat (vismayanīyam etat) katham lohasahasramayīm tulāṁ mūṣakāḥ bhakṣayisyanti 'ti (569) antarlīnam avahasyā 'bravīt avatīyan etad evam. (yat

60.1 *tasya* tulā lohasahasrakā (a 'mahasaya kṛt) vidyate. SP see next. So 338ab *ayahpalasahasraya* ghaṭitā tām tulām *ca* aś. K₂ see next. Spl 108.18, P₂ 114.19 text (Spl *tv pūrva*) after lohabbhāgyatā (so Spl); Spl 'alt for 'eti). Sy 49.8 *Er* *bama* *hundert Pfund Eisen. Ar.* (565)

T 60.1 text (om *ca* *msa*. *vaṣiḥbhadrako*, om Hertel). SP 726 (fuses the two pres. §§ with this) *na* *ca* *dravyārjanīya* *subhṛd*: (a v. l. *priyasubhṛd* *dravyārjanīya*. lohasahasraya tulām nīkṣipya (a v. l. *puta dravya*) here) *deśā* prāyaḥ. So 338cd *kaśyāpi* *vaṣiḥ* *hasie* *nyasya* *deśāntaram* *yayāu*. K₂ 384abc (with all this story om in Ma) *pūrā* lohasahasrakāḥ *nyāṣṭakṛiya* tulām *vaṣik*, *vaṣigṛhe*. Spl 108.18, P₂ 114.20 tām *ca* *kaśyā* *vaṣiḥ* *grhe* (P₂ *on* *draghilakṣmagasya*) *nīkṣepabhuṭāḥ* *kṛtvā* *deśā* prārthitāḥ. Sy 49.8 *Well* *er* *nun* *keinen* *Hanagemomen* *hatte*, *obergeh* *er* *so* *einem* *Bekannten* *auf* *Hut* *und* *verratete*. *Ar* Note that *arthopārjanīya* seems pleonastic here after § 565, it is supported only by SP in addition to T, and SP seems to have got it from § 563, which SP fuses with this §. (566) T 60.2

kāṣṭhabhāgyatā *ca* *tena* *bahunāpi* *kālana* *na* *kiñcid* *śāṣṭitam* *pratyā* *ca* *tām* *tulām* *tas* " *pūrā* SP 727 *sa* *ca* *manda* *na* *kiñcit* *prāpya* *nivṛtita*. *subhṛd* *nīkṣipān* tulām (a *tataḥ* *subhṛdāḥ* *lokatulām*) *ayācata*. So 338ab *āgata* *ca* *tato* *jāvat* *tasmā* *mṛgayate* (B. *mṛgayitāḥ*, *tulām*. K₂ 383cd, 384a *nirāḥ* *bhrāntivā* *digantīḥ* *punar* *āyavān*, *tām* *yāśamānāḥ* *svatulām* Spl 108.20 *tataḥ* *śucirāḥ* *kālāḥ* *deśāntaram* *bhrāntivā* *punar* *etad* *eva* *evapuram* *īgatya* *tām* *śreṣṭhinām* *nyāṣā* *bhoḥ* *śreṣṭhin* *dyatāḥ* *me* *sā* *nīkṣepatūḥ*. P₂ 114.21 *tataḥ* *ca* *śucirāḥ* *yadrochayā* *deśāntareṣu* *bhrāmitvā* *punar* *etad* *eva* *negarāḥ* *samīgatya* *tām* *lakṣmagāśreṣṭhināḥ* *jagāda* *bho* *lakṣmagā*, *samarpayā* *me* *nīkṣepatūḥ*. Sy 49.10 *Hemagekbrt*, *forderte* *er* *von* *seinem* *Bekannten* *das* *Eisen* *zurück*. *Ar* (567) T 60.3 *tenoktam* *ca* *sā* *ś* *adda* *tulā*).

SP 726 *astv* 'bravīt: mūṣakāḥ (a *mūṣi*) *bha* 'ti So 338cd *akhubhī* *bhukṣitā* *seti* *tīvat* *tām* *so* *bravīt* *vaṣik* K₂ 384bc *abravīm* *madhuraḥ* *vaṣik*, *bhukṣitā* *mūṣakāḥ* *śrēṣṭhāḥ*. Spl 108.21 *sa* *bha*. *bho* *nāsti* *sā* *tvadyā* *tulā*, *mūṣikāḥ* *bhukṣitā*. P₂ 114.22 *tato* *lakṣmagāḥ* *prāḥa* *bho* *nāḍuka*, *tvadyatūḥ* *mūṣakāḥ* *bhukṣitā*. Sy 49.12 *Der* *aber* *hatte* *das* *Eisen* *verkauft* *und* *den* *Ernte* *für* *sich* *ausgegeben*. *Und* *er* *sprach* *sein* *Kaufmann* *Das* *Eisen* *haben* *die* *Mäuse* *gefressen*. *Ar* (568) T 60.4 text. SP 729 *so* 'py (u *astv*) *acint*: *kim* *idam* *apūrvam* (x v. l. *ācaryam*, and *adda* lohasahasratulā mūṣikāḥ bhakṣitā) *iti*. Others om. (569) T 60.5 text. SP 729 *na* *evop* *ṛkṣāḥ*. *tatheti* *kṛtvā*. (a *om* *all* *this*.) So 340 *satyaḥ* *suvāda* *tal* (B. *yā*)

kāraṇam vṛjyaṁ (svādu (mrda ca) lohaṁ katham ākhaṇo na bhakṣayisyanti. iti pratipannavāk. (570) asāv api (suparituṣṭa-
hrdayaḥ) (pādyādi-puraḥsarāṁ tasya pūjāṁ kartum ārabdhavān)
bhōjanāṁ (ca) prārthitavān. (571) (tasya ca nā 'tidūra nadi.
tatra) anānābhyaḍyatasya ca tasya svīyāḥ putram (ekam)
amalakaśānāśāpikāśameśāḥ (prāṣṭaḥ) preṣṭavān. (572) asāv
api anātvā (pratyagacchāṁ tām) dāraḥ anyasmin mitragrhe

lohaṁ tana jagdhaṁ tad ākhabhī, iti so 'pi tam kha sma vaḥ kṛtro (B.
bahiḥ śocan) haṣan hrī. Kṛ 354d, 355ab tac chrutvā so 'bhyabhīṣṭa,
mūpakā bhakṣayanty eva lohaṁ madhura-paṭalam. Spī 108. 22 jīṛṇadhana
kha bheḥ śreṣṭhaṁ, nṛṣṭi doṣaṁ te yadi mūpakāḥ bhakṣitēti. idṛg eva saṁ-
śṛṇuḥ. na kimcid ātra śāśvatam asti. Pp 114. 24 tac chrutvā nāḍukaḥ prāha
lakṣmaṇa, nṛṣṭu te doṣaḥ, yadi aḥ mūpakāḥ bhakṣitē, yata idṛg evāyāḥ
saṁśṛṇuḥ. na etc. as Spī. Sy 49. 14 Der Kaufmann nun, um seinen Be-
kannten nicht ängstlich und furchtsam zu machen, sprach zu ihm: So ist's
denn wahr, was man sagt [I assume that this represents iti pratipannavāk].
Nicht gibt es unter den Vierfüßlern, noch unter den Zweifüßlern ein
Wesen, das schärfere Zähne hat als die Maus. Aber während dies geschehen
ist, finde ich wenigstens dich gesund und wohl, und so ist der Verlust, den
mir die Maus zugefügt, zu verschmerzen. Ar (570) T 80. 3 text (β
om su, ed. with a "paribṛṣṭard", ed. om. bhōjanaḥ for mas. bhōjanam). So
241 prārthayāṁ kha ca tato vaḥjo 'svaṁ na bhōjanam, so 'pi saṁtīya tat
taṁmāi pradātum pratyapadyata. Kṛ 355cd anāmyeti vacan tuṣṭaḥ taṁmāi
tathyaṁ akalpayat. Sy 49. 21 Jener aber freute sich, daß ihm der Kaufmann
Glauben schenkte. Und nachdem er ihn eingeladen, an dem Tage in seinem
Hause zu speisen. Ar. Om bhōjanam see my Introduction. Vol II, page 96.
(571) T 80. 10 text (β om 1st ca, β śmala-śaṁ). SP 729 a begins tadānan-
taram, or evaṁ gacchati kṛte) tatpatreṇābhyāṅgaśānāśāḥ (a "putram
śānā") āśāśikāḥ grāhavitvā (a v. l. grāhivā, a v. l. adds anātvā) gataḥ.
So 243 tataḥ sa saha kṛtvāya vaḥjāḥ putram ārbhakam, anātvā vaḥjēntaḥ
prīyād dattāmalakamāstrakam (B. "pātrakam). Ja diḥ, Spī 109. 2, Pp 114. 28
param śhaḥ nadyāḥ anāśāśikāḥ gamīyāmi. tat (Pp tataḥ) tvam (Pp adds
dhanadevanāṁśam) āśāśikāḥ śāśm etāḥ mayā saha (Pp āśāśikāputram,
om rest) anāśāśikāśāntaḥ preṣayeti (Pp "pakaraṇagṛhaṇāya mayā saha
saṁpreṣaya). so 'pi āśāśikāśāntaḥ tasya śāśikāḥ svaputram (Pp so 'pi lak-
ṣmaṇo āśāśikāśāntaḥ putram dhanadevanāḥ) svāśā vāta, pūrvya 'yam
tava (Pp te nāḍukaḥ) anāśāśikāḥ nadyāḥ yāyati. tad gamyatiśāśm anena
āśāśikāḥ (Pp saha) anāśāśikāśāntam āśāśikā. (vā., āśāśikā vaḥjēntaḥ) (Pp
lakṣmaṇapātrāḥ, anāśāśikāśāntam āśāśikā prabṛṣṭamāṁśaḥ tenābhyāṅgaśāna saha
prārthitāḥ) (Pp nāḍukaḥ saha nadyāḥ gataḥ). Sy, Ar of next. (572)
T 80. 11 text (om anātvā, tam, and tadgrhaṁ, praviṣṭaḥ for āgataḥ). SP 780
sa ca anātvā tatra (a om sa tatra) tasya putram anyatra guptam kṛtvā
(a adds tadgrhaṁ) samāgataḥ (a om sam.). So 243 anāśāśikāśāntam tam (B.
om) nīkṣipya guptam kvāpi saḥdgrhe, aka svāyayā tasya sa dīmān
vaḥjo grhaṁ. Kṛ 356ab tat putram so py āśāśikāśānta kṛtvā nīkṣepah-

(su)guptam kṛtvā (tad)gṛham agataḥ. (573) prajā ca tena vanyā. (574) kvā 'sāu dāraś ca tad 'aspadapreṣitaḥ. (āha na praviṣṭa) ity. (575) (atka) so 'bravīt. āyenaś 'pahṛta ity (576) tac chrutvā (param)dvigno (nirdayābhūtaś ca tam bahū gṛhītvā) dharmasthānam (upa)nīśānam (577) āha ca. paritrāyadhvam (paritrāyadhvam), anena (durdāman) me dāraś (kvāpi) gopīta

riṣaḥ. Spl 109. 13 tatānugṛhīte vaṇik smṛtvā tam śiśuḥ padgubhṛtḥ prakṛpṣya taddvārān bhacchilayāchādya satvaram gṛham āgataḥ. Pp 115. 13 āha nāduka adyāḥ smṛtvā tam lakṣmanapātrān dhanadevaḥ giri-gubhṛtḥ prakṛpṣya taddvāre bhacchilān dattvā lakṣmanagṛham āyāto. Sy 49. 23 achm der Kaufmann dem Sohn seines Bekannten mit sich und versteckte ihn. Ar (JCap adds (n dome cumdam). (573) T 60. 13 āha bhojanasamaye śrītharāho dāraśm adṛṣtvā samīkulamanāḥ dāṣṭitahṛdayaś ca tam aprabhat. SP 781 (after next) iti prajā. So 344ab (after next) evam (B. eva) prebhatam vaṇijaś ca tam. Spl 109. 14 text. Pp 115. 14 lakṣmanas prajā. Sy 49. 24 Spricht so ihm sein Bekannter Ar. (574) T 60. 13 text. SP 781 kvāśm dāraś (it, cf. prec.). So 344a arbhakāḥ kvā ca ity. Spl 109. 15 bho abhyāgata tat kathyatān kutra me śiśuḥ yas trayā sāha nadim gata it. Pp 115. 14 bho nāduka kathyatām, kvā me putro dhanadevas trayā sāha gataḥ sthitarān. Sy 49. 25 Als da meinen Sohn nahmst, was hast du mit ihm gemacht? Ar. (575) T 60. 14 text. Sf' 781 (a begins anku) āyenaśpahṛta ity abravīt. So 344c āyenaś so 'bhako ātāḥ kām nipatyety urūca saḥ. Kp 366c āyenaś te hṛtā ekam ity āha vikṛānaś. Spl 109. 16 ca āha naditāt ca āyenaś hṛta it. Pp 115. 15 nāduka āha bho lakṣmaṇa, naditāḥ chyenāśpahṛtaḥ. Sy 49. 26 Spricht zu ihm der Kaufmann Ich habe deinen Sohn nicht genommen, sondern er ist mir aus freien Stücken nachgegangen und da habe ich gesehen, daß ein Fels niederstieß und ihn ergriff. Ar. (576) T 60. 14 text (ms. R Evignahṛdayo; β "bhūtaś ca tasyopari grāhytvā ca dharm", ed. with a om upa). SP 781 tac chrutvā dāraśmāḥ dvigno dharmābhikṛtām sthānaś (a "dāraśpitā dharmasthānaś) gatvā. So 345 chādito me trayā putre iti krodhena lena ca, ātāḥ ca vaṇijā rājakulo 'py Kp 367ab tato vivāde samprāpte nagarādhipateḥ parāḥ. Ja first have a mutual recrimination between the two, then Spl 109. 21 evam vivadantān dvāv api rājakulān gatā. Pp 115. 30 evam vivadantān tū dvāv api rājadvāram upagatā. Sy 49. 29 Da wackelte er und schrie und riefte mir (literally "appellierte an den König" says Schulthess, this should have been his translation! JCap and other Ar versions "complained to the men who were there"), sich Kopf und Brust schlagend. Ar. (577) T 60. 15 text (om one pari" and durdāmanā). SP 782 parit' parit' (a om pari twice, and adds mama putre) anena durdāmanā dāraś (a om) nṛā (a vināśā) it. So cf. 346a in prec. Spl 109. 21, Pp 115. 21 tatra āroṣṭhī (Pp tatra lakṣmanas) āśvavareṇa provāḥ. bho abrahmanyam abrahmanyam (Pp adds varate). mama śiśuḥ (Pp putre dhanadevanām) anena dāraśpahṛtaḥ (Pp nādukaśpa). Sy. Ar cf. prec.

iti (578) prajāś cā 'sā dharmādhipikṛtāḥ: (+kim etat. kathya-
tam iti.) (579) sa (vīharya) 'bravīt śyenenā pabrta iti.
(580) (tataś) tāt (vismatamanobhīr) abhīhitāḥ: (alaukikam etat.)
katham śyeno dārakam apahariṣyati 'ti. (581) sa āha- kim
atra citram.

tulāḥ lobasahasrasya yatra khādanti mūṣakāḥ

gajaḥ tatra hareḥ chyeno dārake ko 'tra viśmayah 166.

(582) tac chrutvā tāt adhigatavṛttāntāḥ uktam: samarpayā

(578) T 60. 16 text (prēvivāhikā for dharmādhipi). SP 783 aha tāt (a om
atha tāt) dharmādhipikṛtāḥ (a adda api, prajāś cāśv. Spl 109. 28, Pp 115. 22
atha dharmādhipikṛtāḥ tam (Pp adda nāḥkam) bhoḥ bhoḥ samarpayātāḥ
śreṣṭhīnāḥ (Pp samarpaya lakṣmaṇaputram). (579) T 60. 17 text.
SP 783 āha (a abravīt) śye" , So 246d āha sma tat tātā. Spl 109. 28,
Pp 115. 24 sa āha (Pp nāḥko jagāda) kiṁ karomi palyato me naditāś
chyenāṇṣkṛtāḥ āśuḥ (Pp chyenena nītāḥ). (580) T 60. 17 text (om
alauk' etat). SP 784 tāt cābhīhitam katham etad alauk' it (a om it.).

So 246a-c aśubhāḥvyam idam śyeno mayat katham ivābhakam, iti sabhyāś
ca tatokte (B. 'to, Kp 287d katham śyeno hareḥ bāḥam viśmitān Spl 110. 2,
Pp 116. 1 (Spl begins tac chrutvā) te proceḥ bho (Pp adda nāḥkam, na
satyam abhīhitam bhavadī (Pp uktam trayā). kiṁ śyenaḥ āśuḥ (Pp
paścādadhavāpikam putram apa-) hartuḥ samartho bhavati (Pp ākucit).
Sy 49. 31 Wo hat man gesehen oder gehört, daß ein Faule einen Knaben
errathen kann? Ar (581) T 60. 18 dharmādhipikṛtā tathyaḥ prochyamāno

'bravīt. kim .. SP 784 text (a aśv for ca. So 246d vaṇikputro jagāda aḥ.
Kp 287d ity nāśca aḥ. Spl 110. 3 ca āha bho bhoḥ śreṣṭhāḥ madvaḥ.
Pp 116. 2 tato nāḥko vīharya provāca bhoḥ śreṣṭhāḥ madvacanam.
Sy 49. 32 Da sprach der Kaufmann zu ihm. Ar (sa Sy. JCap adda ita est).
Vs 165, same as vs 164; repeated verbatim in Jn, given only here in So.
Kp, the Pa versions here point to an orig. va, altho T and SP have prose.
T 61. 1 yatra tulā lobasahasrasya gahe madīyā mūṣakāḥ (β mūṣi) bhakṣitā,
tatra katham dārakāḥ śyenoṇa nāpahriyate iti. SP 784 katham (a v. l. yal)
lobasahasratulā mūṣakāḥ a mūṣi) bhakṣitā. Jn, B; see on vs 164. Sy 49. 33
Wo die Million hundert Pfund Eisen haben fressen können, da ist auch ein
Faule, der einen Elefanten errath, nichts Besonderes. Ar similarly. (582)

T 61. 3 tac ca (β om) śrutvā pratipāditavantas te prēvivāhikāḥ parasparasya
tatkūṭastaddārakadhamam (β om tad, a la for tad, a 'dāram) iti. SP 785 text
(ad. upagatavṛt', a adhigatavṛt'; a śrayatu or 'ti, a tatvāśvān"). So 248
tac chrutvā khātukāḥ prajāvṛttāntāḥ (B. 'tas) tasya dāpitā, sabhyāś tulāś
tenāpi ca śreṣṭhāḥ vīharyaḥ dātāḥ vṛttāntāḥ nivedayām ān. tat tāt vīharya
dvāḥ api tāt parasparāḥ sambodhya tulāśāpṛadānena svātopitān. Pp 116. 6
te proceḥ katham etat. nāḥko 'pi teṣāḥ tulāvṛttāntam akathayāt. tad
śrutvā vīharyāḥ tasya tulāḥ aparasya putrak samarpayām kau. Sy 49. 35
Sein Bekannter sprach: Bruder, dein Eisen habe ich gegessen und habe

'*śya* (lohasahasra) *tuḥam ayam api dārakam āśasyati* 'ti. (*śatā*
tāu śatā 'nuṣṭhāvanānāu)

(End of Story 15)

(583) *ato* 'hañi *bravimu* *tuḥam lohasahasrasye* 'ti. (584) †(*śat*
kūṁ paśor *śa niṣaṁjāśasyo* 'padiṣṭena.) *brutavati* *prajñā jale*
śūḥam (*rakte viṣam*) *sateu saṁgatam* (*prema priyānu*) *guhyaṁ*
avinīteṣu viśarpitam *kīrtimatām* *ca* *loke śādhyauma* (*kaṁdāi*):†
na jātīdharmāḥ puruṣasya śādhutā
caritramūlani yātānu dehinām
akīrtir āpacchatajālākaraṇā
kṛtaghnam anveti paratra *ca* 'ha *ca*. 166.

Bitter as gageesen. Nimm so viel, als ich mir dafür habe zahlen lassen, und
gib mir meinen Sohn. Ar so Sy (with addition "they did so"). (583)
T A 118, SP 757, Sp. 110. & Pp 116. 8 text. Here follows So 240--251, with
no correspondents elsewhere. and Sy A 86, a repetition of the sense of § 560.
Da du, Drog, deinem Herrn eine solche (Art, Freundschaft bewahrt hast,
welchen Vertrauen können nun wir, deine Kameraden, in dich haben? Es
heißt. Ar similarly (584) T A 118 text (for viśarpitam Heral em.
vimarśitam, which spoils the sense and is proved wrong by Ar, the
emendation is withdrawn by Heral, ZDNG. 89, 296, at the suggestion of
Winternitz, WZKM 25 57). No correspondents elsewhere except in Ar,
JCap 98. 10, also KF, OSp. I am very doubtful whether T has preserved
the form of the orig. In fact, I believe that the orig. had here the familiar
va jale śūḥam *khale guhyam* *pātre dānam* *manjā apl*, *prājñā śāstram*
evayam yāti *viśīḥam* *vaśīṣṭakṛtāḥ* (found with unimportant variants in
Vikramacarita and elsewhere, see Boecklingk, *J. Spr* 2346, Winternitz,
WZKM. 25. 68, recalls this *va* in connexion with the T passage). The *va*
may have been introduced by a prose sentence like the first sentence of T's
text. The Ar versions clearly reflect *pātre dānam*, *prājñā śāstram*, and *khale*
guhyam (in this order), and have no representative of the other comparisons
found in T or of any other comparison except that their opening phrase
suggests a misunderstanding of *jale śūḥam* or a synonymous phrase. I believe
that the orig. of Pa (Ar) understood *jale* as the equivalent of *jale*, "stupid",
and took *śūḥa* as an equivalent of *śūḥa* in the sense of "affection" (unless
the orig. had *jale śūḥam* instead of *j* 'śūḥam?). JCap reads *nec scis nil*
esse in mundo *peius illo* *qui credit in eo* *qui non habet fidem* (*jale śūḥam*),
et qui facit misericordiam illi *qui non recognoscit illam* (*pātre dānam*,
turned topsy-turvy), *et qui dat doctrinam non recipienti* (*prājñā śāstram*,
again topsy-turvy), *et secretum revelat* *non celanti illud* (*khale guhyam*).
OSp p. 103, top, *ca* *non* *et* *cosa* *que* *poor* *complenda* *non* *que* *el* *amer* *en*
quien *non* *ha* *leñitad*, *e* *el* *bien* *en* *quien* *non* *lo* *agradesco*, *e* *el* *saber* *en*
quien *non* *lo* *entende*, *et* *la* *poridad* *en* *quien* *non* *la* *cala*. KF p. 66 middle
is looser and more remote. *Vs* 180=T 176, Sy 108, Ar. Sy Deinan

(585) *yac cā* ('*jasraṁ*') *parārdhyagunaparo* 'n, *tad api tvāṁ prakṛtīr akaraṇāti katham.*

prāyeṣe 'ha *kuṇḍavitaṁ kukulajaḥ strīvallabhaṁ durbhagā dātaraṁ kṛpāṁ rjūn aurjavas tejasvināṁ pūtarāḥ vārūpyopahatāḥ ca kṛtāvapṇaṁ sūkhyasthitaṁ duḥsthita nānāśāstraviśaradaṁ ca puruṣaṁ nindanti mūrkhāḥ sadā. 167.*

athavā:

tasyo 'padesaḥ *saphalaḥ sakṛdantaḥ hi vetti* yāḥ *tvāṁ tu pāṣaṇanīceṣṭa upadesena kiṁ tava. 168.*

(586) (*kim ca mūrkhā,*) *traya* (*saha*) *samvāso* 'pi *na śreyān* (*anyathā kadācī tvatsanparkād asmākam apy anarthaḥ syāt. uktaṁ ca:*)

labhate puruṣas tāṁs tān guṇadoṣān sādvasasādhusanparkāt nānādeśavicāri pavana iva śubhāśubhān gandhān 169.

Ruf kann nicht irgend jemand anders. Ar, JCap 98. 18 *hac spero aliquo modo posse transmutari tuos mores, sed in natura in qua natus es permanebis.* (585) T A 119 text (I read with mm. of s, β *parārdhyagunaparo*, Hertel em. *parārdhyagunaparināpāro*, failing to understand the correct reading of the s rose.). Spl 110. 9 *ten mūrkhā samjivakaprasādam asahamānena tvayātat kṛtam. aho sādā idam acyuta. Pq 116. 9 karataḥ punar abravīt. tat, mūrkhā, piṅgalakukṛtāḥ samjivaka** etc. as Spl (yad vā for aho). In Sy and Ar this and the following vs are put after our vs 169. Sy A 88 Und du betrachtest die Worte der Freunde wie Vorwürfe. Es heißt Ar, JCap 98. 22 *Et ego quidem solo tedium verborum meorum apud te, sed nunquam mundus cessavit ab hac sua natura (prakṛtīr ākaraṇāti).* Vs 167=T 177, Spl 416, Pq 410, Sy 111, Ar. a, Ja *prāyeṣtra*. Spl *strīvallabhaḥ* b, Tβ *tejasvināḥ*, a1 T mm. *pūtarāḥ*, em. Hertel, Pq *kūlarāḥ*, Spl *vittānvitāḥ nirdhanāḥ* for *te** *pū** c, T mm. *vṛttasādhāḥ*, ed. em. *vṛtu**, Spl *dharmākrayāḥ pṛpino* for *śū** *duḥ** d, Spl **śāstravivakṣaṇāḥ* Spl *janāḥ* for *sadā*. Sy Die aus schlechter Familie sehen die aus vornehmer Familie, die verschmähten die begabten Frauen, die Geizigen die Freigebigen, die Unfähigen die Tüchtigen, die Bösen die Guten, die Verdorbenen die Rechtschaffenen, die Toren die Weisen wie einen Vorwurf an. Ar similarly Before next vs T and three mss. of SP insert *athavā*. Vs 168=SP 147, N 120, prose in T A 120. 1, Pq 116. 19 *tasyāiva yuktam* (T mm. *tasyāyuktam*, ed. em. *tasya yu**) *upadeṣṭam*, yāḥ *sakṛdantaḥ grūḥāḥ*. *tvāṁ* (Pq adda *tu*) *piṅga iva* (Pq adda *śūnyabādayo*) *ādiceṣṭāḥ*. *kim tavopadistena*. Variants of SP, N b, SPs *tu* for *hi*, N ca d, SP ed *upadeṣo nirarthakaḥ*, c, N text The general character of the sentiment favors the assumption that the orig. had a vs, but of course this cannot be regarded as certain. (586) T A 120. 2 text (om *kim ca*). SP 740 *trayāṁkām saṅgo* (c v. l. *sahyogo*) 'py *anucitāḥ*. Pq 116. 20 text (**sadhāna eva na yujyate kadācī**). Sy A 87 Mit dir darf man überhaupt

(*pāṭuṅyamātrakuśalaḥ sambahādaya vināśakāḥ*
pramāṇaḥ tvādrō yatra tat kāryaṇ na śubhaṣi bhavet. 170.)
 (587) *api ca (pāṭuṇānāḥ na kṛmci tvārtham upapadyate vināśād*
īte antyāru apy avasthān adī cā 'kāryaṇ vyavasyanti sādha-
vaḥ kartum. tatāu hi.)

yad akāryam akāryam eva tan
 na budhas tatra matuḥ prayojayet
 parayā 'pi trāḥ prabādhitāu

na hi rathyāgatam ambu piyate. 171

(588) *ity uktrā tatsakāśād apetaḥ karāṭakāḥ. (589) atha piṅga-*
lakāḥ sañjīvakāḥ vyāpāḍya, (590) prāśantakopo ('ergdgdgham

nicht verkehren, denn. Ar as Sy Vs 166=T 178, SP 148, N 121, Pq 416,
 Sy 110, Ar. a, SP guṇaḥ for mān mā, but SPa text; N text b, SP
 guṇaḥ for (a guṇaḥ, one ma with N text). a, SP, N 'vikeri. Sy Wer
 den Bösen anhängt, holt sich bei ihnen Böhsheit, und wer den Rechtschaffenen,
 Rechtschaffenheit, wie der Wind, wenn er über Gestank fährt, Gestank mit
 sich bringt, wenn über Wohlgerüche, angenehmen Duft. T adds
 athavā. Vs 170=T 179, Pq 422. T reads in a bhedasūmātra',
 b sambahādayaḥ vināśakāḥ, c damāno for tvādrō, d na before tat one ma,
 omits na).

(587) T A 121 text. SP 743 *api ca. Kq 344a (920)*
pāṭuṇya (Mā an: pāṭuṇa) 'si (?? It is barely possible that this, which
follows our § 448 in Kq, is a reflex of this section). Pq vs 428 abito 'py
antyaḥ avasthāsu nāvikāryam vyavasyati sādhaḥ tat karta vena na
loko dhyaṇa yānāḥ. The orig. If it contained anything of the sort, may
have had a ve like Pq Vs 171=T 180, SP 150, N 122, Pq 426.

c, SP ed. vibādhitāu (a with Pq text), N corrupt (omits the word), T pipā-
 hitāu (588) T A 122 text (ma. a om kara', R tr kara' before apetaḥ).
 SP 745 *ity uktrā karāṭakadamanakāḥ piṅgalakāḥ sañjīvakāḥ gatāḥ. Pq 122. 34*
ity uktrā tadyantimārgānāḥ vacanāḥ kṛtābādhitāḥ vipam lva man-
yamāno damanako 'pasṭāḥ. Sy nothing. Ar, JCap 88. 25 Falt naten finto
verborum Kalile om Dimna hic, OSp. p. 103, towards bottom, Et en este
lugar se acabó la razón de Catila e Dimna. (589) T A 123. 1 atha vyā' sath'

pi' SP 746 pi' tu (a ca) sath' vyā' Hp 34. 10, Hm 66. 13 sañjīvakāḥ māhena
vyāpāditāḥ. atha .. Hp text, Hm atha sath' sevakaḥ pi' vyā'). So 152 ity
Edi alpato yEvaj jambukāḥ tū parāparāḥ, tūvat sañjīvakāḥ yānāḥ
piṅgalako 'vadhāt. Kq 391(122) a hatva tam. Spl 113. 2 sādhaḥ sathvādāt
tayoh sañjīvakāḥ kṛpam ekam piṅgalakāḥ sathvādāt kṛpam taya
charanākharaprakāśābhidhāt gatānt vāsanādhāpāḥ nāpāḥ. atha tam
gatānt avālokyā piṅgalakāḥ. Pq 123. 36 āśāntare tū piṅgalakāḥ sañjīvakāḥ
kṛcchādhitābhyāḥ yuddhāya pamar udyatā. tatāḥ piṅgalakāḥ sañjī' vyā'
Sy A 89. 1 Während der ganzen Zeit nun, wo Kijg den Dmag schmähte,
kämpfte der Löwe mit dem Stier und endlich tötete er ihn. Ar, JCap 88. 1
Et tam leo interfecit Bonestam. (590) T A 124. 1 ekānta vyā' piṅgalāḥ pram'
(= l. vimjya, or vijya) cedam āhravāt. SP 748 apāḥ' sathvāḥ' damanakam

pita vā yadī vā bhṛātā putro vā yadī vā subhṛ
prāpadrohakara rājā hantavya bhūtuṃ icchati. 173.

rājā ghrīṇī brāhmaṇaḥ sarvabhakṣaḥ

stṛī ca 'vasā dūsprakṛuḥ sabhāyaḥ

preṣyaḥ pratipo dhukṛtaḥ pramādi

tyāgyā ami yaś ca kṛtaḥ na vetti. 174.

ṛgaccha dūram api yatra nandan

precha bālam api paṇḍitaṃ jaṇani

dehī deham api yācīto 'rthine

chindhi bāhuṃ api dūṣam ātmanaḥ. 175.

(593) (na cā 'yaś dharmo rājāṃ, yaś kālā prākṛtaparṇaḥ
sādharaṇaḥ. uktaḥ ca:)

na manuṣyaprakṛtā śakyāḥ rājāḥ prāśaituḥ

ye hi doṣa manuṣyāṇāḥ te eva nṛpater guṇaḥ. 176. api ca:

uktam ca. Pp 124. 5 tak offrah pingelakam adhrīṭ dṛṣṭādhīṣṭatayā Janāp-
ānāḥ nṛpātya dāmanako 'bravīḥ: avāma, ka eṣa nṛpāyā, yat . Sy A90. 1
Als nun Dmug sah, daß er den Stier geüßet, verließ er den Klyg und ging
zum Löwen, sah, daß er bekümmert war, und sprach zu ihm Du hast dein
Werk vollbracht und deinen Feind geüßet Warum bist du traurig? Der
Löwe sprach: Wegen des Streites mit Snabyg, daß ich ihn nicht geschont
habe. Dmug sprach Das braucht dir nicht leid zu tun. Ar similarly, rather
more elaborately than Sy Vs 173=T 182. SP 152, N 125, Hp 161, Hm 178,
Spl 423, Pp 428. b, T bhāryā patro 'havi subhṛ, so also Spl, tr patro bhāryā.
c, El cheda for droba. SP 'karo rājāḥ (v l '58). T, Pp 'drohe (T v. l. 'h)
varāmanāḥ, Tṣ 'no. Pp pratyah ca), Spl 'drohah yaś gacchet. d, Pp
and Tṣ hantavyo, SP chellavyo Spl tak ghnato nāsti pākāḥ. SP icchatiṃ
(v l. text), so also T v. l. Vs 174=T 183, SP 154, N 126, Hp 166, Hm 182,
Spl 424, Pp 429, Sy A90.7, Ar. a, Tṣ 'bhakṣyaḥ, Ja, N 'bhakṣ. b, Spl dūṣamāḥ,
Pp dūṣabaddhik. c, SP bhṛtyaḥ for pra' d, Pp tyāgyā sarve, T sarve tyāgyā.
Hm line. SP sarva for yaś ca, N sarva (and so Hp mss., but Hp ed. and Hm
yaś ca., SPṣ v l. yaś ca, s v l. yo sa- T, Pp kṛtyaḥ (unmetrical). At end,
M's, N, and Hp mss. add yaś. Sy dann einem Herrscher darf es nicht um
jedermann leid tun. Ar, JCap 99. 13 non enim debet miserari eius de quo
timendum erat. Vs 175=1's 430, probably reflected in Sy A90.8 and v.113;
Ar. Sy Schont man doch auch ein Glied nicht, wenn es einem gefährlich
wird, sondern schneidet es sich ab. Vs 113 of Sy mentions the cutting off
of a finger that is poisoned by a snake's bite. Ar versions lack the sentence
quoted from Sy A90.3, but contain the passage about the finger bitten by
a snake. (593) T A125 na... cāyāḥ prākṛtaparṇaḥ (ṣ 'ṣṣi). uktam ca.
Hp 86.30, Hm 58.8 vīcātāḥ ca (Hp adds deṣa ittham evāṣitā), Spl 113. 16
(see § 592) tan nāstāḥ nṛpāṇāḥ bhūbhūjāḥ Pp 124. 17 text. Vs 176=T
184. SP 155, N 127, Pp 431. b, SP tr śakyāḥ after rājāḥ, s text. N rājya-
prajāṣṣanam. c. T msa yo hi doṣa, em. Hertel. Before next vs T, SP, Ja

satyāṁṛtā ca parṇā priyavādī ca
 hṛṣṇā dayāluṛ api cā rthaparā vadānā
 mityavyayaṁ pracuracitrādhanaṁ cā
 vēśyāṅgane va urpanitū anekarūpā. 177.

(594) iti damanakena paritoṣitāḥ (evam) prakṛtiṁ āpannāḥ
 piṅgalakāḥ (pūrvavad damanakaśācivryena rājyaśukham anubhū-
 vānāḥ ste).

iti mitrabhedaśi nāma prathamāḥ tantrāḥ samāptam.

(End of First Book)

api ca. Vs 177=T 185, SP 156, N 122, Hp 166, Hm 162, Spl 425, Pp 422,
 cf. Kṛ 391 (132) a. a, N parāḥ. b, T msa. and N vadanyā. c, SPa nityavyaya,
 Spl bhūtvīyayā For extra (T only), SP nitya, N, Hp mitra, Hm rāṇa, Jn vitta.
 (Perhaps read mitra? "Having income of wealth from numerous friends
 [lovers]?") Jn samāgamā for dhan° d, SP, Hm vārāṅganava (v. l. of SPa,
 with Hp. text, N vādyā°). Kṛ karmāṣṭ rājacyeta. (594) T A 126 iti śrutvā
 prakṛtiṁ āpannāḥ piṅ° SP 772 iti damanakaśācivryataḥ (a "kena paritoṣitāḥ")
 piṅgalakāḥ (a om or tr after "paritoṣitāḥ" avaprakṛtiparitoṣitāḥ pūrvavad rājya°
 anubh° Hm (a Ma). Hp 86. 1, Hm 68.10 iti dam° samtoṣitāḥ piṅg° Hp tr
 after āpannāḥ evāḥ prak° āpannāḥ śāhāṅgane samuparitoṣitāḥ (Hp co. av°, v. l. om
 ca). So 258, diff Kṛ 391 (132, d damanena, SP v. l. vadanaṁ) dhṛtīd yayā
 (Of. also Kṛ under § 590, śāhāṅgite?). Spl 114. 7 evam tena sambodhitāḥ piṅ-
 galakāḥ saṁjīvakalokāḥ tyaktvā damanakaśācivryena rājyam akaroḥ Pp in-
 stead of this closes with a long counter-argument addrest by Karājaka to
 Piṅgalaka. Sy A 91 So kam der Stier durch diese Verleumdung zu Schaden
 die seiner Freundschaft nicht entsprach. Ar JCap 29. 23 Et audians hoc leo
 a Dimna, credit ei, et recepit ipsum secum aliquibus diebus OSp p 104,
 middle,—a pūṣṇo eo mayor dignitat. Colophon T iti tantrākhyāyike (β om)
 mi° . . . tan° (β adds samāptam, SI° (a begins it, mitrabhedo (a v. l. "dam) nāma
 prathamatantrāḥ (a v. l. "mah tan") samāptam (a paricram°). Hp nothing, Hm
 iti hitopadeśa suhṛdbheda nāma dvitīyakathāsaṁgrahaḥ samāptāḥ. Kṛ iti
 (Ma. om śāhāvṛākhyāyikā. Jn samāptam cedam mitrabhedam nāma pra°
 tan° (Pp adds yasyāyam śāyāḥ āloko bhavati, repeating vs 1). Sy (Scholtheis
 n. 188, p. 190; Zu Ende ist das Kapitel vom Stier und Löwen.

DVITĪYAM TANTRAM (SECOND BOOK) MITRAPRĀPTIḤ (WINNING OF FRIENDS)

(1) aṭhe 'dam ārabhyate mitraprāptir nāma dvitīyaṁ tantram.
yasya 'yam ādyaḥ ślokaḥ:

asādhanaṁ vittaḥinā buddhimantaḥ suhṛmataḥ

sādhyaṁty āśu kāryaṁ kākakūrmamṛgākhuvaṭ. 1.

(2) rājaputra ācūṣa katham eti. viṣṇuśarma kathayati:

(3) aśi daksṇātye janapade mahilāropyaṁ nāma nagaram.

(4) tasya nā 'tidare mahān skandhaśākhopacitaḥ śālmaliṭṭkaḥ.

(1) T A 127 aṭaḥ param idam... tantram, āśīyam (v l. āśīyam)... SP 774 aṭhādānāḥ saṅgīṣṭhaḥ (a aṭha mitraprāptir [v. l. "tikam"]) nā dvitīyaṁ (a "ya-") tan' ārabhyate. āśīyam (a ya") ādyaślokaḥ. Spl 1 1, Pg 126. 1 text (Sp) mitraprāptikam. l'ā "saṅgīṣṭha", Jn ādimah for ādyaḥ). Vā 1=T, Śl', N, H, Spl, Pg, Sy 1, Ar 2. a, Spl aśi" aṭi prajā. b, Śl', N, H subṛttamāḥ, metathesis), Jn bahukrutiḥ deca "śrutiḥ reṣet orig "mataḥ", d, SP N, Hr "Akhaṇḍaḥ (Śl' v. l., Hm text), Jn kākakūrmamṛgākhuvaṭ. Sy Wer Freunde und Kameraden zu erwerben (misunderstanding of suhṛmataḥ, as if "mataḥ") versteht (buddhi"), etc. (2) T A 128. 1 evam ābhyāyate. SP 777 rājakumārī ucuḥ (a v. l. "patriḥ śhub" katham aśitai (v l. om ce). viṣṇuśarmā. Hp 6. 2, Hm 14. 2 text (Hp ta ucuḥ). Spl 1. 2 tad yaśhkaṇḍakṛyaḥ. Pg 126. 2 rājaputraḥ prochanti ... Cf Sy A 92, Ar 2. (3) T A 128. 2 text (om aśi, ed. with "mihī", β text). SP 778 aśi tasmān eva mahilāropyaṁkmanī (v .. mihī") nagara. Hp 6. 4, Hm 14. 4 aśi godāvarāṭra. Śo 55a abhāt kvīpi vanoddāśe. Kp 392(1) a mihilāropyanagare (Ma. om. mah"). Spl 1 6, Pg 126. 6 text (Pg pramadāropyaḥ, note pramadā = mihilā). Sy A 94. 1 Im Lande Dhānti (= dākṣṇāpāṭha) liegt eine Stadt namens Mihilā. Ar 4. (4) T A 128. 3 tasya nātidare mahāśākhopacitaḥ śālmaliṭṭkaḥ. SP 778 mahilā śālmaliṭṭkaḥ. Hp 6. 4, Hm 14. 4 viśālāḥ śālmaliṭṭkaḥ, tatra. . . Śo 55b mahilā śālmaliṭṭkaḥ. Kp see next (śālmaliṭṭkaśākhavastir). Spl 1. 6 tasya nātidareṣa mahilā chāyāṭvān nyagrodhapāḍapo nāśālvikāṣṭhgamopabbhuktaphalāḥ kṛtāḥ kṛtakoṭāreṣa chāyāṭvānnyagrodhapāḍapaḥ sarvāśāreṣo 'vī (va, to same effect as last part of Spl). Sy A 94. 2 and bei ihr ist ein Ort, den die Vögel frequentieren wegen der Lockspeisen (so Schulthess, but the word means simply "Speisen", as Prof. J. A. Montgomery informs me). Dort stand ein Baum. Ar 4 a place full of game, in which hunters used to hunt; and in

(*Ṭṭatvā nānādigdeśād āgatya vātrān pakṣayo nirvāsanti* †) (5) tatra ca laghupatanaku nāma vāyasah prativasati sma. (6) sa kadācit pratihāsamaya dhārārtham uccalita ugrarūpam (*sphutitakaracaragam atiparusaśartrach*) jālāhastam salagudam dvitīyam iva kalāṣa pakṣibandhavvyādham (*tadvyākṣābhyāsam upagatam* apasyat tam dr̥ṣṭvā śaśkitamanā acintayat. (7) kim

this place there was a large tree with grant branches covered with leaves. —The parentheticalized words with H, more or less remotely supported by Ja and Pa. (5) T A 128. 3, SP 778, Spl : 12, Po 126. 12 (text (81' ed. om ca, v. l. has it). Hp 6. 7, Hm 14. 7 diff. contains words laghu "nāma vāy") So 58 ed. uccalā laghupātū khalo tatra kṛtāyāḥ Ka 392. 1, brd purkālā vāyāśāḥ paḥ, ākṣma.śaśandhavaśāḥ (of prec.) laghupātū vidrutāḥ. Sy A 94. 3 auf dem ein Rabe mistet. Ar 4 as Sy (6) T A 128. 3 sa kad' prabḥṭasamaya dhārārtham uccalita pāyat tadadhiḥjñānavāsam (ms. om tad. ms. K cādhī' 3 adds aś' ugra' spant' udbaddhapindikam rūkṣaparusaśartram atiraktalocanam (3 "raktāntaloc") jālālagudapāṇam pakṣibandham (a. corruptly, "bandhasbaram, which does not contain a gloss as Hertel thinks but is closer to the orig. cf. Pa. Sy and 1') support pakṣibandha-, and SP, H, and Pa, reading vyādham, support śabaram (a meaning), kim bahunā, dvitīyam iva kalāṣa tadvyāk' upag', dr̥ṣṭvācintayat śaśkitamanāḥ. SP 778 as kad' pṛkṣāḥ (for dhārārtham cf. under § 7 below) kṛtāntam ivāparāḥ kṛtrāḥ (a om pāpakarmāṇam (a om) atīghorāḥ (a om atī) vyādham apasyat tam dr̥ṣṭvānam acintayat. Hp 6. 7, Hm 14. 7 diff. contains the words prabuddhāḥ, and kṛtāntam iva dvitīyam āyāntam vyādham apasyat tam ślokyāśāśayāt (Hm avasak"). So 55 sa kadācit evanīdāstho dādārāḥ tator udbāḥ, jālāhastam salagudam rūdram puruṣam āgatam. Spl 1. 13 sa kadācit pṛkṣayākrīṣṭam puram uddīva pracalitaḥ yivat jasyaśu tīvaḥ jālāhasto tīkṣṇatānuḥ sphutitacaraga vṛdhvakāśo yamakṣmākrīkaro svaḥ eśamukho bahūva. aṭha tam dr̥ṣṭvā vyacintayat, yad Po 126. 12 sa kadācit pṛkṣāḥ pṛkṣayākrīṣṭam puram uddīva pracalitaḥ. tadadhiḥjñānavāśāṇam pakṣibandhananimitam sykotam ugrarūpam sphutitakaracaragam udbaddhapindikam atiparusaśartrachaviḥ raktāntapayanaḥ avablit anugamyamānam vṛdhvabaddhātrorukam jālālagudapāṇam, kim bahunā, dvitīyam iva khalam, pṛkṣāntam, avatīram iva jīvaśya, brdayam ivādharmasya, upadostīram iva sarvapātāntam, suhṛdam iva mītyer, vyākṣābhyāsam āgatam vyādham akam apasyat. aṭha tam dr̥ṣṭvā śaśkitamanā vyacintayat. Sy A 94. 4 Einee Tages sah der Rabe, bevor er zur Lockweise (read 'Spanne", see on § 4) ging, von weitem einen Vogelfänger von häßlichem und schenßlichem Aussehen, den Stock in der Hand und das Netz auf der Schulter, auf den Baum gekommen. Da sprach der Rabe. Ar 6 One day while the crow was on the tree, he saw a hunter approaching the tree, ugly in appearance and of evil state. On his shoulder he carried a net and in his hand a staff. The crow was frightened by him and said. (7) T A 128. 6 kun ayam pāpāś cikīrṣati . . . itī śāśkitakaparo varṣitaḥ. SP 780 kun ayam dorīṣṭuḥ kariṣyati. āśāḥ tīvad śāśkrīyā, etad eva paritarkayānu (cf § 6). it pāpāś stināḥ.

ayam durātma cikaranti kim mamā 'cā 'narthaya, aho svit
kūścid anyo 'ya dhyatūdayah. iti paśyann (ava)sthitah. (8)
asāv aji (lubbhakaḥ) tatra eṣṭa āgātya jalam vitatya dhūnya-
kaṇān avakīrya nā 'tidāre nibhṛtam avasthitah (9) atha tatra
citragrivo nāma kapotārājah kapotasahasraparivāro nabhaḥ
paribhramāṇo tām kaṇān apatyat, (10) pralobhitamatir āharani-
mittam jalam apātāt saparivāro nūṣṭeṣaḥ śmḍyupāsāṁś baddhau

Hp 8.8, Hm 18.3 katham (Hm om) adya prātar evānīṣṭadarśanam, na jñā-
kim anubhinataḥ darśayati Hm 'yasya, ity aḥvā tadānāsarūṣakṛtinaṇa
(cf. Pg) vyākṛtāḥ calitah. So 80ab tātā na vīpātā yāvat kākā. Spl 1. 18
ayam durātmanāya manāḥrayava(a)kṛpāsamūṣakho 'bhyaḥ tan na jñāyate
kim adya vajavāṣaṇāḥ vīṣṭagṛāḥ vīṣṭo bhāviyati na vā. (Then
expansion.) Pg 128. 18 as T, inserting tam eva prābato 'nugamya after
kūśtakaparam. By A 94.8 War ist das, der seine Schritte bisher lenkt? Er
hat es doch wohl auf meinen Tod abgesehen, oder auf den eines anderen.
So will ich warten und zusehen. Ar 8 Assuredly something, either my
destruction or the destruction of someone else, has brought this man to this
place so Khalil and versions, Cheikho otherwise), and Ishali female until
I see what he is going to do. (8) T A 129.1 asāv api durātma
tadākṛpāsamūṣa jalam vitatya dhūnyākaṇān avakīryāṅkṛto āgā-
vāsthitah. Spl 182 asāv api jalam vitatya dhūnyākaṇān vikīrya (a avakīrya
dura nibhṛtam avasthitah. H 8.17, Hm 18.10 atha (Hp agre ca hiyadōvraḥ
gatvā) tena vyādhena taṇḍulakaṇān vikīrya jalam vitatyaḥ (Hm adda ca
na prācāno bhūtvā sthitah. So 80bcd tādā vitatya abh, jalam bhavi
vikīryāṅra vīṣṭāḥ śmḍyupāsaḥ 'bhavat pūṣṭa. Spl 2.1 evaḥ vadāṣaḥ tasya ca
lubbhakaḥ tatra vātātā āgātya jalam 'vāṣṭya śinduvāṣaṇāḥ taṇḍulān
'vāṣṭya nūṣṭeṣaḥ gatvā nibhṛtah sthitah. Pg 128. 20 atha vyādhō pi
tāṇḍulakāḍa jalam avakīrya tato nūṣṭeṣaḥ nibhṛtah sthitah. H 7 A 94.1
Jener aber kam, brachte das Netz aus, legte heimlich seine Schlingen,
streute die Lockspeisen, und setzte sich dann selbst seitwärts (Kṛte?) in
den Hinterhalt. Ar 7 The hunter approaches, spread his net, and scattered
[versions add "upon it"] his grain, and hid himself in a place near by
(8) T A 129.2 as a . nabhaḥ atikṛman dā vā (En kaṇān adbhayaḥ om.
SP 182 atha (a adds tatra) cī' nā' ka' saharivāro. Hp 8.18, Hm 18.8
tanman eva kile citragrivanāḥ (Hp "na kapotārājah saparivāro vīyati
vīpātā tām taṇḍulakaṇān avakīryāḥ. So 81 tāsca ca citragrivaḥkṛjāḥ
pārīvratapātir bhrāman, tatrāgāma nabhaḥ pārīvratamatir vīṣṭah. H 7
293 2) abe an kūścid dādarāgre kapoteṣān saḥnūgam, citragrivaḥkṛjāḥ.
Spl 2.8, Pg 126. 23 (after insertion āstātāre cī' nā' ka' saharaparivāṅṛah
(Pg kapotasāṅṛah parivratā, before citr) prāgāstātāṅṛah paribhramāṇo tām
taṇḍulān āgrato py apātāt Spl paśyati. By A 94.3 Da kam eine Taube,
die Buntkeule aus und das Oberhaupt der Tauben war mit einer Behar
Tauben dort an, und sie sah die Lockspeise. Ar 8 similarly (10) T A 129.3
Abhāranimittakapṛtācitas ca in hāy jalam anuṣṭāḥ śmḍyupāsaḥ saḥnūpātāsaḥ

ca. (11) lubdhako pi tañ dṛṣṭvā (pra)hṛtamanā (luyudam
ndyamyā) duḥvat. (12) citragrivo pi sūnucarān itaś ca 'taś
ca paribhramato (dṛṣṭvā) tāir vicitracañcucarāṇāḥ ākṛṣyamāṇe
jāle (tan) abravīti (13) apāya eṣa (mahān asmākam āpatitah).
eka evā 'tro 'pāyaḥ sarvāir (apy) ekacittāḥ bhūtvā (kham)
utpatya sudāram gamyātām. anyathā 'hakyam jālam apahartum

kham svāśeṣo baddhaḥ sahyopādāt. SP 783 Namadhyagatadbhṛṇyakaṣa-
pralobhāt (a "pratilobhitanatur) tam abhyavidaḥ (a apatat, avāpatat), tatra
kṣipādāt iva (a only tatra ca) kṣipādāt nibhṛṇyakaḥ baddhaḥ. Hp 10. 1, 4,
Hm 24. 7, 25. 4 sarvā kapotāḥ tatropavṛtāḥ (Then insertion.) tadantaratam
(Hm om tad) sarve jāleṣu baddhā bahūbhūḥ (Hp diff.). So 63 as vṛtuprakaraḥ
dṛṣṭvā jāle 'vāhārātiparāḥ, patitah pāṇikarāḥ baddhā 'bhūt aparichadāḥ.
Ks 393 (2) ed jāle patitah pāṇyavinām. Spl 2. 4, Pq 126. 24 jivāḥkūlyad
bhakṣaṇārtham (Pq tadbhāḥ tam mahājālam) apatat, aparivṛto nibaddhaḥ
ca (Pq anupāpāṇamāhāḥ eva eṣa' sahyopādāt baddhaḥ ca). Sy A 96. 5
aber die Schlingen und das Netz besetzte sie nicht und ließ sich mit den
Tauben nieder und sie wurden alle im Netze gefangen Ar 6 The ringdove
perceived the grain, but did not perceive the net, and they fall into it
[Khalil adds in order to pick up the grain, and they were caught in the
net] together (11) T A 129. 4 lu' pi hṛtamanā lagudam udyamyādyā
pakṣiṇe bahavaḥ samutpaśyāḥ, śighrataraḥ gaḥḥānti acintayat. SP 784
text (om pra and la' ad'). Spl 2. 19 aśrāntara lubdhakas tām baddhān
vijālyā prahṛtamanāḥ prodyatayastā tadvadhārtham pradhaḥvītaḥ. Pq 127. 9
atha la' pi prabr' la' ud' pradhaḥvītaḥ. Sy A 96. 3 Als nun der Vogelfänger dies
von weitem sah [here lacuna] Ar 9 Then the hunter came near them quickly,
being glad over them (OSp adds 'to take them', cf. Spl tadvadhārtham).

(12) T A 129. 5 citragrivo 'pi sūnucarāḥ pāśabandhavyākulikṛtamanā itaś
evāś ca (so β, ed. with a om ca) paribhramat cakṛmṛṇḍha iva tāir ākṛṣyamāṇe
jāle vicitracañcucarāṇāḥ kṛṣyamāṇaḥ sambāhāḥ tām abravīti SP 784 ci' py
śūnūyān anucarāḥ tām. Hp 10. 10, Hm 24. 8 citragriva uvāca. So 63 ab tad
dṛṣṭvā śūnūgān sarvāḥ citragrivo jagāda sah. Spl 2. 30 ci' 'py śūnūgān
aparivṛtāḥ baddhāḥ matvā lubdhakam śyāntāḥ dṛṣṭvā tām kapotāḥ tva.
Pq 127. 9 ci' 'pi sūnucarāḥ pāśabandhavyaśāntakūlas tam śyāntāḥ dṛṣṭvā
pratyutpannamatitayā tām kapotām abravīti. Sy A 96. 9 Die Tauben aber
begannen zu kämpfen, also jede für sich. Da sprach Buthals zu ihnen.
Ar 9 And every dove struggled frantically from her own direction, striving
for herself. And the Ringdove said to them (13) T A 129. 6 anupāya
eṣaḥ tatra jarathapotaḥ tam rājānam tām atropāya eṣaḥ. ekacittā
bhūtvōtpatata. anyathedam āhakyam jālam apahartum itī. SP 786 apāya eṣa
mahān acintya (a asmākam) āpatitah. eka evātra pratikārah. sarvāir samābhīr
(a om) ekibhūya kham (a om) utpatya (v l. utpatya, sudāram gamyātām.
Hp 11. 4, Hm 27. 3 idāṁ apy evaḥ kriyātām. sarvāir ekacittibhūya jālam
āhkyōddiyātām (Hp jālam idam apahriyātām). So 63 ed grhītvā cañcubhū
jālam kham utpatata vegatāḥ. Spl 2. 21 abo na bhāṭavyam. (Then expansion.)
tat sarve holayōddiya sapāṇāḥ āyādarānam gatvā muktāḥ prāpnuvāḥ,

(ite). (14) tatha ca tair (jivātārthabhir) anuṣṭhitam, jalam upahriya, upakṣepamāṣṭram nabhaso mārgam utarjya, viyati prasthitaḥ. (15) lubdhako 'pi jalam pakṣibhir niyamānam dr̥ṣṭvā, abhata-pūrvam idam iti cintayann ūrdhvānamo dhāvann suam avadhārayām āsa;

na bhataḥ tu haranti 'mo mama jalam vihaṅgamāḥ
yadā tu vivadiṣyanti vṣam eṣyanti me tadā. 2.

so tad bhayaviklavāḥ santo haiya samutpāṣṭam na kariyatha tato mṛtyam avīkṣyathā. (Then expansion.) Pp 127 11 aho na bhāṭavyaḥ na bhāṭavyam. (Then expansion as Spl. tal sarvār apy akacitūḥ bhātūḥ samghāṭanapatyā jalam apahartavyam. anyathā samghāṭam vinā na dehyste jalam apahartum. yato samutpāṣṭūṇāṁ mṛtyuḥ eva bhavati. (Then expansion.) evam samghāṭa eva mamarthāḥ. Sy A 86. 10 Kämpfer nicht einzeln, sondern eine soll der andere helfen, vielleicht sind wir imstande, mit vereinigten Kräften das Netz emporzueraffen und können so entronnen (sa. from the hunter, not from the net). Ar 10 Do not fight with each other as you seek escape, and let not any one of you be more anxious about her own life than about the life of her companion, but do you all assist each other, so that we may perhaps lift up the net, and each of us shall be freed, sc. from the hunter, Just disapparents now a no grand danger) thru the others. (14) T

A 126. 8 tatha ca tair jivātārthabhir anu", upa" v yati vigaṭabbayā v iṣṭabandhaḥ kṛtv prastitāḥ. SP 126 talāṭva tadācannt tair anuṣṭhitam. Hp 11 10, Hm 27 8 iti viciṇṭya (Hp sahet") pakṣaḥ sarve jalam adhyuṣatāḥ. So 64 talāṭva tadāṭva le jalam adhyuṣatāḥ vegaṭāḥ, kapotā nabhaḥ gatiṇā bhūṭāḥ pṛkṣāḥre 'khuṣā. Kp 294, 8 ah jalam haranti lokya kṛtūkeṣu tam vīkṣyāṁ. Spl 8. 6 tadāṭvaṭva. Pp 127 16 ita dr̥ṣṭvā to kapotā jivātārthāḥ samghāṭana jalam apahriyāṁupakṣepamāṣṭram ūrdhvam uddiya viyati vīṣṭabandhaḥ kṛtvā nabhasyāḥ pra" Sy A 86. 12 Da strugelten sie sich alle gemeinsam an, rafften das Netz auf und führten es einen Pfeilschuß weit durch die Luft. Ar 10 They did this and carried off the net, and flew with it into the sky (Khalil They all acted together and spring up with a single spring, and all of them together carried off the net by their concerted action and they arose with it into the sky). (15) T

A 129 9 lu" 'pi taj jalam .dr̥ṣṭvāścintayāt abhata-pūrvam (j apūrvam) idam, yaṁ mama pakṣo jalam apaharanti, athavā. SP 129 lu" 'pi ananubhata-pūrvam (a atyapūrvam, or adpūrvam) idam iti viciṇṭya dhāvann evam ā sa) avadhārayām āsa. Hp 11 10, Hm 27, 8 ananubhataḥ ca yadāḥ sudṛṣṭy jalam, prakṣāṭa ita avlokya pakṣāḥ dhāvann (Hp vito) ścintayāt. S. 45 a a 'py utthāyordhvady. Sp 8. 6 lu" jalam adhyuṣāṭva gacchanti toṣāḥ pṛthito bhūmimāḥ pi paryadhāvat ita ūrdhvāṇaḥ ślokaṁ apajāt. Pp 128 1 lu" 'pi pakṣibhir jalam apahriyāṁpakṣ dr̥ṣṭvā vīṣṭabandha ūrdhvāṇaḥ adpūrvam idam. iti cintayāt ślokaṁ apajāt. S. A 86 Der Vogelfänger nun ging an sehen, was die Tauben machten. Ar 11 The hunter followed them (Khalil, did not lose hope of them). Vs 2-T, SP, N 2, Hp 26, Hm 36, Spl 8, Pp 7, not in H, Ar 11 Spl jalam adhyuṣāṭva gacchanti samhatāḥ

(16) citragrivo pi tath (krūram) anuyāntam dr̥ivā śighram
gantum araddhah. (17) laghupatanako 'pv śūratantām utarjya
kātukā kapotavṛndam (eva) anagatah cintayati katham ayan.
durātma kapotān pr̥nti kariṣyati 'ti (18) citragrivo 'pi tada
bhīṣṭrāya jñātā sahāyaṁ āha. ayaṁ durātma boddhato 'midhā-
vati buddhakah ato 'mākam adarśanam eva kṛeyah. †(?andāram
utpatya) giritaruramabhuḥbhagānam upari gamyutām iti †

pakṣiḥ 'py amī, yāra ca vivadiyante paṭiyanti na saṁśayaḥ. a. Hm
haranty etc. b. Hp tr jālāh mama. SP, N jālāh for jālāh. c. SP, H
upatīyanti (H v 1, as Spl, vivadiyante), N vivadiyanti. Ar for he thot
that they would go a short distance when the net would become too heavy
for them and they would fall. (misunderstanding of orig.). This vs occurs in
Mbh. 5. 2461, J2: 24. 1, see Oldenberg, *Zur Geschichte der altindischen Prosa*,
p. 74. (19) This and § 18 are both found simultaneously only in T

which however seems to represent the orig. in this respect. H. Spl and Br
lack both §§. In SP, Pg, and Pa they are fused into one §, which is put
before § 17 in SP and Pa, but after it in Ar (Sy has nothing corresponding
to § 17 except the duplication of it found, as also in Ar, after § 19, q. v.).
T A 180 ci° 'pi tath krūram āvagaṇarivṛtāh dr̥ivākr̥yāntam śāṁśir gantum
kraddhah. SP 790 ci° pi tam āyāntam dr̥ivā andāram utpatyādr̥ivyo gatah
(cf § 18, but for adr̥ivyo gatah a reads āmlyāśa śārddhah śighrah gatah
which I believe contains a relic of the orig. at this point, Spl in its several
subsections seems to preserve different parts of its orig.). Pg 128. 5 iti
vicāryānucarpitam araddhah. ci° 'pi tath krūram anugachantāh dr̥ivā (here
follows what I quote under § 18)—gantam āra°. For Pa see § 18. (17)

T A 181 i aha tatra citragrivanucarpitapratyakāvamitānaḥ laghu° .
kātukaparah kapotāśṭbham evānarto cintayac ca: katham 'ti (Here
follows in T A 181 2 and vs 2, a duplication of § 18 and vs 2.) SP 790 la°
'pi kātukāśhāram anapekṣya (a adds eva; kapo° anagatah. Kṣ 894/3 bod
kātukā (cf. § 14) vāyao 'nuyāṁ dr̥astum taya buddhīcikṛtam.
Spl 2. 10 la° 'pi pr̥ṇayākr̥kriyāh tyaktvā kim atra bhaviṣyati kutōha. Et
tatpr̥thāgno nusatati. Pg 128. 6 la° ca citragrivāya anayacaritena
vyādhasya ca durādhyavaśyaena vāmitamāḥ ardhvam adhaḥ ca muhur-
muhur nīrīkṣamāḥ āha° ut° kātukaparah tad eva kapotavṛndam anu°
cintayati kim eṣa mahātma kim ayaḥ durātma ca kariṣyati. iti. Sy nothing
here (cf § 19, end). Ar 19 The crow said: I shall follow them that I may
see what is the outcome of this affair of theirs with the hunter (See also
Ar 16, under our § 19, end.) (18) See under § 18. [tad-abhīpr̥kṣyam]

refers to ayaḥ durātma in § 17.] T A 182. 1 citra° kṛeyah yat kṛāgam
ayaḥ durātma naṁyate, vīṇḍam apanti yadā, tadā me vadyā bhavanti.
Spl 790 (see under § 16) andāram utpatya (followed by adr̥ivyo gatah,
cf. next). Pg 128. 5 (cf. § 16) tadabhipr̥kṣyam ca jñātāśhākulamanā
giritaruramabhuḥbhagānam upari. Sy A 97, A 98. 1 Da sprach: Buthals zu
den Tauben. Der Vogelfänger verfolgt uns, und solange er uns sieht, wird
er hinter uns herkommen. Darum laßt uns in die Pflanzungen (? Bickell,

(19) *atha 'ntarikṣā jalam gṛhīteḥ pakṣiṇaḥ, atha lubdhako*
'pi tēn dṛṣṭv agocarātān gātān vyūḥya nirvṛtāḥ (prati)nivṛtāḥ
 (20) *citragrivo pi taṁ (prati)nivṛtān dṛṣṭv tēn abravīt (21)*
(bho nirvṛtāḥ su dūratmā lubdhakaḥ, tad) amākaṁ opī prati-
nivṛtya) gantvā śreyo mahāśrōpyam eva (22) tatra (pṛagūṣṭa-
radigbhaga) mama (pṛaya)subhṛd dhṛanyakṛto nāma mūṣakaḥ

in den Waldt el. Pö gehen, so werden wir, wenn wir nur ein wenig an-
 wachen, ihm under Sicht kommen. Ar 13 The ringdove turned around, and
 saw the hunter following them with his hope of them not cut off, and she
 said to her companions: I see that the hunter is determined to pursue you,
 and if you keep right on over the fields, you will not be concealed from
 him. But if you direct yourselves to the gardens and inhabited regions, it
 will not be long until your goal is hidden from him and he will turn
 back, losing hope of you [Confirmation in Ar due to mention of city in the
 sequel JCap. at vero valabimus per montes et collas et arborum. . . . Oñp, if
 we fly by the shade of the many trees and the inhabited region.] (19)
 T A 132.3 *atha . . . pakṣiṇaḥ. atha lubdhako dīkṣā* (3 *taddvā h'ndāḥ* *prati-*
nivṛtāḥ. SP 791 (adpīro gataḥ, see § 18) lubdhako (i) jalam apadya nirvṛtāya
nivṛtāḥ. Hp 11 14, Hm 28.3 tātā Hm adda tēpī cakṣurvīpī; Būhāntēpī
pakṣiṇa sa vjādho nirvṛtāḥ. No śāśā vigra lubdhakaḥ mahāvavāṇata.
Hp 1.11 alia dṛṣṭv vyūḥya lubdhako nirvṛtāḥ ślokaṁ apathan nirvṛtāḥ ca
*, then insertion. Pg 129. 10 *atha lu" (i) vīṣamānīrgavyavahitāḥ kapoṭacakraḥ*
jñātvā vibhāṣāḥ prati nirvṛto 'bravīt (then insertion as Sp.). By A 28. 6
(after § 13. So tēnā elā, und sie schwauden dem Vogelflager aus dem
Gemüthsleid, und er wandte sich von ihnen ab und heimwärts. Der labe
aber ging mit ihnen, um zu sehen wie die Sac a an Ende gebe (cf. § 17).
 Ar 16 (position as Ar) They directed themselves as the ringdove had
 indicated and became concealed from the hunter And he turned back,
 having lost hope of them 16 (cf. our § 17 But the crow did not turn back,
 for he desired to see whether they had a trick to employ for distraction
 from the net, that he might learn it and it might be a resource for him in
 case this thing should happen to him. (20) T A 133. 1 *taṁ ca tatā-*
vidhāḥ nirvṛtān dṛṣṭv citragrivaḥ punas tēn abravīt. SP 793 el' 'pi tēn
*(v . . . dīkṣamānān, evam āda. Hp 11. 14, Hm 28. 4 *atha Hp om) lubdhakaḥ*
nivṛtān avalokya (Hm dṛṣṭv — then insertion, citragrivo 'vadāt (Hu
avāca. No śāśā nirbhāyo 'the jagādātmāḥ citragrivo nuyyīnāḥ. Kp 294:4 a
citragrivo pi— Sp. 13. 10 el' pi lubdhakaṁ adarśantbhūtiāḥ jñātvā tēn
*avāca. Pg 133. 17 *atātāre el' taṁ nirvṛtāḥ prati' dṛ' tēn kapoṭāḥ avāca.*
 (21) T A 133. 1 *eo 'vam amānukīṛyitāḥ jñātvā pratīnivṛto vibhāṣāḥ bhavāt.*
ai amākaṁ ayt pratīnivṛtya gantvā śreyo mahāśrōpyam (3 mau") eva.
yat śrōpyam Sp. 3. 19 bue. . . . tat sarvāḥ apd atāntār gamyātāḥ
mahāśrōpyamā. Pg 133. 17 bhūḥ, vīrabdhakaḥ gamyātām. nirvṛto darśitāḥ
lubdhakaḥ tad atśamākaḥ pṛamāśrōpye angara gamanāḥ śreyāḥ. Pa,
*cf. under § 18. (22) T A 133 3 *mama tatra pṛiyasubhṛd hadid (3 om)*
*dh rāgya nāma mū' pīn' Sp. 792 *mama subhṛd hrōpyasamāhono māṣakārjya******

prativasati 23) *tatsakāśam avilambitam* gacchannāh, sa smakam
pāsāt chesiyati, (samarthāś cā yam) *apudvismokṣamāya* ti
 (24) *tathā 'ti te hiraṇya(kābilasamipam prāpya* (sam)nipatitāh
 (25) *hiraṇy(ak)ṇo 'pi nityo pāyafāṅkayā śatamukhābilarāḥ kṛtvā*

mvāso yatra (sa asti mama suhṛd dharaṇyako nāma mūṣiko rājā, sa oṣṭra prati-
 vaśati). Hp 11 19, Hm 28. 8 amūṣakam Hp mama) mitram hiraṇy(ak) nāma
 mūṣikarāḥ (Hp 'ako) gaṇḍakīro (Hm adda mitravāso nivasati So 66ab
 manmitrasya hiraṇyasya mūṣakanyā— Kṛ 395/4 aḥo suhṛdṛāpya suhṛdāh
 viddhamūṣakam, hiraṇyākhyam— Sp 3. 31 prāguttaradigbhāge, tatra mānu
 suhṛd dharaṇyako nāma mūṣa Po 128. 19 yatas tatra prāguttaradigbhāge
 hiraṇyo nā' mūṣa mama priyasaṅgī pṛa' Sy A 98. 3 Denn an jener Seite = prā-
 guttaradigbhāge? der Pfässungen lebt eine Maus namens Zirk. eine weise
 und gewandte, die ist mir freundschaftlich verbunden. Ar 14 And as for this
 (ant) with which we are distressed—near the inhabited regions and the fertile
 land is a place in which I know is the hole of a mouse. He is a faithful friend
 to me. [Note that Sy points to the form Hiraṇya-ka, cf. Ar under § 27 (23)
 T A 132. 3 tat, , gacchāmaḥ. so mūṣāḥ pāśāśāś chedasmartho (ś chedana)
 bhavati. nityo 'amūṣkam śpado mokṣayati, so mūṣa, vā. em. 'yatati). SP 793
 tatra gātāḥ (a gacchāmo arpatyāḥ, so 'py) amūṣkam pāśāśāś chedayisyati
 aś (a chesiyati). Hp 11 20, Hm 28. 9 so 'amūṣkam pāśāśāś chetayati. So 66bcd
 'ntikam drutam, vājāmaḥ sa imān pāśāśāś chitvā mūṣa mocayisyati Sp 3. 31
 sarveṣāḥ sa pāśāchedam viddhayati. Po 128. 20 sa cāmūṣkam avilambitam
 pāśāchedam karisyati. samarthāś nityam śpadvismokṣayā. It. Sy A 98. 6
 und ich hoffe, sie werde, wenn wir dort angekommen sind. dieses Netz
 zerschneiden, so daß wir frei werden (= śpadvismokṣayā) (Here follows
 § 19.) Ar 14 And, if we go to him, he will cut the net away from us and
 the injuries we suffer from it JCap. rodet rethe et liberabit nos, similarly
 OSy) (24) T A 132. 4 tathā cānūṣhite hiraṇyāh dīrḡkavāh saṇḍipatitā
 taso addasam. SP 793 tatheti te tatra nipatitāh. Hp 11 20, Hm 28. 10
 ity klonyā (Hm adda sarve) hiraṇyakavivaraṇsamipath gātāḥ So 67 ity uktrā
 so 'mūṣāḥ sūkam gātāḥ tāt pākāpāṭhāḥ, mūṣakasya biladvārah prāpyā
 (B. gātāḥ) kṛtvā avatārat Kṛ cf. § 22 Sp 4. 3 evam te kapotāḥ utragrivaṇa
 sambodhitā mahāśrōpye nagare hiraṇyakabiladurgam prāpuḥ. Po 128. 21 aṭha
 tathā cānūṣhite hiraṇyamūṣakadīrḡkavāḥ te sarve tadbiladurgam śāḍya
 bhūmāḥ avatārah. aṭha ca. Sy A 98. 10 Und als Buntbale beim Loch der Maus
 angekommen war, ließ sie sich mit ihrem Tanben nieder. Ar 17 And when
 the ringdove reached [versions add "the hole of"] the mouse with them, she
 commanded the doves to descend, and they descended. (25) In T, Po
 a verse (T vs 4, Po vs 10) anāgatam bhayam śrūtvā nityāśtravāśīradāḥ,
 avasān mūṣakam tatra kṛtvā śatamukhāḥ bīṣam I believe that the original
 was clearly prose, the some of its words are retained in this vs SP 794 aṭha
 nityo hiraṇyakāḥ svabīṣamukhāḥ pravṛta. Hp 11 21, Hm 29. 10 hiraṇyakāḥ
 ca tatra (Hm om) sarvadīpāyāṅkayā śatadvāra-(Hm 'ram)vivaram kṛtvā bīṣam
 (Hm om) nivasati. So 66d, śatamukhāḥ bīṣam, see § 30. Sp. 4. 3 hiraṇyako 'pi
 śaṅhasramukhābiladurgam pravṛṣṭo 'kutoḥkayāḥ sukhenāste. Sy "vs 2", A 99

grivāṁ saparivedraṁ pāsabaddham alokya savipadam āha: (31)
bhādra, kim idam. (kathaya) kathaye ti (32) an āha bhādra,
vidvān aśi, kim anena prajñena. (uktam ca)

yasmāc ca yena ca yadā ca yathā ca yac ca
yāvāc ca yatra ca subhāsubham ātmakarṇa
tasmāc ca tena ca tadā ca tathā ca tac ca
tāvāc ca tatra ca kṛtāntarāśād upānti 3.

(33) hiraṇy(ak)a āha: evam etat.

sadaśād yojanaśatāt paśyati 'ha 'muṣaḥ khagaḥ
ca eva kile saṁprāpte pāsabandhaṁ na paśyati 4.

dr̥ṣṭvā) anvismayāḥ kṣaṇaṁ sthitvāvāha. So 49, 70ab sa dr̥ṣṭvā dvāramārgena
dr̥ṣṭvā tathā cāgataḥ tathā, subhāḥ aśyāḥ ākṣaṁ tasmāc chatamukhaḥ bhūḥ,
upānti pr̥ṣṭvā vṛkṣāntaḥ sambhramāt so 'pi mūṣakaḥ. Spl 4. 1? tad āk' pul'
pra' sīhiraṁaṁ tasmāc mūṣakaḥ. (va.) āha citragrivaḥ saparivedraḥ
baddham lokya hiraṇyakaḥ savipadam idam āha. Pp 128. 29 tad āk' pul' pra'
tasmāc mūṣakaḥ abravāt. (va. found in Spl.) āha ci' napa' pāda' dr̥ṣṭvā
cavi' abravāt. Sy 100. 8 Da lud sie an ihr, und als sie sie erblickte, sprach
sie an ihr. Ar 30 He approached her quickly but when he saw her in the net he
said to her. (31) T 124. 4 text. SP 797 sakhe vijñānākulānayo bhavān,
tathēpiyam (a (cf. pra.) vijñānākulānayo tavāpī) avasthē. Hp 12. 4,
Hm 39. 10 sakhe kim etat. So, cf. under pra., 70a pr̥ṣṭvā vṛkṣāntaḥ. Spl 5. 2
bhōḥ kim etat. Pp 129. 1 bhādra kim idam, kuto vā, kathaya mi. Sy 100. 4
Woher ist dir dies ergestoben, mein Herr und mein Liebster? Sag's mir schnell!
(pointing to double kathaya?). Ar 30 How did you fall into this plight? For
you are clever — The correspondence between SP and Ar is probably secondary
and accidental, the others, incl. H and Sy, agree on the shorter reading. (32)
T 124. 4 citragrivaḥ (So 'bravāt) vāyave, vidvān api (for uktam) ca. SP
797 citragriva (aa āha bhādra (com). kim. prajñena vidvān aśi Hp 12. 4, Hm
39. 10 citragrivo vadat sakhe (Hp mitra kim anyat). amūkaḥ prāktanajan-
madukṛtaḥ idam vīcīyātum (Hm 'janmakarmayā phalaṁ etat). Spl 5. 2,
Pp 129. 2 aa āha. bhō (Pp so 'bravāt bhādra) jñāna api kim mūḥ (Spl om)
prachāt. uktam ca (Spl addo yataḥ). Sy 100. 6 Und sie erzählte ihr alles und
sprach an ihr: Was! du nicht. Ar 30 The ringdove said: Do you not know that —
Vp 3=T 5, SP, N 3, Hm 39 (not in Hp). Spl 17, Pp 12, Sy 3, Ar 21. In a and
a, SP, Hm, Spl, Pp transpose yadā—yathā and tadā—tathā. d, SP, N, Hm vidhāt
for kṛtānta. Sy daß jedem das Gute und das Böse von dort stammt und daß es
ihm so ergiebt, wie es ihm bestimmt ist? Ar There is nothing good or bad that
is not predestined for him upon whom it falls, both as regards its time and
its duration? Here T inserts vā 6. (33) T 124 hiraṇya SP 808
hiraṇyakaḥ oktam: yathāha bhavān. Spl (after insertion) 6. 9 tad ākṛṇya hira-
ṇyakaḥ prāha. Vs 4=T 7, SP, N 4, Hp 37, Hm 42, Spl 18, Pp 14, Sy 4,
Ar 22. This and the next two vs inserted in § 42 in H. a, for sadaśād, SP yāḥ
sadaś (a text), N, H ye 'dhikād. Spl adhyardhād, Pp sapādād. b, T paśyati hy X',
SP v 1. 'ti hē, Spl (and SP3 v 1.) āmuṣaḥ vīkṣate khagaḥ. Pp āmuṣaḥ prakṣate

śasid.vākarayor grahapīḍanāṁ
 gajabhujāṅgamayor api bandhanam
 matimatāḥ ca śarikṣya daridrataṁ
 vidhur abo balavān iti me matih 5.

vyomākantavihāriṇo pi vihagāḥ sarhp-rāyuvanty apdāḥ
 badhyante nipuṇāḥ agādhasanān mīṇāḥ samudrāḥ api
 durnitāḥ kim hā su kīṇ sucaritāḥ kaḥ sthānalabho gūṇay
 kalo hi vyasanaprasāritakaro grhṇāti dūrād api. 6.

(34) evam uktvā hiranya(ka)ś citragrivaḥ pāśān chettum
 arābhkaḥ. (35) citragriva śha: bhādra, māi vāh (kuru), pra-
 thamaṁ mama pariṇāṁṣa pāśāś chidyantāṁ, tadāṁ mama

klagab, text SP, most mss., N, H ed, Jo so pi pārdvāntiāḥ dāivād bandhanāḥ na ca Po mīṇa) paśyati N, H sa eva peṇ takāś tu. Sy Und so habe auch ich, weil meine Stunde kam, die Lockspise von ferne gesehen, aber das Netz und die Schlingen sah ich nicht, bis ich hineinflie. Ar similarly Vs 5=T. N. SP, N 5, Hp 38, Hm 38 Sp 19, Po 18, Sy 5, Ar 22. SP tr a and b. a, Sp 1 ravināḥkara" b, SP Jo "bhujāṅgavibhāṅgāḥbandhanāḥ, T3 gajatur-āṅgamayor c, SP, Po śarikṣya, N, H śarikṣya, text T, Sp. Sy Denn wenn die Stunde gekommen ist, deckt sie Sonne und Mond zu. Ar similarly T add: śāśhu cedam ucyaḥ H arāḥ ca, Hp tat a ca, Po kīṇ ca Vs 6=T 7, AP N 5, Hp 39, Hm 31, Sp 20, Po 18, Sy 5, Ar 24 a T vyomākāntavihāriṇo b N vīyante c, e. vid. T. T. mss. bādhyante ed am bn) badiḥḥr agā N, H mātāḥ c, AP durnitā a "kīṇ N durnitā N, Hp hī kīṇ nati kīṇ Sp kīṇ ca sukṛtāḥ N sthānalabho d, Hp kīṇ nati sarvajanū prasā T, Po "kīṇabho Sy hūti die Fische aus den tiefen Wassern heraus, stürzt die Vögel aus der Luft herunter, und durch sie wird der Wohlstand des Tüchtigen weggenommen und den Lässigen gegeben. Ar And indeed ſah we caught in the watery deep and birds are brought down fr om the air The cause thru which the weak man obtains what he needs is the same as that which separates the clever man from his desire. T adds six other vms. (34) T A 137 i text on hiranya-kaś, pāśāś. SP 312 e" u" hī" eī" pāśāchedaḥ kartum arābhate mss. Hp 12. 6 H a 30 8 lac (Hm etāc, abratvā hī"ai" bandhanāḥ chettum satvaram upasarpjati 5. 5. 22 text on hī", chettum adyatam) Po 129. 21 aṥa hirayya evam uktara-ṭaṁ citragrivaḥ Sy A 101 i Da begann die Maus, Bantaleons Fesseln durchzuschneiden. Ar 25 Then the mouse began to gnaw the machine in white. The ringdove was (35) T A 137 i tatāpi nipiddho mK 18va māṁṣā chidyantāṁ iti so mss., see JAOB. 33. 270. SP 413 tatā citragriva śha: pari-ṇāṁṣāchinnāṇā pāśāṇā katharāḥ māṁṣāritāḥ pāśāś chidyante (a "katharā māmṣā: ono" v i prathamāḥ pariṇāṁṣa pāśāṇā chinnāṇā tato māṁṣa pāśāś chindhī). Hp 12. 7, Hm 30 9 citragrivo vadat Hm uvāca mātā mīṇvāṁ (Hm aḥ mīṇ-vaṁ), śāśm āmadhārtāṁṣāḥ pāśāś tīvāc ebādāt (Hm add, tadā mama pāśāś, āśāś chetayasi). Sy. 5 22 sa tam śha bhādra māi mīṇāḥ kuru, prathamāḥ u āṁṣa bhṛtyāḥ pāśāchedaḥ kuru, tadāṁ mamaḥpi ca. Po 129. 21 citragrivoḥā nirudhāḥ uktāḥ ca 1andra, vīrudhāṁ etat mK 18va prathamāḥ māṁṣa

'pi ca. (36) evam dṛṣṭvā tṛṣṭvā hiraṇy(ak)aḥ kupito 'bravīḥ: (37) bhādra, katham avyasanopekṣāṁ kṛtā parasya vyasanakṣaḥ kṛiyata iti. (38) so 'bravīḥ bhādra, na manyuḥ kṛyāḥ; anyān api parityajya mama 'bṛitā ste sarve (varākāḥ), tīat katham eḍvānūdrām api sammānāḥ na karomi? (39) tīat yāvad ayaḥ bhavān mama pīlāḥ na ckinatti, tāvad abṛantam eḍvān chetoyasi, addu ca mama cchinne kadācid bhavān

pīlāi chidyāṁ kach te matparijānasya. Sy A 101 2 Aber Bonthals sprach: Meine Liebe, zerschneide zuerst die Fesseln meiner Genosseninnen und hernach zerschneide die meinigen. Ar 25 but the ringdove said to him Begin with the meeches of my companions, then come to my meeches. (36) T A 187 2 text (hiraṇyāḥ) Sp 5. 23 tac chṛutvā ka° hiraṇyākāḥ prāha. Pp 129. 23 tac chṛutvā hiraṇyāḥ prakapitāḥ prāha. Sy 101. 4 Sie schietz indes nicht auf sie und sie sprach so zu ihr zum zweiten Male. Da erwiderte jene. Ar 26 She repeated the speech to him several times (Jae), deux trois fois), but the mouse paid no regard to her speech. Then he said to her. (37) T A 187 2 text (ed. avyasanakopekṣāḥ, but ms. E *asakopekṣāḥ corrected to text, other mss. vyasanakopekṣāḥ). Sp 5. 1, Pp 129. 23 hho na yuktam aktam bhavati, yatāḥ svēṁina nantarāḥ bhṛtyāḥ. Sy A 101 5 Es kommt nur vor, d. s. Not dloer da laetet ochwer auf dir und auf deine eigene Not achtast du nicht. Ar 26 You constantly repeat this remark to me, as tho you had no pity. Kh, and some vermons, need) for yourself. You have no regard for any duty toward it (i. e. your own person or life). (38) T A 187 3 so kṛyāḥ, śṛyātāḥ tīvat ayaḥ kilākrayāḥyagocopeta itī kṛvāṁ svēṁisāḥ parityajya maccakram anupraviṣṭāḥ. [Expansion follows.] SP 513 not in a) nam parijāne rakṣite pīlāḥ ca svēṁai rakṣitāḥ pīlāḥ ca bhavātī. Sp 5. 2, Pp 129. 24 sa kha: bhādra, mī mī. vāḥ vada anyān. (Sp 1 madhākrayāḥ sarva ste for anyān... sarve, Sp 1 adds after varikāḥ, aparāḥ svakuḥambāḥ parityajya samāgatāḥ, Pp 129. 24 before atīvan°). Sy A 101 7 kṛyāḥ te sa iḥr: Lēba, meine Not beachte ich wohl. Tadie mich sieht als eine Undankbare, weil ich zu dir sprach: Zerschneide zuerst die Fesseln) dieser und hernach die meinigen. Denn diese alle sind :s meinen Dienst getreten und haben mich zur Führin über sich erhoben, darum muß ich um ihre Rettung besorgt sein, und ich bin ihnen Dank schuldig, daß ich durch ihre Veranlassung entronnen bin. Ar 27 similarly. (39) T A 187 4 text (ed. amuch for ayaḥ, JAOS. 53. 277, in last clause read with β, see Chapter IX of my Introduction, Vol. II, page 266). SP 514 (not in a) tad aḥm eva pīlāḥ cchināhi. Hp 12. 8, Hm 51 i hiraṇyako 'py kha: akam alpaktūḥ, dantāḥ ca me komatāḥ [then expansion; Citragṛiva sara:] tathāpi yathākrayam eḍvāḥ bandhanāḥ apānaya [different in Hm]. Sp 5. 10, Pp 129. 30 aparāḥ mama kadācid pīlāchedāḥ kurrātā te (Pp pīlā cchinne tava) dantāḥ dantāḥ (Pp dantāvedanā) bhavati, sīhāvā dūrāṁ (Pp sa pīpīṁ) lūdhakāḥ samabhyoti, tan nūnāḥ mama narakapīṁ (Sp 1 adds eva). The weakness of teeth mentioned in both H and J is probably an accidental coincidence. Sy A 101 14 Ich dachte, so wird dir, wenn du die meinigen zuerst durchschneitest, vielleicht auch Er-

chramam iṣṭi, tac cā 'śādhū, yata evaṃ mayā 'bhīṣitam † (40)
taḥ chruvā prahṣto hiraṇyāk aḥ prāha mayā tava parikṣe
yam) *kṛtā śādhv āśrayāṇiyaguno pto 'a*

kāruṇyaḥ saṁvibhāgaś ca yathā bhṛtyeṣu lakṣyate
cittena nena te śākya tralokyasva pi nāthata. 7

(41) *evam uktvā kariceṣāṃ pāśchedaḥ kṛtāḥ* 42) *muktābha-*
dhaṇas tu citragrivo hiraṇyākjam āpreḥya (saṁ) *preṣita utpatya*

müßung verlorde sein die der andere zu durchschneiden. Sind aber erst einmal die andern durchgeschnitten, so wird dir, selbst wenn dich die Müdigkeit überwältigt, deine Seele keine Ruhe um meinetwillen lassen, bis du auch die meinetwegen durchgeschnitten hast. Ar 28 But I feared that, if you should begin by cutting my meshes, you would grow weary and when you had completed that be negligent of doing this with the meshes of some that were left but I knew that, if you should begin with them and I should be the last, you would not be content, even the weariness and lamitude should seize you to avoid the labor of cutting my meshes from me. (40)

T A 137 7 *taḥ chruvā hiraṇya āha mayā tavad bhavata upadhāparikṣe-*
yam SP 814 *huv' braviḥ vasya, śādhv asi āśrayāṇiyaguno a* Hp
 12.10, Hm 22.9 *ity āśraya hiraṇyakāḥ prakṛtamanāḥ palak tava saṁ-*
uṣṭa (Hm *abhraviḥ śādhv mitra sādhu* Sp 8 14 *taḥ hiraṇyakāḥ prāha*
bho tadāy ahaṁ rājadharmaḥ parāḥ mayā tava par kṛt kṛtā tat sarvaṃ
pūrvam pāśchedaḥ karayāṃ, *bhāṣu apy anena vidhau bahukapataj ar-*
vi-
vāro bhavati. śtāṁ ca Sp 130 1 *taḥ chruvā hiraṇyakāḥ pāśāḥ* *lhoḥ,*
radm' ahaṁ tava svāmīdharmaḥ. parāḥ tava parthakṛte mayā tad abhi-
taṁ tatāḥ antreṣāṃ pāśchedaḥ karayāṃ *bhāṣu apy* *oṣṭir bahuparivāro*
bhaviṣyati. śtāṁ ca *yataḥ* A 101 19 Sie erwidert: Das entspricht auch
 voll und ganz meinem Wunsch: Bicken ich w. l. dir den Willen tue].
 Ar 28 The mouse said. Va 7-11, SP N 7, Sp 24, Pg 20, Sy 7 Ar 29,
 prose in Hp 12 20, Hm 22 10. a, SP *śādhv ca mat' b, Ju yasya bhū'*,
 T variate, *Ju sarvāḥ, for la'* c, *Ju sambhavet* (Pg *'bhaviṣyāḥ*) *ca mahi-*
pāśā, SP vitta-kāṇa te lakṣyaḥ (but a text), T *lakṣya tava* d, T *tril-*
okyam api śāstam N dh: for pi, SP *vā tatāḥ, Ju rāḥga, for nāthata* of
 SPa, N H *anāśritāḥ* (Hm *'ta*) *vāṇa vena tralokyasva* *api prabhatvam*
trayī yujyate Sy Ka siest und steht seinen Freunden wohl an, sich über dich
 zu freuen. Ar 28 This is one of the things that increase the affection and love
 of those who love you and feel affection for you. (41) T A 138.1 *ta,*
bhāṣa, uṣṣaḥ adhunā pāśchedaḥ kṛtāḥ avadhārya tatāḥ *śāntatitvāṇ*
 SP 815 10 *prakṛtāṇa hiraṇyakāṇa sar' evāṇa pāśchedaḥ* (*a va pāśā*) *kṛtāḥ*.
 Hp 12 21 Hm 24.1 *a' uk' sa' bandhanāḥ tava ch. anāṇi. So* 70ed *pūrvata-*
patāḥ *vāṇa āśrayāṇiyaguno sarat* Sp 8 18, Pg 130 4 *a' uk' sa' pāśche-*
daḥ kṛtāḥ Sy 102 1 *Dann tat sie, wie jene ihr gezeigt, und durchschnit*
teerst jenen und hieran (hr die Fesseln Ar 20 *Then the mouse began to*
gnaw the net (and continued until he failed it. (42) T A 138.1
muktā' *hiraṇyam āpreḥya* *hṛṣṭy utpatya* *prṣṭvā hiraṇyo*. SP 815 *tam*
uṣṭam *śtāṁ* *lakṣyaḥ kṛtvā citragrivam* *śtāḥ* (*a om*) *preṣatvāṇ, trayāḥ ca*

asparivārah soddāyash yayāu. hirany(ak)o ('pi) svam durgam
pravistāh. (43) laghupatanako pi sarvam tam citragrivabandha
mokṣam vilokya śācaryam vyacinīyāt aho tdbuddhīr aya
hirany(ak)aya taktiś ca durgasya sāmāgrī ca.† (44) tam mamā
'pi yuktam hirany(ak)ena (saha citragrivavat) pritikarānam,
yadā 'smākam (api) 'dṛṣṭvā pātābandhanavyasandny utpadyanta
it. (45) evam sampradhārya (tasmā) pādapād avatīrya bila-

graham (= bilam) pravistāh. Hp 12.21, 14.14, Hm 34.2, 36.5 hiranyakāḥ
śādarah sarvān samprapyaḥa [here our vm 4-6] Rūthyah kṛtvE Hm adda
Rūthyā ca) citragrivāh (Hm adda tena) samprapito yathastādeshān asparivāro
yayāu. hiranyakāḥ svavivarah pra" So 71 ch. onapāśāś B. "sah, tam kmantrya
mukāḥ vacanāḥ prīyāḥ, citragrivāḥ kham utpalya yayāu so nūcarāḥ saba.
Spl 6. 12 hiranyakāḥ citragrivam āha mitra, gamyāḥ adhūnā svāśraye. bhūyo
p vyasane prāpte samāganīavyam. it. ita prāya punar api durgam pra-
vistāh citragrivo 'pi asparivārah svāśrayam agamat. Pq 130.6 hiranyāś
citragrivam prīha sakhe, gacchādhuḥ svāśrayam citra" etc. as Sy. Sy
A 102.2 Und als sie und ihre Gefährten frei waren, machten sie sich
auf und flogen wieder nach ihrem Orte. Ar 30 And the ringdove and her
dove went away to their home, returning safely. (43) T A 139.1 la"
'py śācīḥ prabhīty eva tad dṛṣṭvE tatsamīpāpāśāpāśāhito 'cinīyāt, aho,
mahad idam śācaryam hiranyE citragrivamokṣam. SP 320, Hp 14.16,
Hm 36.10 la" pi sarvavṛttīnīdardī śācaryam—. So 72ah anāgataḥ sa
kāko 'ra laghupāśī vilokya tat. Eḡ 398(5 ad chinapāśāś hiranyena
tatas tad vilokya vīyasaḥ. Spl 7.2 la", "mokṣam avilokya vīśvānāś
rya"... Pq 130.10 la" pi na" citragrivasya bandhanamokṣam (so read, see
Hartel's Crit. App) vi" vīśvānāś vya" (hiranyasya) durgasāmāgrī ca.
Sy A 103.1 Der Rabe nun, der gekommen war, um zuzusehen, ging, als
er gesehen, daß durch das Mitleid der Maus mit Buntbals sie und ihr
Taubengeſo ge gerettet wurden, selbst zum Loch der Maus, indem er zu
sie sprach. Ar 31 When the crow saw the deed of the mouse and the
rescue of the doves by him. (44) T A 139.2 text. lan.. "karānam
only in B, reading hiranyena, on saba, ed with s om 3d api. Spl 7.4 tad
16ḡ eva vidhīr vīśvānāś bandhanamokṣīnakaḥ. āham ca na kasyacid
vīśvānāś calaprakṛtīś ca [cf. Pq and § 64 below?]. tathāpy evam mitrah
karomi. Pq 130.11 tasmā mamāpi ya" hiranyena saba mītrikarānam.
yady apy āham nācalaprakṛtīś karyāḥ na vīśvānāś vīśvānāś, na ca kenāpi
vācīnāś śakyāḥ, tathāpy mitrah karyam eva. Sy A 103.4 Auch ich will
sie mir zum Freund machen, denn wir Raben haben uns gerade so zu
fürchten wie die Tauben, und wenn, was Gott verhüte, ich in Not gerate,
kann sie uns gute Dienste leisten. Ar 31 he desired the friendship of the
mouse, and he said I am without safety in a situation like that which
befell the doves and I have need of the mouse and his love. (45) T
A 139.3 evam .. avatīrya vīśvānāś kāmāya pi" hiranyam vīśvānāś
bhādra hiranya. SP 320, Hp 14.16, Hm 36.10 idam āha aho hiranyaka
[here §§ 49, 50]. So 72cd bhāpravistāḥ tad (DP tad dvīram āgatvāśca

dvaram āśritya pārśvopalaśāhanamānam) hirany ak aśh (am) ā-
 śātarān bhādra hiraṇyaka itas tārad it 46 tac chrutvā
 hiraṇyaka o (? vyasāntayāt kim anyo pi kṛtsit sārūpabandha-
 naḥ kapoto vatsīkṣate, tyo mādā vyāharatī āha ca bhob)
 ko bhāraṇ 47) na āha laghupatanako nāma vāraṇ 'ham.
 48 tac chrutvā hiraṇy ak o bhāntarāt itā (? dāridrānāgata
 vārasān dr̥ṣṭvā bravīti āpa ganyatām asmat sthānād it
 49 vāyaso bravīti āhān citragriṇamokṣaṇaḥ trātsakṣād
 dr̥ṣṭvā troyd āha mītrātram icchāmi 50) tāt kadācin māmā
 mūṣakam Spt 1 A evam om tasmāt śirivā citragriṇavac śābdāna
 hiraṇyakaḥ samāśāstāvān ohy ehi hāo hiraṇyaka ohy Pg 180 16 evam
 matrā pāda hiraṇyaka śāstāvān (hiraṇyā By A 103 8 et 9 48 De-
 rauf tief er die Maus beim Namen. Ar 32 So he approached the mouse's hole.
 Then he called him by his name. (46) T A 139 4 tac chr' hiraṇyā cātā-
 yat 3 py aci' kim advāpi kṛtsit sārūpabandha 3 'dhanā evāvat' āha
 ca (om bhob. SP on y 5) note on 822 hiraṇyakaḥ prāha kṛtsit. Hp
 14 17, Hm 36 3 tac Hm atāc āhratī hiraṇyaka vārasaśbhāntarād cf.
 § 48) āha hāo tram Spt 1 3 tac śābdān dr̥ṣṭvā hiraṇyaka vāc kṛtsit
 kapoto bandhanāgata itāhāt vāc mādā vā' āha Pg 180 18 tac hira-
 nyā kapotaḥ vatsīkṣat yo add it before āha By A 103 8 and so kam bi
 an die Öffnung ihres Loches cf. § 46 herans und sprach zu ihm Wer hat
 du? Ar 32 and the mouse Ah adds "extended his hand and , cf § 48)
 answered h m Who are you? (47) T A 139 5 aṇv apt laghupatanako ham
 ity 3 om āhāśāstān jātiḥ parat vāras it. 51 on y 5) note on 822 ca āha
 kṛtsit ham Hp 14 18 Hm 36 4 so brute laghupatanakānā vā aṇv 'ham
 So 78a laghupatitū kṛtsit 'ham here follows §§ 49, 50 Spt 1 11, Pg 180 19
 an Pg vāras āha āhāt it' nā' vā By nothing Ar 33 He said: I am a crow,
 affairs have gone so and so with me. (48) T A 139 6 hiraṇyā 3 on pi 23)
 'āntarāta evāpadyāt (then insertion, tam darī' vārasān dr̥ṣṭvā bravīti H et
 under § 46. No 14āḥ tac chrutvābhāntarād cf H under § 46 dr̥ṣṭvā mūṣa-
 kaḥ tadā na vārasam, jagāda gaccha Spt 1 12 tac chrutvā vārasān anar [na
 hiraṇyaka āha hāo dr̥ṣṭvā gam'. om it) Then insertion Pg 180 20 tac
 chr' hiraṇyā vārasān āntarānāḥ prāha bhādra gam' om it) Then insertion]
 Pa nothing but cf under § 46 (49) T A 139 7 vārasā 3 add bravīti
 dr̥ṣṭvātm (vāt āhāt cf' dr' bahamasoratham icchām bhayāt āha mītrā-
 am it. SP 20, H 14. 17, Hm 34. 1 after § 48 āghāntayacāritu H āghānyā m,
 atāc H āto nam apt vārasāḥ mītrātm a'tram icchām No 73 bc dr̥ṣṭvā t-
 sām mītravāśalam, m trāitvā vārasā— Spt 1 15 ca āha bhob citragriṇāya mayā
 tava kṛtsit pāśamokṣaṇaḥ dr̥ṣṭam tava māmā mahat prīṭh māmā Pg 180 22
 na āha: bhob. citragriṇabandham-āpānaḥ trātsa' dr' me mahat prīṭh t-
 āhāt. By A 103 10 Der Mahe sprach zu ihr Ich bin mit jenen Tauben kabe-
 kommen die du gerufen hast. und habe Sehnsucht nach deiner Freundschaft
 bekommen und bitte um deine Liebe. Ar 33 I saw your affair with the dove
 and your faithfulness to your beloved friends, and how Allah benefited the
 doves thro it, so I am I longed for your friendship, and I have come to you

'pi 'dṛṣṭvayasane jāte tava pārścān muktir bhavati. tan mām
(avadhyam) mātṛyeṇā 'nugrahitum arhati bhavān. (51) hiraṇy(ak)yo
vibasyā 'ha' kṣ tvayā saha (mama) mātṛi.

yad aśakyam na tac chakyaṁ yac chakyaṁ śakyaṁ eva tat
no dake śakyaṁ yati na nava gamyate sthale. 8.

yad yena yujyate loka budhas tat tena yojayet
aham annaṁ bhavān bhoktā kathañ prītur bhaviṣyati. 9.

(52) vāyasa śha:

bhaktiṁ pi bhavātā nā 'hāro mama puṣkalaḥ

tvayi jivati jiveyam citragṛiva ivā naga. 10

(53) tena hi na yuktam prārthayamāṁ mayi bhavato 'nādaras
kartum

uraścam api vīśvāso dṛṣṭaḥ samayanīścayāḥ

satatā hi sadhūḥśatvātī tvaccitragṛivayor ivā 11

for this. (50) T A 130. 9 yat kṛpāṁ, samākam idrīṇ vṛṇānīy utpa-
dyanta itī. tāt in (β on tāt, tu, tvayā nāthenīyatam apīśanāśakyān. bhavanti
kith baham. SP 521, Hm 36. 2 (cf. also Hp v 1 to 14. 17 tan (Hm ato) mām
(SP adds avadhyam) mātṛyeṇānugrahitum arhati bhavān H arhati). So 78 ed
'dṛṣṭvayasane jāte tava pārścān muktir bhavati. tan mām
tat kriyatām mayā saha mātṛi. Pq 140. 23 tan mamāpi kadācid bandhane sam
jāte tava . . bhaviṣyati. itī. tat etc. as Spl. Sy A 103. 15 und wenn ich in Not
gerate wie die Tauben, mögest du mich retten. Ar nothing. (51) T A 142. 2
(after § 56) hiraṇy(ak)yo (śha; vibasyākravit bhadrā. SP 521 hiraṇyakah, a 'ka śha)
kṣ, . . om mama). Hp 14 19, Hm 34. 5 hiraṇyako, . . om mama). So 74 c kṣ
mātṛi. Spl 7 18, Pq 130. 26 hiraṇyaka śha (Pq 'yah prīṣha) [here prose=our
vs 9] kṣ. Sy A 104 Die Maus sprach Daß gerade zwischen uns Freundschaft
sei, ist ein ganz unhaltbarer Gedanke, denn das ist ein für allemal unmögl. sh.
Ar 33 The mouse said There is no harm for union between me and you.
Vs 8=T 20, SP 15. N 13, Hp 66, Hm 59, Sy 8, Ar 34 d, for nāva, SP, N uñur
vā, Hp uñur, Hm ca nñar. SP, N, H gacchati. Sy Auf das aber, was unmöglich
ist, wollen wir versuchen. Denn ein Tor ist, wer den Wagen auf dem Meere
oder das Schiff auf dem Trockenen fahren will. Ar similarly. Vs 9=T 21,
SP, N 8, Hp 40, Hm 53, Sy 9, Ar 36, cf. So 74 d, prose in Ja in § 51, Spl 7. 18,
Pq 130. 26. So bhaktyabhakṣakayor itī. Ja aho (Pq bhoḥ) tvam bhoktā (Pq
paribho'), ahaḥ (Spl adds te) bhojyabhoktā. Sy Da ich nun aber die Speise
hin und du der Esser, wie kann die Freundschaft zwischen uns sein? So Ar.
(52) T A 143 vāyasaḥ (ś so 'bravit bhadrā). SP 525 sa śha. Hp 21. 1, Hm 52. 7
kṣkṣaḥ pūṣa śha. So 75 a itatā sa vāyaso 'vādic. Sy A 105 Der Hase sprach.
Ar 36 The crow said. Vs 10=T 22, SP 9. Hp 61 Hm 53, Sy 10, Ar 37, cf.
So 75 b c d. a, SP, H jivāmi. So chāntā bhukte mama tvayā, tṛpṭh kṣaṇam
eyān mita te śatvājivitrakṣaṇam. Pa cion. (53) T A 144 text Sy A 106a.)
Und wenn ich nun in Dürftigkeit deine Freundschaft suche, so ist es eine
Unziemlichkeit, daß ich verschmäht werde, denn cf. also repetition in A 105b).
Ar 38 You are acting unworthily in sending me away disappointed when I have

sādhoh prakupitasya 'pi na mano yāu vikriyām
na hi tūpayitūh śakyah samudrāmbhas tṛṇakayā. 12.
guṇa anukūḍa api te svayam yānti prakāśatām
chādyamānā 'pi sūgandhāyam uḍamaty eva mālaḥ. 13.
(54) (tac cāruṭva) hiraṇyākṣo 'bravīt: (bhādra, svabhāva) capalāś
tvam. (uktāḥ ca.)

Atmanāś capalāś na 'sti kuto 'nyeṣāḥ bhaviṣyati
tasmāt sarvāṇi kīr्याṇ. capalāś hantya asatbhāṣyam 14
(55) (tad apagumyatām tasmād durgoparodhaśthanādī it.)
(56) so 'bravīt (bhādra, capalāś na capalāś it) kim anena
(nirāharavacana. niscayo 'yam) mayā (tāvad bhavadguṇa-
kṛteṇa) trayāś saha mātṛyam avāṣyāḥ kartavyam. (iti). 57)
hiraṇyākṣa āha bhav trayāś vāṣṛyāś saha kātāḥ mātṛikā
karomi uktāḥ ca.

come seeking your affection. Vs 11=SP 10, N 9, Hp 62, Hm 84, Sy
A 106a. 4, is T prose, A 144 b, SP ad samayanūcalah, a text, v. l. "niscayāḥ",
N, H dṛyāḥ (N 'ta) pūyāḥkarmāṇām. d, SPa citragrīvādayo vāḥ, Hm
svabhāvo na alvātā. T hradāḥm api samayakīrāṇa nīvāḥkām (β om
28) upayānti sātāḥ katham. Sy Ich nun sehne mich wegen deines Rechi-
tschaffenheit nach deiner Freundschaft. Daraus kann nur kein Vorwurf gemacht
werden, denn du bist rechtschaffen. Not in Ar Sy is much closer to 51' etc.
than to T moreover its transposed position indicates that its original was
probably a stanza, else it would not be apt to have got separated from the
preceding prose by a stanza (or vs 13). Vs 12=T 23, SP 11, N 10, Hp 63.
Hm 85, Sy 11 a, Hm prakopita, Hp. N parṇita" b, N trmano na, H mano
nā" T8 nikriyām d, SP, H āgarāmbhas, but SP v. l. and N text. Sy ex-
panded but clearly corresponding. Here T vs 24. Vs 13=T 17, Sy 12,
Ar 29. This, with §§ 54, 55 and vs 14, is put in T before § 51. Sy Und wenn
du (deine Vortrefflichkeit) auch nicht eingeleitet, so verrät sie sich doch
selbst, wie der Moschus, der auch zugedeckt seinen Duft offenbart. Ar ex-
panded but similar (54) T A 140 text (hiraṇyāḥ). SP 832 hiraṇyākṣa
capalāś tvam. Hp 21 10, Hm 83.4 hiraṇyāḥ brūta capalāś tvam, capalāś
saha snehāś sarvāḥ na kartavyāḥ. (This last may represent the next vs.)
In cf. above in § 44" Vs 14=T 18, SP 12 N 11, cf. H in prec. ? a, N
capalāś (read 'lo) nēḥāḥ (a lect fac). (55) T A 141 text (om. it.). Sp 7 19
tad gamyatām mātṛivirodhābhāvat. [vm inserted, tad gamyatām it. Pg 130 28
tad gamyatām it. (56) T A 142. I so (ms. P capalāś capalāś it, acc. to Hartel
so also Pg; but where?!). 'yam avāṣyāḥ bhavāḥ saha (β adds mayā) mātṛi
kartavyeti. SP 835 vīṣyāḥ (a kīka kha) kim anyena (a anena). mayā (a om)
tāvad bhav' trayāś (a mayā) kartavyam. Perhaps cf. Ar 40 Do not disguise
your character from yourself and do not deny me your love and your kind-
liness (text uncertain and corrupt, versions vary). (57) SP 835 hiraṇyākṣa
(a adds kha) satrupakṣo bhavāś amāḥm. uktāḥ ca. Hp 21 14, Hm 62. ā kim
cānyat Hp to, satrupakṣo Hp 'kṣa; bhavāś amāḥm. uktāḥ cāntat. Sp 1 8. 5,

śatruṇā na hi saṁdadhyāt suśiṣṭeṇā 'pi saṁdhiṇā
sutaptam api pāṇīyaṁ samayaty eva pāvakaṁ 15.

(58) *vāyasa āha bhōṣ trayā sāha, mama) dārtanam api nā 'sti, kuto
vāram. tat kim amucitam vadam* (59 *(tato vihasya) huṇy(ak)o
'bravīti bhūdra, iha lāval loka dve vāre śāstradṛṣṭe, sahaṇā
kṛtrimaṁ ca. tat sahaṇādvī tvam asmakam vāyasa āha: bhō
dvividhāyā ('pi) vārasya lakṣaṇaṁ trottum techāmi. (tat kathya-
tām.) sa āha: bhōḥ kārapena nirvṛtāṁ kṛtrimaṁ, tat tadā-
hopakāra-karāṇāṁ gacchati svābhāvikam (ca) punaḥ katham api
nā 'pa) gacchati tac (ca) svābhāvikam vāraṁ dvividham bhavati,*

Pp 130. 39 text (Pp hiraṇya, and 1c katham before trayā). See on § 56 below.
Vs 15—T 25. 81' 13, N 12, Hp 65, Hm 67, Spl 29, Pp 24, Sy 13, Ar 42. In T
and Pa after § 59, see on § 58 below. a, Spl vārasā, T śatruṇāpi na. c, T
māptam ms. R 31a*) see AJP 26. 269 f. and my Introduction, Vol II, p. 105 f.
By Wer mit seinem Feinde Freundschaft schließt, ist kein Weiser. Denn man
mag das Wasser noch so stark mit Feuer erhitzen wenn es auf das Feuer
gegossen wird, löst es dieses aus. Ar similarly (58) Spl 3. 9, Pp 131 1
text (Pp bhavati for trayā, Spl om mama). Nowhere else. In §§ 57—58
and vs 15 I follow Jn, not without misgivings. T, Pa put vs 15 after § 59
and have nothing for §§ 57, 58 SP, H are inadequate since their passages which
I equate with § 57 might possibly represent parts of § 59, for which they have
otherwise no equivalents, if this were the case they would agree with T, Pa,
and not with Jn, in order. On the other hand, Jn have the best existing
Sanskrit version of § 59 tho it is inferior to the Pa version), and the natural,
logical development of the theme requires that § 59 should be introduced by
something like §§ 57, 58. Without the latter, the lengthy dissertation on enmity
in § 59 has no raison d'être. I assume that the originals of T and Pa trans-
posed (independently no doubt) vs 15 because of its similarity in sense to
vs 16—20. The order of Jn is much more natural, certainly. His first says
"You are my enemy, and so I must not ally myself with you." Crow "I never
saw you before, how can I be your enemy?" Hir "There are several sorts of
enmity", etc. (§ 59), "and I can quote proverbial authority (vs 16—20) for my
refusing your friendship." (59) T A 145, 146 tato vi' hiraṇyo, śāstradṛṣṭe,
ekīṅga-vīram ubhaya' (a upaya' ca. vāyasaḥ (β laghupatanaka āha) kas
tayo vi' hiraṇyaḥ (β so bravīti) yo vihasyati. ubhaya-vīram iti (this
phrase only in β and out of place, after ekīṅga-vīram, below)—A late Gujarati
version has an interpolation of this § from T which is in some respects better
than our ms. of T and which has the sentence yo vihasyati etc. in its proper
position; Hertel, Pañc. p. 163 f.). yāḥ pūrvam yathā, sāvamaḥiṣam, mār-
kṛamṇakam, abhikūlam. kim āvra 'kṛaṇena. uktam ca. Sp. 8. 10, Pp
131 2 hiraṇya (Spl 'yaka; āha: bhōḥ (Sp om) vīram dvividham Spl tr dvi'
vā.) bhavati, sahaṇā kṛtrimaṁ ca. tat. asmākam. uktam ca (inserted vs).
vāyasa.. (Spl om api; Pp om tat kathyatām, Spl hiraṇyaka for sa, Pp
unpāditam for nirvṛtāṁ, Pp om ca; Spl na gacchati) pagacchati. tad

ekāṅgavādiram ubhayaṁvādiram ca vāyasa āha kas tayor vāṇaś
 so 'brarīś yo vihaṁyāt paraspāram, anyonyena bhakṣyate,
 paraspārapakārāt tad ubhayaṁvādiram, yathā sukhaḥajānām yaś
 pūrvam eva hataś bhakṣyati, na cā sdu tasya pakaroti, na
 hinasti, na bhakṣyati, tad ekāṅgavādiram, akasmāt, yathā,
 (āśramahāṇḍām) mārjāramāpakāṇām ahinakuḥlānām kim (āśuo
 mahiṣasya,) sarpo (cā) babhroś, māsako vā mārjārasya 'paka-
 roti tāt sarvathā kim adakyaṁ samanyakaravena † api ca

yathā (P₂ tac ca) nakṣatramāṇḍām āpābhuvāṇakṣāṇḍām jalavahnyor P₂
 jāṇmalavoh devadityāṇām śrāmeyamārjārāṇām līvaradaridrāṇām P₂ om)
 apatāṇām (P₂ apatāyoh sikhagayāṇām lūdhakakariṇāṇām śrotṛyāṇāṇāṁ
 kriyāṇām P₂ kīkoluṇāṇām muktāpanditāṇām P₂ paṇḍitamukhāṇām)
 patiṣṭhāṇāṇām anjanaderjāṇām. na hāc : P₂ jāṇām ca nityavāram
 bhavati. na ca hāsvatī kōṣṭi (P₂ āḍa ko 'p: vyāḍitah tathāpi prāṇām
 saṁtāpuyantī ama P₂ prāṇāṇāṇā yastamā Sy 1107) Die Maus sprach Die
 Furchenschaft ist zweifacher Art erstens die gegenseitige die welche einer
 gegen einen übt⁹, wie diejenige zwischen Löwe und Elefant, wo so immer
 einen Töten gibt, und zweitens die, welche von Natur dem einen?) anwohnt.
 Und es diener zweiten Art gehört die, welche wir von unten der Katze
 und von dir selbst begegnet. At 41 The mouse and The strongest enmity
 is that of nature, [JCap. here adds nam odium accidentale causat cum causat
 accidentis, odium vero substantiale non potest causare. Joel similar 1, An Su
 similar] which enmity of nature is of two sorts. The one is an enmity
 which is equal on bot—sides, like the enmity of the elephant and the lion,
 for often the lion kills the elephant, and often the elephant kills the lion,
 and the other is an enmity in which the injury is from only one of the two
 upon the other, like the enmity which exists between me and the cat, and
 like the enmity between me and you. For the enmity with me exists not in
 (consequence of) any injury that can come from me to you, but because of
 what can come from you to me. The natural enmity knows no peace that
 does not ultimately return to enmity of last sentence of T). There is no
 peace to the enmity, whether by anything inherited nor by any interference
 from outside.—Our reconstructed text is a sort of mosaic of T and Jn, both
 of which have lost by haplogy different parts of the original. The orig.
 distinguished twice in succession two kinds of hate, (1) natural and ad-
 ventitious, and (as subvarieties of the former) (2) mutual and one-sided.
 T the corruption of which is superficially obvious and is recognised by
 Horte), has lost the former distinction, Jn the latter Sy is confused and
 appears to contrast natural with mutual enmity, which is nonsense, bringing
 in one member of each pair, but the meaning of the text appears to be
 doubtful. The Ar texts as printed by Cheikhō and Khalil omit the clear
 statement of the distinction between natural and adventitious enmity, but the
 version of JCap etc. preserves what the original Arabic must have had,
 and incidentally gives us the best now existing approximation to the orig.

subhṛd ayam ito durjane su kṛ 'śa
 bahu kṛtam asya maye 'ti lupṭam etat
 svajana ito purāṇa eṣa śabda
 dhanalavamātramibandhano tu lokāḥ. 16. (anyac ca)
 iṣṭo vā śakusukṛtopalāṭito vā
 śleṣṭo vā vyasanaśatābhīrakṣito vā
 dūḥaiyāḥ janyati nāi 'va jātṛ asādnur
 visrambham bhujaga ivā śkamadhyasuptaḥ. 17.
 mubātā 'py arthasāreṇa yo viśvasati satruṣu
 lūharyasu ca viraktāsu tadantāḥ tasya jivitam. 18.
 sakṛd duṣṭāḥ tu yo mitrāḥ punaḥ saṁdhatum icchati
 sa mṛtyum upagṛhṣati garbbham āvatarati yathā. 19
 aparādho na me 'sti u nāi 'tad viśvasakārṇam
 vidyate tu nṛsāṁsebhyaḥ bhayāt guṇavattam api. 20.
 (60) vāyasa śha śrutāḥ mayāi 'tat tathā pi sarvātmāṇā tvayā
 saha mātrīṇi karisyāmi (śakyāṁ cāi 'tat +) tathā hi.

Pañc. Before the next vs, T and SP api ca. Vs 16=T 26, SP 16,
 N 14. a, Tc durjane. SP 'pi for 'sti (a text). b, N apa- for bahu. SP kṛtam
 atra mamkiva mukṭam etat (but N, and largely SPa, text). c, SP svajana. T
 ed. with a purāṇaśabda eṣa. d, SP 'dya for hi. T (only a; adds anyac ca.
 Vs 17=T 27, SP 17, N 16, Sy 14. Ar 43. a, T mes. sukṛtāśatopālāṭito
 (ed. em. to 'lāṭito). b, SP śleṣṭo Tc 'śatopālāṭito. d, T 'śkamadhyā' (ms. R
 corrects to text). N 'śkamadhyā'. Sy Und wer sich mit seinem Feinde
 anfreundet, erleidet sich großen Schaden so und lebt in Furcht vor ihm, wie
 wenn einer eine Schlange in seinen Busen geschossen hat. Ar But the
 man with an enemy [var., "enemy"] which he has tried to reconcile is
 like a man with a snake which he carries in his palm [OSP, bosom, other
 versions, sleeve or garment, a textual confusion in Ar] Vs 18=T 28,
 SP 16, N 16, Hp p. 31, note 6, Hm 90, Spl 41, Pq 25, Sy 15, Ar 44. b, H
 vidvanti. Ja yo vidvanti ripor gataḥ (Spl 'sah samāgataḥ). a, SP bhīryāṁ
 savikṛtāṁ (a text). Spl savikṛtāṁ. d, H jivitam. Sy Der Greis darf nicht
 seiner jungen Frau veriraunen, noch der Weibe seinen Feinde. Ar But the
 wise man never associates with a shrewd foe. Vs 19=T 29, SP 19,
 N 17, Spl 314b, Pq 27. a, N yan for ye. Pq ca for ta. Spl duṣṭam apīṣṭāḥ
 yāḥ. c, N, Pq, and v l. of SPa eva gṛhṣṭu. d, Pq garbbhā. Tṣ āvāt
 kṛat. Vs 20=T 30, SP 20, N 18. Spl prose 9. b. a, Tc abito 'yam
 na'. d, SP makimattam api. Spl athavā guṇavāṁ aham na me kaścid
 vīṛayitāṁśā karisyati etad api na sambhavyam (60) T A 147 vāyasaḥ
 (β adds śha): śrutāḥ mayāitat. kim tu sarvātmāṇāḥ (ed. inserts tvām)
 śtrūṣkeromi. śakyāṁ aṣṭat. tathā hi. SP 668 laghupatanakāḥ (α adds śha)
 śrutāḥ mayā sarvam tathā .karisyāmi: (ed. puts sarv' after saha, α text).
 Hp 21. 31 (dñ), Hm 54. 7 laghupatanako brūte śrutāḥ mayā sarvam. tathāpi
 mama chātāvāṁ saṁkalpāḥ tvayā saha aṁhidyāṁ avāśyāḥ karaṇīyam .hi

dravativāt sarvalohānām nimitāt mrgapakṣiṇām
bhaya! lobhāc ca mūrkhāpāth saṅgataim darśanāt satām. 21
(*kish ca.*)

mrdghaṭavat sukṣiabbhedyo dāḥśaṁdhānā ca durjano bhavatu
sujanaś tu kanakaghaṭavad durbhedyah saṁdhantiyā ca. 22
(61) *etāḥ gundir upeto bhāradanyaḥ ko mayā prāptavyah tathā*
trayaḥ samayo na yukta eva syāt no ced anāhāreṇ 'tmānāḥ tava

Sp1 9: 11 Po 131 22 vāyasa śha asy eti, parah Sp1 tathāpi śrūyatām.
By A108 Der Rabe sprach: Ich habe dieses gehört. Du aber denk' an deine
Kochtschaffenheit und an das Wort, mit dem ich deine Freundschaft begehrst
habe, und lege der Sache keine Schwierigkeit in den Weg. Heißt es doch.
Ar 45 (and 46): The crow said, I have understood what you have said,
and you are verifying the excellence of your character. And recognize the
truth of my words and do not interpose a difficulty between our relationship
by saying "We have no way to union." 44 For intelligent and noble men
seek union and a way to it for every good purpose. [Kṣ de Śacy, "... noble
men seek no reward for a kindness." Va 21—T 31 Sp 31 N 19,
Hp 64, Hm 32, Sp1 33, Po 39, Sy 17, Ar 48, In H and Pa after next vs.,
in Sp1 H both these vms after § 61 a, Ja upakīrtā dhi Sp1 'rā ca
lokānām a, Po bhaya-le" d, H' saṅgatiḥ (a text., Ja mītrī a: 34 N
darśanam By Die Kochtschaffenen fanden Liebe zueinander, auch wenn sie
sich nur flüchtig begegneten. Ar The noble man feels love for the noble on
meeting him only once or on an acquaintance of (but a day. But the
ignoble does not unite with anyone except on account of fear or greed.
Between this and next vs T anyac ca, H, Po kish ca. Vs 22—T 32,
Sp 33, N 30, Hp 67, Hm 31, Po 40, Sy 16, Ar 47 a, Po mrdghaṭa iva a, T
ed with a sujanaś ca, § text. Po 'ghaṭa iva. d, Po anāhāreṇ ca, N, H
śha saṁdhavyah, Sp1 sugumanasādhānāḥ (a text.). Pa expanded but close in
sense.

(61) T A148 yady etad evam syāt, tathā... syāt. anyathāhamina
eva sthāne prāpasyatyāgam karisyāmi. Sp 349 (before vs 21) yadi śāśvam
śimśnam śham eva a yad vā, śimśnam anīkīrtā vyūpādasyāmi. Hp 21. 22,
Hm 64. 19 no ced Hy vā (Hp viakīrt, Hm om tava dvīri, vyūpāda-
yurkmi Hp 21 14, Hm 64 10 etāḥ. prāptavyah Hp paṇaravyah Hm
mayā kab anīkīrt, cf. Pa). So 14ab 15 16y akīrti sadāpātham kīrti-vāśam
ca tena saḥ. Ja have 2 versions closer to our text in Sp1 8. 3, Po 130. 28:
vāyasa śha bho kīrtayaka (Po bhoḥ, apo kish tava durgadvāsa upavīṣṭah,
yadi tvam mītrīṇa na (Sp1 om) karoti, tato 'ham Po om) prāpasyāmi na
(Sp1 om karisyāmi) (Sp1 adds, anyathā prāpasyāmi me syāt it). Then,
in this place, Sp1 9. 14, Po 131 29 tat parvathā (Sp1 om) ādher evāham
(Sp om eva), apuram tvāḥ dāpāthāḥ Sp1 'tādhābhi' aurbhayaḥ karoma (Sp1
karisyāmi). Here Ja inserts a passage found nowhere else, at the end of it
Po has the follow ng. takes from T or a similar version, Po 132. 11 lāṅhā
mītrīṇa prāpādvāsa. anyathāham aśāśva sthāne prāpasyatyāgam karisyāmi.
it By A108 Du bist ein treffliches Wesen, und so sehr habe ich meine
Hoffnung auf dich geworfen, daß ich, wenn du mich nicht annehmenst, nicht

dr̥ṣṭi vyāpdayisyāmī (62) (*tac chr̥ṣṭē*) *hiraṇyākṣo 'bravīḥ*:
pratyāvito hañi bhavati, (*tad*) *bhāvatu bhavato 'bhimatam*
 (63) *param mayā* (*tradbuddhiparīkṣānāṁ*) *etad abhihitam*,
yathā yady eṣāñ māñ cināṣayan, *mā kila bhavāñ mahsyate*,
añño yam, *mayā buddhikāntalenā t'bhikṣat* *iti* (*yata etan*
mayā bhavataḥ pradarśitam), *adhunā tradāṅkagataḥ me śiraḥ*
 (64) *evam uktvā nurgantvā dr̥ṣṭvāhaḥ*, *īṣac cā* (*'r̥dha*) *nurgataḥ*
punar (*evā*) *'vasthitaḥ*. (65) (*tato*) *rāyasena 'bhikṣitaḥ*: *bhadra*.)

essen und trinken und schließlich vor deiner Tür sterben werde. Ar 49 You are noble and I need your love, and I shall remain at your door without tasting food [some versions add, "or drinking"] until you make friends with me. (62) T A 149. 1 *tac* (*hiraṇyo*) *bhāvati* *ma* *pratyāvito* for 'yāvito, *tathā nīma*. SP 864 *hir* (a adds *īha*) *praty* (om *tad* ed. *bhavad*: *abhi*), a leaf. Hp 22. 14, Hm 55. 11 *hir* *bahir nīṣṭyāha* *īpyāvito* *'hañi bhavati* *vacuḥsmṛtena*. (Then insertion.) Hp 23. 8. Hm 57. 5 *tad* 'matam (Hm adds *eva*). So cf. 76b, under prec. Kē 396(5) *cā sakhyam yatinā vi dadhe tena* (Ma. *me* *to* *car*, em. *nitvā*) *varābham* (Ma. *varāmbham*) *Ekunā*. Spl has here a wholly diff. passage, reflected also in Pq which follows it with 182. 18 *abravīḥ bhadra*, *pratyāvito* *'hañi bhavati*. Sy A 110. 1 Die Maus sprach Ich will dich in Freundschaft annehmen denn ich habe noch nie eine Bitte antworten. Ar 50 The mouse said I accept your friendship, for never in any case have I withheld his necessity from one in need (63) T A 149. 1 *kim tu mē kila bhavāñ mahsyate*: *añño 'yam*. *mayā buddhikāntalenābhihitam* (β *'hita*) *iti*. *yata* *śiraḥ yady*, *vināśyati*, *tathāpy arāma* *iti*. Pq 132. 18 *param*, *abhihitam*. *adhunā*. Sy A 110. 2 Jene Worte aber habe ich darum zu dir gesprochen, damit du nicht, wenn ich dich in Freundschaft angenommen habe und du mir dann etwas Böses anfügst, argen kannst Die Maus ist von Sinnen, daß sie die Freunde nicht von den Feinden unterscheidet, so daß ich sie verführen konnte. So will ich denn kommen und mein Leben an die Freundschaft wagen. Ar 50 I began with you as I did (merely) thru desire of justifying myself, so that, even tho you should be deceiving me, you should not be able to say, I found the mouse weak in good sense, easy to trick.—T is here confused and l'q fragmentary, only Sy is complete. Instead of 'bhikṣita, probably a word meaning "injured, deceived," or "killed" should be read, perhaps *bhikṣita*? In T it is confused (by haplogy?) with *abhihitam* above. The word *buddhikāntalena*, in T referring to the mouse, must originally have referred to the crow, and must have been located in the hypothetical thoughts attributed to him by the mouse. Reconstruction dubious. (64) T A 149. 3, 160. 1, Pq 132. 17 text (Pq *tr* *ca* after *nurgataḥ*, T om *ardha* and *eva*). Sy A 111. 1 Hierauf trat sie in die Öffnung ihres Loches, ging aber nicht hin zu ihm heran. Ar 51 Then he came out from his hole and stood at the door (65) T A 150. 1, Pq 132. 18 text (T om *tato*, Pq *laghapatānakenābhihitam*, Pq om *bhadra*, T om *kibcid*, T om *yad*). Sy A 111. 2 Da sprach der

kim adya 'pi munio 'pari (kimcid) avivāśakāraṇam, yad durgān
na nirgaacchasi. (66) so 'bravit (asti kimcid vaktāryam) iha hi
cittavuttābhyaṁ loka yāpayati (tayo vāram) cūṭṭasāṅgamaṁ
vyddhaye, na punar vuttam prabhūtaṁ api vindaṭṭya kaścīl
lavakebhyas tūlāṁ prayacchati, kim asāv upakārdya, na mālo-
cchittaye.

no 'pakārah suhreehnam nā 'pakāro rilakṣaṇam

praduṣṭam apraduṣṭam vā cūṭam eva 'ira kāraṇam 23.

(67) nā 'ham upalabdhacūṭas tvatto bibhemi, kiñ tu tvadīya-
yamitrapārtvāt kadācin mama vīvanatāya vindaṭṭya syād it-
(athā) 'sāv āha:

Habe zu 107 Warum stehst du still und kommst nicht zu deinem Loch
heraus? Ich glaube fast, du bist immer noch mißtrauisch gegen meine
Freundschaft. Ar 51 and the crow said to him: What keeps you at the door
of your hole, and what prevents you from coming out to me and joining
me? Have you still doubt? (66) T A 160. 2 haranyah (3 adds 'bravit)
asti . prayacchati, read with 3 mm., cf. JAOS. 38. 217, 282, matayebhyo
jalam. kim . *chittaye. tathā matayam api baddhēnāpakārya chittivā
carmāpanāyanaśaṅkagaparirakṣaṇa-śaṅka asū tasyārambhaḥ. sādha cedau-
toyate. Pp 132. 19 so 'bravit. Sy A 1.1. 5 Sie aber sprach: Von zwei Dingen
leut einer das eine ist der Profit, das andere das Herz. Wer jemandem
das Herz schenkt, schenkt ihm vollkommene Freundschaft und auf ihn darf
man vertrauen. Wer aber nicht sein Herz schenkt, auf dessen Freundschaft
darf man nicht vertrauen. Denn wer Weisenkörner auf das Netz streut, streut
sie nicht den Vögeln zum Geschenk, sondern um des Profites willen, auf
daß die Vögel vertrauensvoll kommen. Ar 51 The mouse said: The people
of this world give each other two kinds of things and make alliances on
the basis of them. They are the heart and property. Those who exchange
hearts are true and loyal (friends), but those who exchange property are
those who assist and benefit each other that each of them may enjoy the
benefit (secured) from the other. Whoever does good merely to secure a
return or to win some worldly profit—in what he gives and takes he is like
the hunter when he casts grain (upon the ground, for the birds. He does
not desire to benefit them thereby, but himself. But the exchange of the
heart is superior to the gift of property. — The second comparison in T,
giving the net to fish, is evidently a secondary expansion, being lacking in
Pa and rather silly (the bait, not the net, is given to the fish). T vs 33, 34.
Vs 23—T 36, SP 25, N 21 (Not in Pa, pace Schunthaus.) 6, T msa vīlakṣaṇam
(ed. em.). c. N and SPa to apra' pra' N ca for vā. d, N cihnaḥ. SP, N
mitrārilakṣaṇam (lect. 3c.7). (67) T A 161, 162 so upa' 'ham adbhūṁ
bhavato nīlīyash paśyāmi. nīkash ca (here T vs 36—43—our vs 26, found in
all other texts only below). mayā kilīkīyash jñātam, yadi vīśmadanyam: trāṣh
bhaviṣyati, sa mātā vīśāpagaṭaḥ vīnīśay-ayati vīśayash (3 asāv āha)
Pp 132. 19 text (seems closer to Pa than T). Sy A 112, 113 Ich habe dich

gupavanm, trāṣaṣena yaṁ mitram upalābhāte

śālistambarōddharaṁ śyāmākam iva tat tyaṣet. 24

(68) *tuc ca śrutva (satvaram) nirgatya (śādarah) parasparaṁ samāgādau.*

pritiṁ nirantarāṁ kṛtvā durbhedaṁ nakhamāśavat

mūṣako vāyasaś cāi 'va gatav ekāramitratam. 25.

(69) *mumukṣūrtam ca sthitvā tīrany(ak, o vāyasaṁ sambhōjya*

non erofrecht und gefunden, daß du mild und freundlich bist, und fürchte mich nicht vor dir, aber vor den Gesch. echtgenossen bin ich im Angst, denn sie sind von Natur gleich wie du und könnten, wenn sie mich in deiner Gesells. seht, Lust nehmen mich zu töten und zu fressen. Der Rabe sprach. Ar 55 I feel confident of your heart, and I present you with the same from me. It is no evil opinion that prevents me from coming out to you, but I realize that you have friends whose nature is like yours, but whose attitude toward me is not like your attitude toward me. I fear that some of them will see me with you and will destroy me. The crow said. Vm 24—T 27, Pp 38, Sy 19, Ar 54. b, Pp upa, syst. c, Pp *stambabhibhavanam, T msa. stambha or ataya for stamba. d Pp dyamākhā. The va may have been preceded in the orig. by a, rose section (or continue vs?) represented in Pa by the first part of what follows (in brackets and italicized here). Sy [*Sehe der Freunde ist wiederum dies, daß sie einen Freund des Fremden und einen Feind des Fremden unterscheiden. Wer mich liebt, muß notwendig auch dich lieben.*] Ist aber einer, der mich liebt, ohne dich zu lieben, so gebe ich der Freundschaft mit dir den Vorrang und lasse ihn ohne weiteres laufen, wie man das Unkraut des Gartens, das zwischen dem Gemüse aufsteht, ausrotet und hinauswirft. Ar essentially as Sy

(68) T A 153 text tvaṁtitarāṁ for satvarāṁ. SP 867 tataḥ parasparaṁ mūṣityam abhavat. Hp 38. 3 tataḥ prabhṛti tayoḥ parasparaṁ sakhyam abhavat (not in Hm). So 76d nirgatenīkaroṣ sakhyam ākhuṁś saha vāyasaḥ. K, cf § 69. Pp 129. 24 text. Sy A 114. 1 Darauf hin ging die Maus heraus und der Rabe ging zu ihr. Ar 55 Then the mouse came out to the crow and they shook hands. Vm 25—T 35, SP 24, N 32, Sp. 49, Pp 42, Sy 20, Ar 56; prose in Hp 38. 9, Hm 67 6; perhaps prose in Spl (cf. § 69) at this place, the va occurs in Ju after § 71 b, T durbhedaṁ, v l of T with Spl durbhedyāḥ, SP, N sikhedaḥ SP māyayamāḥ* (a text). d, SP eva-tumilratam (a text), Spl kṛtīmāmitratam T, Pp akṛtāmī* (T va 40 seems to prove akṛi is correct). H tato hiraṇyako mūṣityam vidhāya. Sy, see § 69 below ("wie Seele und Leib"). Ar, see § 69. Thus va and § 69 seem mingled in Pa. (69) T A 154 an* (β om su) sthitvā laghupatanako hiraṇyam abhō: praviṣṭa bhavān svabhavanam śam apy āhārībhāṁ gacchāmīti. evam āktvā prīyāt. SP 870 tato hiraṇyako (ed. laghupatanako for vāyaso, a text). Hp 38. 9, Hm 67 6 bhōjanavāśogīr vāyasaḥ samtoṣya vīvarāṁ pratīyāt. Spl 11. 1 tataḥ prabhṛti dvāu tñv api sabbhātagopthīnukham sabbhavanāṁ ātjhalāt, parasparaṁ kṛtopakṛtū kṛtām nayatāt (perhaps

marya grham pravistāḥ vāyaso pi svasthānam gataḥ † (70
 laghupātānako pi kīncid) vāṇagahanam (anupravastya kārḍ-
 lavāpūditam ekam tvanamaḥīṇat dṛṣṭvā tatra prakāśane
 akharam kṛtvā māhsapoṣṭam addya hiranyakṣentikam ead)
 'gataḥ, tam cā kutardā (eky eḥ bhādiva hiranyaka bhakṣyatām
 idam mayo panitām māsūm iti (71) tasya pi (ca kṛte) tena
 (hiranyakṣeṇa dṛtana bhikṣvā tyamakatanyūlānām (mutsapānā
 su māhān puṣyaḥ kṛtāḥ, ān ca anke, bhakṣyautām ime svā-
 sṇārtthyenā mayo 'panitā saṅgūlā it (72) tatas tām ca)
 paraspṛam nirpīdā apī sūhānācārttham bhakṣitavanti,
 pratidivā ca tayoh kuḍalaprastādir cidrambhālāpāt ca lokā-

confused with § 72 below? Pp. 12 24 with T om an, om ca akam
 bhāram anveṣyāmī evam ektvā tasya māsūm apakṣatāḥ. By A 114. 2
 (and die beiden lebten beisammen viele Tage enträchtigt wie Seele und
 Leib (cf. vs 23¹). At 65 And made friends, and each enjoyed the company
 of his companion cf. vs 24¹. They remained thus for some days [some
 versions add, raising stories, fables, and histories], or as long as Aśvā-

vāsi. (70) T A 155 i kīncit ca vana' pravistāpāyaso ektvā 'agama'
 tairāpatā prakāśam kṛtvā anupapitā sūhānācārttham māsūm
 hiranyakṣentikam gataḥ tam māsūbhāritā bhakṣ' panitām abhinavāḥ
 pūṣtam it SP 571 tatas ca, om a la' pi vana kārḍ vā vyāpūditamagānāśam
 bahudhā a buddhā, or jagdā vā olivāhāram prapūṣitavān a all-opaṣd¹).
 H of § 72 So 77a an māsūpātrā kṛtāpī B an' Sp 11 3 la' pi māsūmā-
 lānā modivānā baidāpāy anyān vāsa-kṛtānā pakṣānavāpāḥ. hiranyakṣ-
 entikam ānavaḥ Pp. 122 26 kīncid kṛtvā kīncitakṣamamūlānām māsūm' 2d
 hiranyakṣentikam evyāṣṭāḥ tām hiraṇya it By A 115 1 Und das Fleisch,
 das der Rabe herbeinschaffen pflegte. Nothing in Ar -This and the next §
 may have been shorter in the orig., altho most of the long version of T,
 Pp followed by me is reflected in one or another of the other versions. For
 vāsamakṣam perhaps read mṛgām. (71) T A 155 2 tasyāpi tena hiraṇ-
 yentā SP, H of § 72 So 77b bhāpā māsūmā B 'eḥay) apī Sp 11. 4
 hiraṇyako p. tapūlām anyān ca bhakṣavāpāḥ. laghupātānārttham rāṣṭv
 bhṛtya tatkālyāstāpāyaso Pp. 122 26 tasya tāsāḥ evāḍṛtānā, 'tag-
 dā sūhā māhān ca. bhādra, mayā eva' pan' bhakṣ' tag' it. By A 115. 2
 Und die Wesen- und Geisteskräfte welche die Mäuse aufzusuchen art hān.
 Nothing in Ar Cf. p. 100. (72) T A 155 3 tatas 'divam ca lokā' om.
 'bh. variata, ed om. SP nothing in ed., but 3 om., one note in 512, vāhāram
 evam nirantaramāhānubandhatayā tayoh kille 'divarata. Hp 23. 10, Hm 57 7
 tatas an Hm prabhṛti) tayoh pratyakam Hm om anyonyāhārapādānā
 cf. §§ 70, 71, kuḍala' . an kille 'divarata. So 77c ekatra eḥa bhāḍānā
 tātūntān itv ubhān vāhān. Kp 297 6 an prarūḍhānā yānā pṛma
 prubhaktuparāpāram. Sp 11 3 (cf. on § 69) āhāḥ yuyāto dṛayā apy
 etat āhāḥ ca (vml) 11 72 evam an māsūm tadupakṣārtthānā tātā vānāto
 yānā tasya pakṣamādyo pravāṇā tena eḥa sarvādiva gopānā karoti.

titajaneharyavaharoḥ kālo tivrartate (73) atha kadācid vāyasaḥ
 samāgatya itaranyakam āha: 74) bhadrā (hiraṇyaka, aham
 amāt sthānād anyat sthānān gacchāmi (?av 'bravī, vāyasya,
 kṛhṇamittam asāv akathayāt nirvedāt hiraṇyaka āha' kas te
 nirvedaḥ. sa āha 75) prastūdnān me caheubharānam utpadyate,
 satatāni dṛṣṭvāpānbandhanapratyavadyāḥ patatrino vitraṇyante.
 tad aham idṛṣṭena prāṇadhārayena (?hiraṇyaka āha tārhi kva

Pp 182 31 talas tēu parāḥ* api priliṇkalasāya bhakḥ* yato mātṛibhān
 eiat ūktāḥ ea (ras avadī ete as Sp ("rah).tamanā, tatpakṣat.madhye
 prav* addē tuṣṭiati). Sy A 116. 2 versöhnten sie in folge ihrer Freundschaft
 einträchtig eine Zeit lang Ar 55, see on § 69. (73) T A 56. 1 at a
 kadācid laghupatanaka sgatya hiraṇyam aprochat (read āj rochat? JAOS.
 88. 227). Sp 672 Hp 22. 12. Hm 57 9 akadē vāyaso Hm laghupatanako
 hiraṇyakam (HPa om āha. So 75 ab akadē ca sa kṛkṇe tāt n trād mṛṇakam
 abravī. Kp 397 (6) ed yā: kṛkṇe ra āh kṛkṇa kadācin mitram abravī. S. 11 23,
 Pp 182. 11 sthānānam on aham vāyaso ārupāpanayanaḥ Ip "pṛita")
 samāgatya (Sp samabhyatya. sagadgadam (Sp adda tam) uvāca Sy A 116 1
 Später einmal kam der Rabe zur Maus mit der Nachricht. Ar 50 [Until
 when some days had past for them—not in Ch.] the crow said to the mouse.
 (74) T A 156. 1 bha* hiraṇya (with β, but β as āha for hiraṇyaka āha,
 aniv for aa). Sp 678 bhadrā dūṣṭha-abhyāhāram (§ 76) idam vanam (a
 sthānam. ato). vānātārān gantūni icchāmi Hp 22. 12. Hm 61 3 vāyasya
 (Hm sakhe) kṣatlabhyāhāram Hm kṣatatarala*) idam sthānān Hp adda
 tad etai paritayaja sthānātārān gantūni icchāmi. So cf § 77 Kp 398 (7)
 vṛtityuktam api (Ma. om. vṛtityuktam adya sthānāni idam manas na
 rocate, sakhe jātārān dehe (Ma. om. dade) vṛstir hi prathamā ratih. Sp
 12. 1 bhadrā hiraṇyaka, viraktāḥ sam, sēd me ādhyatām dēdasyāyopari, tad
 anyatra yāyāmi. hiraṇyaka āha: bhadrā, kiñ viraktāḥ kṛṇāmi. sa āha,
 Pp 182. 11 practically as Sp Sy A 116. 2 Bruder, ich gehe von hier fort. Ar
 noth.og. (75) T A 156. 2 (β vāyasya) prati* . "dhārayena (miss "pratyap-
 yāḥ for "vāyāḥ). Sp H see under § 74 So 80 ab (after § 77) kṛcchṛtī prāpya
 āhāro nityaḥ vyābhāyān ca me. Kp cf. under § 74. Sp 12. 3 bhadrā,
 aryatām. atra dēd mahatyān-vṛtyā durbhikṣam samjātam. durbhikṣatvāḥ
 jano babhukāpīdīti ko 'p. bahmāram api aa prayacchati āyaram grā
 grā babhukāpīdīti vihaṅgākāḥ bandhanāya pāṣṭh praguṇīkṛtāḥ san'ā,
 aham apy āyāpātāyā pāṣṭha buddha addharito smi. atad viraktāḥ
 kṛṇāmi. tvaḥhān vidēdān calita id bhāpamokṣam karomi, Pp 182. 13
 essentially with Sp. Sy A 116. 2 denn dein Loth ist nass an der Heerstraße,
 and die Leute, welche gehen und kommen, werfen Steine nach mir Ferner
 fürchte ich auch, sie könnten mich mit den Seilungen fangen. Ar 56 Your
 bow is near the road of men, and I fear that some one may throw (stones)
 at me. -So far with T, which certain y represents at least the sense of the
 orig. The parenthetical passage, of questionable originality, is represented
 on: in H and Ja, as follows: Hp 22 12, Hm 58. 1 hiraṇyako brūte mitra

vata saha 'gamipyamsi, mamā pi 'ha nirvedo 'sti, (79) vāyasa
 āha kiṃ (lācāto 'pi) nirveda,sya) karanam (80 *hiranyak*)
 āha (bho) bahu vaktavyam asti, tatrā va gatrā (to sarvān)
 katiayasyāmi (ti). (81) vacanasamakālam eva vāyasas cañevā
 mitraṃ grhītvā (tam) vipulāṃ hradaṃ prāptvān (82) atha
 (?mūpakasaṃ saha, vāyasam āyāntaṃ (?dārā) dyṣṭa mantha-
 rako deśakālavit ko yam iti vicintya 'tmasāṅkayā (putudā

not go with you? For I feel aversion to this place of mine. (79) T A 156 7
 text ed. om āha with e, ś as āha, ś om 'pi, nirveda k*) SP 577 kaka āha
 kṛm nṛ*. Spl 12 22 vāyasa āha bhoḥ tava kiṃ duḥkham, tat kathaya.
 Pp 123. 25 as āha kiṃ duḥkham. Sy A 116 11 Der Rabe sprach Warum
 kündigtst du diesen Ort? Ar 58 The crow said Why do you feel aversion to
 your place? (80) T A 156. 8 hiranyah ś so 'bravit) asti nirvedakṛpam,
 kiṃ ca bahu vak*, tatrā va gataḥ, ad ca tat for gataḥ, with a: katiayasyāmi
 SP 577 as āha tatrāiva gatrā kath* Sr 514 vakyaḥ tatrāiva laḥ ca to.
 Spl 12 23 text (add atra viṣaye after asti om to, add avastarāṃ before
 kath*, om ti) Pp 123. 25 text (hiranya, gataḥ nirvedayisyāmi, om it).
 Sy A 116. 12 Die Maus sprach Die Geschichte, nach der du fragst, ist zu
 lang für hier, aber wenn wir dort angekommen sind, wo wir hingehen,
 erzähle ich dir diese Sache. Ar 58 The mouse said I have to go and
 stories (concerning that) which I shall tell you when we arrive at the
 place we have in mind. (81) T A 156. 8 va* eva jag'upatanakasa
 cañevā paṇḍrhyāṃ mahāhradaṃ prāptāḥ. SP 578 it. hrutvā vāyasas
 Hp 24. 9 (diff., Hm 59 5 aha vāyasas atra tena mitreṇa saha vicetrāṅkṛpāḥ
 sukheṇa tasya sarasāḥ sampāṇaḥ yayāu. So 52 ii. vādinam ādāya cañevā
 tam sa hiranyakam. nabhaḥ laghupāḥ tad yayāu vananaditāṃ. Spl after
 insertion) 13. 10 tva hrutvā hiranyakaḥ tatkaṇṭhā eva tadupari samākrūḍhaḥ
 so 'pi śanāḥ-śanāḥ tam ādāya sampātoḥḥanapraasthitaḥ tatra tat
 prāptāḥ. Pp (after insertion as Spl, 154. 1 tad evam hrutvā hiranyako 'pi
 tatprthopari samākrūḍhaḥ so 'pi sampātoḥḥanapraasthitaḥ tatra śanāḥ-
 śanāḥ tam sa tat hradaṃ prāptāḥ Sy A 116. 13 Der Rabe saßte sie nun
 beim Schwanz, wie sie ihn gebissen, und trug sie fort zu jener Quelle.
 Ar 60 The crow seized the tail of the mouse and flew with him until he
 arrived at the place he had in mind. (82) T A 167 aha vāyasam (om
 dūrā), mantharako py kimāśahayā . . Here follows in T vs 59-62,

seemingly an inserted fragment of a lost poetic version of the story of
 Harish WEK 23. 19. ii interrupts the surrounding prose narrative in T
 in the last vs occurs the word deśakālavit, occurring also in Jn but not
 in T's prose. Hp 24. 10, Hm 59 10 tato mantharo dūrā avalokya Spl 12. 11
 tato laghupatanakam mūpakāśhitaṃ vīlokya dūrato pi deśakālavit aś-
 mīyāḥko 'yam itī jālīvā satvaram mantharako jāle pravṛtāḥ Pp 124. 3
 āstṛtāre mūpakāśhitaṃ vāyasam ara.okya deśa* vicintya mantha-
 rakāḥ satvaram jāle pravṛtāḥ. Sy 21, 22, 23 Als sie herankamen, stieg
 jene Schildkröte (erst? emendation) aus Land und spähte nach ihnen,
 wie sie durch die Luft kamen, aber sie erkannte ihn nicht als den ihr be-

utplutyā) 'mbhañ nimagnāḥ (83) laghupatanako 'py udaka-
samghaḥakṣubhitahṛdayaḥ (ham idam iti vitarkya, hiraṇyaka) am
punaḥ pulina 'vasthāpya (vipulāḥ) vṛkṣam adbhūṣṭho (?jyānūḥ
tatrasthaḥ cā) 'bravīt (84) (bho) manthar(ak)a, āgacchā 'gaccha),
tava mitram ahañ (laghupatanako nāma) vāyasaḥ ciraś soṭkaḥ
(kaḥ samāyātaḥ tad āgatyā 'lūgaṃ) mām. (85) tac chrutoś
nirupataram pariyāḍya (pulakṣitanur ānandāruplutanayanaḥ)
satvaram salilān nikramya na mayā pariyāḍto 'n, iti mamā
'parādhaḥ kṣamyatām, iti bruvān mantharako vṛkṣottirīkṣam
laghupatanakam ālīngitavān. (86) tītat ca tmat tayoḥ saha-
gam ātithyaḥ kṛtoś vāyasaḥ pṛṣṭaḥ. (vayasya,) kulas tām,
katham bhavān mūṣakam grhītoś nirjanam vanam āgataḥ kaś

fronndeten Raben, bekam Angst und warf sich ins Wasser. Ar 61 When he
drew near the place (verruces, spring or fountain) in which the tortoise
was and the tortoise saw the crow and a mouse with him, she was fright-
tened at him, for she did not know that it was her friend, and she dived
into the water. (83) T A 158 text (hiraṇyaka). Spl 13. 13, Pg 134. 4

laghupatanako 'pi tīrasthātarnkotare Pq tantira' hiraṇyakaḥ Pq 'yaḥ)
maktiḥ sākṣīgram ārubya tīravarogorika. Spl 'qa provēca. Sy A 117 1
Das Gerusch hörte nun wieder der Rabe und erschrak (so note), setzte
die Maus auf der Erde ab, flog auf einen Baum und rief die Schildkröte.
Ar 62 The crow set down the mouse (versions add, on the ground, or the
like), alighted on a tree, and called the tortoise. (84) T A 159. 1

vayasya, mayāḥcā jñā na bhavān ayañ iti sūnūyadarśitoś tarkitam.
(See JAOS. 58. 267.) Spl 13. 15, Pg 134. 4 text (Pq om 2d āgaccha & lagh'
nāma, Pq soṭkaḥ(hṛdayaḥ) Pq 'lūga). Sy A 117 3 bei ihrem Namen. Ar 63
by name.—Orig perhaps brother. (85) T A 159. 1 (m kha, m. R)

na tvaḥ janasāhargam vāyasaḥm ihāgama id, so 'ham vṛkṣāṅkīkṣā, tva
sānyasbhāgastavyam. (ed. wrongly adds punar apy kha, see JAOS.
58. 282, api bhavataḥ divam, BP 279 tatra ca mandarogothīya. Spl 13. 19
tac nirupataram jñitv satvaram nikramya pulā' ānandāruplūṣṭanā-
yaco mām' provēca ahy ahi mitra ālīngya mām. ārahāḥ mayā tvaḥ
canyāñ na jñitāḥ, katham salīlataḥ pravṛtāḥ. (Then insertion.) evam
ukta laghupatanako vṛkṣād avatīrya tam ālīngitavān. Pg 134. 3 text. Sy
A 117 3, 118 1 Als diese seine Stimme hörte, riefte sie den Kopf empor,
sah und erkannte ihn und stieg schnell aus dem Wasser auf Land, und
der Rabe und die Maus kamen zu ihr und sie begrüßte den Raben und
sprach zu ihm Tadie mich nicht, daß ich dich nicht erkannte und daß ich
mich ins Wasser gestürzt habe. Ar 64 She recognized his voice, came out
to him, and welcomed him. (86) T A 159. 2 kulas tvaḥ katham editāḥ

vijanam vanam āgato 'm. tvaḥ tīvad ājaram janapadamadhyajīvi, katham
nemin vijano vana vṛtīkṣ, karīṣyati, aṭha so 'pi taya yathāsvāṅkīkṣam ānandā
nirvedakṛpāḥm kīkṣam (read 'hiraṇyakaḥm? JAOS. 58. 282) khyāḥvān.

akhyātavān, ātmanā ca 'ena saha saṃgataṃ, (88) manthar(ak) 'pi
 hiraṇy(ak) agunamdhātmyāśrayavāsismito hiraṇy(ak) am aprcchāt
 (atha) kena nirvedena (kena vā paribhavaśakiraṇena) svadeśa-
 , mitrabandhukalatrādī'parityāgo bhavata vyavasita it. (90)
 vāyasa śha mayā 'py ayaṃ tad eva 'dān prṣṭa śat, (param)
 anena 'bhāṣitam, (yad) bahu vaktavyam (asti) tatrāi 'va (gataś)
 kathayisyāmi (mama 'pi na niveditam) tad bhādra hiraṇy(ak)a,
 idānīn nivedyatām (ubhāyor apy) dvayor (tad ātmano vātrā-
 gyakāraṇam). (atha) hiraṇy(ak) 'kathayāt-

gewonnen habe und wie sie beide gekommen seien. Ar 84 The crow told
 her his story from the time when he had followed the doves, (including)
 what had happened thereafter between him and the mouse until they had
 come to her. (88) T A 181.1 mantharo 'pi hiraṇyaga^h hiraṇyam apr:
 bhavato 'pi (man. vi janapadam Kīrtivijayam variato prṣṭayakīrt, aha
 SP 886 mandaraka pi sucirak vācātmanā hiraṇyakam śha bhādra, ur-
 janavānāḥgamaṇakāraṇam akhyātam arhati bhavān. Hy 34.10, Hm 60.10
 mantharāś alidaraṃ hiraṇyakam samprajyāha bhadrātmāno nijānavaṇ-
 gamanaḥkāraṇam akhyātam arhati. So 86 tatāś ca hūmas tam kṛtvā m trau
 vāyasaśhetatam. dānānirvāṇanirvadahetum papraccha mūṣakam K 401/9) a
 prṣṭe. Spl 14.17, Pp 134.21 mantharaka śha^h kim aya vārāḍgyakāraṇam Sy
 A 119.4 Als nun die Schildkröte von der Bravheit der Maus hörte, stanote
 sie und fragte die Maus: Warum hast du deinen Ort verlassen und bist
 mit dem Raben hierhergekommen? Ar 85 When the tortoise heard of the
 mouse's deed, she was astonished at his intelligence and faithfulness, and
 she welcomed him, saying: What drove you to this land? (90) T A 169
 ed with a only aha hiraṇyo 'kathayāt, but ā, note to 74.2, reads kīkaś-
 ayābhāṣitam (v. = 'olpy a'): mayā śat, anenoktam, bahu va^h, tatrāiva ka^h,
 tad bha^h hiraṇyākhyātam adhunā mantharāyeta anēv (v. l. alidatv aka^h
 SP 886, Hy 35.2, Hm 61.1 sa śha: mandaraka (h hiraṇyako 'vadāt, SPa,
 H om man^h) kathayāmi, śrūyatām. So 86 tato hiraṇyāś ca tayo ubhāyoh
 kīkaśkurmayoh, dvayor nijavṛttakathām etām avatṛayāt. K 401/9: ed
 hiraṇyāś provāca nijāgamaṇakāraṇam. Spl 14.17 vā^h śha prṣṭo mayā,
 param . 'kārāṇam. so 'bravī, Pp 134.21 vā^h śha: prṣṭo mayā: tat rāiva
 param, bahu^h . (stat for asti) kathayisyāmi, ity uktrā mamānena na kathī-
 tam, tad bha^h hiraṇya, idānīm kv^h vā^h nivedaya. hiraṇyāś kathayāt. Sy
 A 119.7, 120 Da sprach auch der Hase: Eben das, was ich an dir sagte,
 indem ich dich fragte: Warum kündigst du deinen Ort? und worauf du
 erwidertest, Die Geschichte ist hier so lang, aber wenn wir gegungen
 sind, erzähle ich dir — das fragt jetzt auch die Schildkröte. Erzähl' uns
 nun, denn die Schildkröte ist meine Freundin, und wer mich liebt, liest
 auch dich. Da begann die Maus so erzählen. Ar 84 The crow said to the
 mouse: Where are the tales and stories which you said you would tell me?
 Tell them now that the tortoise asks you for them. For the tortoise in her
 relation to you is in the same position as I. The mouse began his story

vilambya (ratrān) svapiti (93) aham ca tad annam utplutya
pratyakam bhakṣayāmi, sapariṣamā tena (pravarīa (94) evam
suprayatnam avasthāpita 'pi tasmin mayā bhakṣayāmi sa
parivṛtā nirvāṇa matprati bhayaś cāhāsi sthānam uccāśtoram
(prati anukramayati. tathā 'pi tad aham anāyāsena 'va prap-
nomi bhakṣayāmi ca. 95; aha: 'vam gacchasi kṛte) kadācit

malham āgata yathā" kṛtvā tadoddharitānam ānam om ca guphā
kṛtvā prāṇān vāgānta sthāpaya. By 40. 1 A kitching ring or in the Stadt
and Mahragemittel aus und brachte. was or food. nach Hause. ad ca, and was
davon bring kitch. tal or in einen Korb und hing ihn an Nageln auf, daß es
für den morgigen Tag diene. Ar 43 Every day there was brought to him a
basket of food, of which he ate as much as he needed. Then he put the rest of
the food in it and hung it up in his house. [For sthāpaya and vilambya we
should perhaps read kṛtvā and sthāpaya respectively of T Pa. and ? SP,
which however seems to comprise the two into one. Our reading relies on Spl
and So for vilambya. if this is right, the preceding gerund must have been
sthāpaya.] (93) T 74. 9 aham apar' tena varīa. SP 890 aham na taccheṣṭa-
nena pravarīa it. Hp 34. 5, Hm 51. 5 aham praty' Hp om bhakṣ' So 91. 6
('ham kṛte'ntāṣ pravarīa tal, dattordhvajbāmo a bhāṣam anāyāṣa prati-
yāmi) Kp 402. 10 cā tadāramā 'ham atātāṣa parāṣa vṛttim ākalpayam. -
403a of SP, not in Mn. reads corruptly āradaparīkṣam with lacuna for the
first syllable. I conjecture viṇā radaparīkṣam. Spl after insertion) 13. 9 tad
bhāṣayāmi anukramayati parivṛtāṣa tathā eva tāra gataṣ utplutya cā tasmin
bhakṣayāmi samvṛtāṣa tāra bhakṣayāmi dattāṣa dattāṣa padāṣa
avaram eva bhakṣayāmi. sarvāṣa kṛte jñāyāmi bhavāṣa svagṛhāṣa
gacchāmi evam utplutya eva tad ānam bhakṣayāmi. Pp 125. 2 aham ca
sapariṣam tena jivāmi. By 40. 7 ich aber habe bei Nacht und bei Tag, wenn
der Magier nicht zu Hause war, hernach, ad und warf den Rest den andern
Männern vor die mit mir waren. Ar 49 I need to watch the ascetic until he
went out. When he went out I would jump up into the basket, and
I would leave no food in the basket, but I would eat it and throw it to
the vermin add "other"; nice some vermin add "which were in the
house" (94) T 74. 9 evam bhakṣayāmi tasmin suprayatnasthāpita 'pi
nirvāṇa sthāpita sthānam uccāśa matprati bhayaś anukramayati tadāpy aham
anāyāse prapnomi bhakṣayāmi. ca. Kp possibly of 403a see prem. note anāyā-
se-va. Spl 13. 13 parivṛtāṣa 'pi yathābhikṣu rāṣa, parāṣa yathāva nirdhā-
rita bhavāṣa, tadāṣa tāra bhakṣayāmi mahāyāṣa heromi. Then insertion, Pp
135. 2 evam ca kṛte uvarīa. suprayatnam. By 40. 2 Der Magier vermochte
alle möglichen Mittel, den Korb so zu positionieren, daß ich nicht an ihm gelangen
konnte, aber vergeblich. Ar 70 The ascetic continually tried to hang up this
basket in such a way some versions "place" that I could not reach it, but
he never succeeded in this. (95) T 74. 13 aham tāra parivṛtāṣa bhakṣ'
an' prīṇuṣa āgataṣ. SP 891 anantarah tāra prīṇuṣa a 'mahā' bhāṣam
āma parivṛtāṣaṣa vama' Hp 34. 5, Hm 51. 5 as SP a, but viṇāṣaṣa aham.
So 91. 6 kadācit tāra tāraṣa mahā parivṛtāṣa parāṣa. Kp 404. 11 cā, yā

tasya (priya)suhṛd bṛhataphig ośma parivrājaka (prāghṛṇakaḥ) samāyātaḥ. (96) sa cūḍakaryas tasya sadgatādhyupacāram kṛtvā tṛkṛtyathocutavratakalakṛt, (97) (tato) vātrām kṣaṇvatsinaḥ dayanagatam bṛhataphyam aprcchal bhavadu yato mayā viyuktaḥ, tato ārabhya kṣya dāśāntareṣu tapovanareṣu vā paribhṛānta iti. (98) ośv akathayat atha kadācid ahaṁ mahākārttikyāṁ mahāstirihavare puṣkare snānam kṛtvā mahato janasamūhadopād bhavati viyuktaḥ tato 'haṁ gangādeśaprayāgavāṇṛṣṇyādīṣu anukūlapratikūlāḥ jāhnavim anu paryājan, kiṁ bahuna, kṛtvanam mahimaṇḍalam samudraparyāntam avalokitavān. (99) ardhā-

(Ms. yllc) kille tatas tasya parivrājā hyayān parāḥ. Sp. 15. 17 athāyāsmīna ahaṁ tasya mātṛe bṛhataphiḥśmāḥ parivrājakas tasya suhṛt tīrthayātrīpramāṇama pāṇihāḥ prī' samā' Pp 135. 8 atha kadācit tatra bṛhataphigōṣmā tīrṇaḥ prī' samā' Sp 60. 11 Spīlee śmāḥ kṛte suḥṛt m Wanderer bei ihm als Ar 71 One night a guest came to the ascetic. (96) T 74 12 sa jñākaras 'kṣias tasmīn Spotaks, β adds tathāva nāgadanāke, ed am. wrongly śopāḥ sugṛtāḥ see JAOŚ. 38. 378) kṛtvā. So 93e bhuktiottaram. Kp 604e (17a) sa bhuktvā Sp 15. 19 tam dṛtvā pṛalyutīśmanvishanā cōbhāḥya pṛaupatīpṛvāham abhyāgatakrīyāḥ nīyojitaḥ. Pp 135. 7 bhākaras 'pi tasya. kṛtvā drāmam apāṇitavān Sp 60. 13 und er nahm ihn auf und die beiden hielten Mahānēt. Ar 72 They ate the evening meal together.—Instead of kṛtyathā' we should perhaps read an expression for eating or giving to eat (Br Pa), unless this is what T means, which Hertel thinks. (97) T 74. 14 kṣatvā' (ed. ita, I am to yate JAOŚ. 38. 385, β kṣaṇvatsina) Sp H. Br see § 96 (note So rāṇa, Kp nāḥ). Sp 15. 30, Pp 135. 8 tatas sa rāṇv ekatra evatara (Sp) kṛmāntatara, but Hamburg has. as Pp 4v8v ap. supṛta (Sp) pṛa- sa' dharmakathāḥ kathayitum (Pp kartam) ārabdhān. Sp 60 12 Als es Nacht geworden, fragte der Magier den Gast: Aus welchem Lande bist du und woher kommst du jetzt? Ar 72 aṁti when they engaged in conversation, the ascetic said to the guest From what land are you, and what place is your present destination? (98) T 74. 16 text (perhaps longer than the orig, but all we have is go by in Sanskrit). SP 592, Hp 35. 7, Hm 61 T tesa ośa aśukhāḥpramāṇā avasthite (H 'śaṅgavasthite', So 93ed samāḥ tesa kṣāḥ rāṇv an ekarat. Kp 604ed (17ab) aśi vīrābḥāḥ pṛvān vīdīdhāḥ kathāḥ. Je see under § 97. Sp 60. 15 Der Gast war nun in viele Länder gekommen und hatte viele merkwürdige Dinge gesehen und gehört und er ergriff das Wort und schilderte, wie er in dieses und jenes Land gelangt sei und dieses und jenes Wunderbare gesehen und dieses und jenes Merkwürdige gehört habe. Ar 73 Now the guest was a man who had traveled the world and seen strange sights, and he began to tell the ascetic in what lands he had set foot and what things he had seen. (99) T 74. 2 ardhāḥkṛtye ca tasmā jñākaras parivrājā nāgadanāpādīṣu mahar-mahar jarjaram avādayat. SP 592 jharjaraṭavopadāḥana (= jharjaraṇavādāḥ vādayat ed' nām atīkṛyat. Hp 35. 7, Hm 61 T mama vīrābḥāḥ jarjaraṇavādāḥkṛyāḥana (= L 'śaṅgāḥ) oś' bhāṇam (Hp om)

khyāta ca tasmāhi cūḍakargo mama brāhmartham mubur-mubur jarjaravāhāna bhikṣupātram iddayaun avādayat (100) *kathāya-mānavighne ca kriyamāye kupito brhatsphig uḍca* (101) *aham adṛto bhātoḥ bhavataḥ kathayāmi*, kim iti bhavān anādaro (garvita iva) *mama kathāyām virakto nyāsaktāḥ* 102) *cūḍakargo* (?layita) *āha bhādra, na manyeḥ karanyat, na 'ham viraktāḥ*, kim tu paśya, *ayam mūṣako mamāḥ mah āpakārti sanda prona-tarthāna dhṛtam api bhikṣupātram utplutyā 'rohati bhikṣudīpam ca tatrasthāḥ bhakṣayati*, ?na cā 'ham anam tāmonu nivārayi-

avādayat. So 93 tīvan notab pravṛtṭe 'naam mayi jarjarakopa aḥ, pravṛtṭ avādayat datṭhakarāṇa tad bhāḍakam mubh. Kp 403abc 12cd, 13a gūḍha-karāṇa ta mām eva cistayāḥ jarjarām mubh. avādayat. Spl 15 21 aṭha brhatsphikathāgosthikāḥ ca tasmācūḍo mūṣakatrāḥ vylkṣiptamāḥ jarjaravāhāna bhikṣupātram iddayaḥ tasya dhṛtam prativāsanam prayacchati tasmānā na kimcid adbhṛtāḥ. Pp 135. 9 aṭha brhakarō mūṣakarakṣkṣiptamāḥ jarjaravāhāna bhikṣupātram iddayam brhatsphig uḍca "yo dharmakathāḥ kathayataḥ ānyam prativāsanam pravacchati. Sy 60. 20 indem er so erzählte, klatschte der Magier von Zeit zu Zeit in die Hände, damit die Mäns es hörte und die Kūwaren verließ. Ar 74 in the midst of this the ascetic clapt his hands from time to time to frighten away the mice most voracious, "to frighten me away from the basket" or the like). (100) T 74. 4 text (āha for av'). HP 893 brhāvīdībhikṣitāḥ. Hp 25. 2, Hm 61 8 vinākarāṇa vṛṣa. So 94 kathāḥ śchidva [here § 101] ca tena ca, āgantvāḥ parivṛtāḥ pṛstāḥ. Kp 403cd 13ab) kathāgosthāḥ brhatsphik kupito 'bravit. Spl 15. 23, Pp 135. 11 aṭhāḥ abhy-gataḥ parām kopam uplṛgataḥ tam vṛṣa. Sy 60 22 Da erzählte der Gast und sprach zu ihm. Ar 74 The guest became angry and said. (101) T 74. 5 aham kathayāmi, bhavataḥ ta kimartham ḥ katham) an' tathā na vo' HP 893 kim (om anādaro iva). Hp 25. 2, Hm 61 8 sakhe kim etc. as HP, but kathāvīrakte. So 94ab kim idam karogṛta. Kp 404(12cd, 14ab aḥo vidyāva-yovṛddho mūṣaṅgo 'pi bhavāḥ sakṣā, kathāḥ anādaro darpāḥ madāḥḍha iva lakṣyate. Spl 15 1, Pp 135. 12 xpanales, — parivṛtāḥ tvaḥ samyāḥ na vubhṛt (Pp am' mayā gataḥbrāhṇāḥ) — tvaḥ garvitāḥ tyaktā. Spl 'abmehṛten-ho-tvaḥ garvām gataḥ. Pp garvitaḥ; — Sy 60 23 Da erzählte ich dir, was du mich gefragt hast, und du klatschest in die Hände und willst nicht aufhören. Du hörtest du mich nicht es bemerken brauchen. Ar 76 I am telling you my adventures (Younger Syrian, "you have askt me to tell you my history, and now that I begin to tell it"), but you clap your hands as the ridiculing my account. What made you ask me? (102) T 74. 11 so 'bravit bhādra karanyat, paśya, ayam me mūṣako mahataḥ pakṣīṇa karoti bhikṣubhāṣaspreḥvāḥa ḥ 'bhṛasāḥḍha, na cā — cf. last phrase of Ar, and SP § 106. HP 894, Hp 25. 2, Hm 61 9 cūḍakargo āha (Hp 'so 'bravit, Hm 'wacchataḥ bhādra nāham mahāpakṣīṇi (H mamāpakṣīṇi so SPs instead) and pṛasthāḥ bhikṣūḥ (Hp 'tāham anam, Hm 'tāham bh kṣāṇam utplutyā' bhakṣayati. So 94d. 24 pravṛtṭ tam abravīt (H. abhyudhāt, iha me mūṣakāḥ tatrast utpanno 'yam anāḍiva yak,

ham) (103) *tanmāṣakatrasārtham śana jarjareṇa bhikṣapātram*
mukha-mukha tadayāmi, na 'nyat karanam uti (104, so 'bravit,
 kim eṣa ekato 'tra māsakaḥ, utā 'nye 'pi māsakaḥ (105) so
 'bravit, kim anyāir māsakaḥ; eko 'yath mātḥ dṛṣṭo yogi 'vā
 'jāraṇa chalayati. (106 (tac chrutvā) 'edv āha na māsaka-
 mātrasye 'dyā śaktir bhavati, (kim tarhi) kārṣṇeṇ 'tra bhavi-
 tavyam. (ukīlāḥ ca:)

spī dāraṇam utpātya nayaty annam ita mama. Kp 407, 408ab (14a, 15, 16a)
 tac chrutvā ijjalāḥ kīcīd gūḍaharga py abhikṣata, na darṣīd anyanto 'haṁ
 śruyāṁ āra kṛṣṇam, eśatāḥ māsakaḥ pāpo bhikṣapātrāḥ aṅketaḥ, a-
 māśāṁ. Spī 14, 17 utā tac chrutvā bhayatrastamanā tāmraoḍas tam uvāca:
 kṛo bhagavaṇ, mē māvāḥ vadā, - a kvāśamo nyo mama suhṛt kādīd aśi,
 parāḥ tva chrutvāṁ gōthīlāḥ lyakṛāṇam eṣa durkṛtā māsakaḥ prōṇ*,
 bhakṣayati tadabhiśvād eva māḥe mārjanakṛiyāpi na bhavati Pp 136.5 essen-
 tially as Spī. Sy 60. 25 Der Magier sprach Ich habe alles gehört, was du
 sprichst. Tutst mich nicht, daß ich in die Hände klatschte: jeden Tag nämlich,
 wo ich Kṛṣṇam hinsetzte, kommt eine Maus und frist sie. Ar 76 The ascetic
 apologized to the guest and said 'I have been paying attention to your
 account, but I clapt my hands to frighten away the mice (many vermons,
 "a mouse"), for they annoy me. I cannot put food anywhere) in the house
 that they do not eat it. (103) Not in T SP H. So 96ab tath trāmayāmi
 eśayād jarjareṇa bhikṣam. Kp 406a 16ab) bhīyā tasya jarjaraṇa vāda-
 yamy aham Spī 16. 21 text (vādāṇa for jar) Pp 136. 10 text, 'Arthasāṁne
 vādāṇa mukha mukha bhikṣ' ite'. Pa see § 103. (104) T 75. 13 text,
 SP 896 sa āha: eka evāyam (v. l. kim ekaḥ eparivāro vā). Sy 60. 26 Der Gast
 sprach zu ihm: Ist es eine Maus oder sind es viele? Ar 77 The guest said:
 Is it a single mouse or many? (105) T 75. 13 text (om eko) SP 896
 bṛhasvid (a sphig) āha eko 'yam anivāritakṛit (cf § 103, end? mahāntam
 apakṛāṇa karoti. Sy 60. 28 Der Magier sprach Hier sind viele Mäuse, aber
 eine ist's, die so fruch und vereshagen ist. Ar 78 The ascetic said Truly, the
 mice [vermons add, "of the house"] are many but it is a single mouse among
 them that outwin me, and I cannot circumvent him with any device. (106)
 T 75. 14 text (lunarī jātākṛāṇa after Kā). SP 896 sa āha: tatra kārṣṇeṇa
 bhavitavyam. Hp 35. 18, Hm 53. 2 vijāhargo nāgadantakam vilokyāha katham
 māsakaḥ evaṁvādo 'py sthīvad dūram utpātā tat kṛāṇakṛā bhavitavyam.
 So 96a 4, 97ab ity āktavāntāḥ pravṛjāḥ parivṛjāḥ so 'paro bravit, lobho
 māmāṁ jantvāṁ doṣyāṁ katham śṛṇu. Kp 409, 410ab (16d, 17)
 bṛhasphig gūḍahargasya śrutvoti prāha sasmatā yat tavīkavāṁtāyāpi
 (Ma. ātīvāṁ) bhakṣayaty eṣa bhōjanam, avādyam kār' tra bhav' tapodhana.
 Spī 17. 2, Pp 136. 16 (after insertion sa āha (Pp so 'bravit māmāḥ
 nīdhāyāyopari tasya būam nīdhāyāyopari (Pp addā nīdhātāḥ drāk)
 prakṛdate (Pp bṛdate 'āṇa), āktam om va) Sy 60. 31 Der Gast sprach Es
 scheint mir, es verhält sich hienut ähnlich wie mit jenem Spruch. Ar 79
 The guest said This is not without a reason Verily you bring to my mind

na 'kasmāc chaṇḍi' mātā vikṛpātī tilāḥ tilān
 luṇḍatāḥ luṇḍatāḥ eva kāryam atra bhaviṣyati. 27.
 (107) caṇḍakarmā aha kathāḥ cāḥ tat. eva āha

the remark the man made to his wife. Va 27-T 44, SP 27, N 24, Spl 44, Pq 43, cf. Ks 410cd (18ab), Sy 24, Ar 30. It omits *va* and story following a, SP caṇḍall, vv ll. cha', 44" SPs chaṇḍall, N aḥḍall (cf. Ks). b, SP, N vikṛpātī (SPs text), c, SP luṇḍatāḥ ca tilā (a ki tilāḥ yena, N nirluṇḍatāḥ aghṛtāḥ tat, Ja luṇḍatā itarāḥ yena Pq yatra), one Spl m. corruptly stands luṇḍatāḥ luṇḍatāḥ aṛḥam, and similarly descendants of Spl Hatal, *Taur Uṭarā Śaṇḍ* pp. 158, 159 and *Paṇa* p. 440). d, Pq betur (so also T in vs 30, at end of story), N laura. Ks karoti āḍḍall (Ma om. āḍḍall) mātā nākamāt tilavikrayam Sy Nicht ohne Grund vertauscht die Frau enthielten Samen mit unenthaltendem Ar similarly — The reconstruction of the *va* and of the following story, §§ 133 and 134, are interdependent. It seems clear, first, that in pda s the readings ca tilā, ki tilāḥ, itarāḥ, and the reading of N are secondary, fairly clear also that the pda began with luṇḍatā (or conceivably, "til"), and that this was followed by an instrumental case-form A cpd. luṇḍatāluṇḍatāḥ seems to be impossible. Hence I can think of no possible Sanskrit reconstruction except the reading of T and the Spl versions agreeing therewith (which is quite as apt to be the original Spl reading as the uncritical editions of Kosegarten and Kailhorn Bihler). Were it not for the following prose story, this T reading would be unquestionable, except possibly yena for eva. But the trouble is that in the prose story SP, Ja, and Pa all speak of "hukst for nahukst" sesame (as do Pa and N in the verse). So and Ks are ambiguous as are SP, Ja, Ks in the verse). On y T clearly speaks in the prose of "hukst for hukst" in conformity with its reading of the verse even the Spl m. which reads with T in the *va* inconsistently agrees with the others in the prose. It is not conceivable, I think, that the prose of the orig should have been inconsistent with the *va*. Either the prose of SP, Ja, Pa, or the *va* of T (and Spl?), must have been changed. There is no real evidence for a specially intimate relation between SP, Ja, and Pa (cf. *A/P* 24. 259 ff, and my Introduction, Vol. II, p. 106 ff) so that, if they have been changed, the change was presumably made independently. While it may seem hard to suppose such an independent change in three different versions, such cases are not unknown. Hatal cannot consistently object to this assumption, since he is always assuming independent "glückliche Besserungen" in different versions, where they are superior to T. In favor of this assumption can be urged: 1. The difficulty of reconstructing a Skt. reading for the *va* which should be consistent with the "hukst for nahukst" feature. 2. The fact that this feature, offering apparently more valuable goods for less valuable, makes a better story (of the theme "new lamps for old" in the story of Aladdin in the "Arabian Nights"), in spite of Hatal's et., and so might naturally have been introduced secondarily in various versions. 3. The fact that in SP, at least, the change seems to have been assisted by a purely verbal (phonetic)

KATHĀ 2 (STORY 2 HUSKT FOR HUSKT SESAME)

(108) ahañ kadācid abhayaṇḍan varjaṇ kasmācid adhiṣṭhāna
(sthiti-grahana-mittam) kasmācid brāhmaṇam āvādrītham prārthi-
tauṇ, tasya ca grha ('ham) sthitaḥ. (109) aha 'nyasmin ahañ

confusion between types of the original and *ghṛṣṭa*, "huskt" (see § 187).
4. The fact that apparently the orig. of the prose did not make it clear that
"huskt for huskt" was intended. The parts of T in which this is clearly
stated seem evidently secondary insertions (cf § 188). The orig. seems to
have spoken of getting "black sesame for white" in the prose, but not of
"huskt for huskt", altho this was no doubt implied. It would therefore have
been easy for the later redactors to misunderstand this part of the prose
and give it a turn inconsistent with the original intention and with the *va*,
but consistent with a very natural and simple, if secondary, construction of
the story. The next step would then have been in most cases (but cf. Sp1)
to eliminate the inconsistency between the *catch-va* and the prose fable by
changing the *va* in such a way as to make it not inconsistent with the prose.
Cf. *AJP* 36, 766 ff., especially 788.—The matter cannot be considered certain,
in view of the agreement in sense (tho not, be it noted, in language)
between SP, Ja, and Pa. I have chosen the alternative which seems to me
the less improbable, without being blind to its difficulties. The only possible
other alternative, in my opinion, is that in both prose and verse the original
had "huskt for huskt" and that T has changed both secondarily. This
would be quite possible as far as the prose is concerned, but I cannot see
any likely reconstruction of the verse on that hypothesis. Practically
impossible, in my opinion, is Hertel's thesis that the readings of all versions
but T go back to a secondary archetype. I have criticized this theory in
my Introduction, Chapter V. (107) T 75. 19 *yatakrāṇa* kha so dravī.
SP 900 *sa kha.. brāhavi* kha Sp1 17 9, Pg 194 21 *Umrāṇa* Pa *būṭakara*
kha. *kātham* *etat* *sa kha* (Pg so 'dravī). Sy 80. 35 *Der Magier* [*ucana*]
sproch. At 81 *The ascetic said*. How was that? The guest said. (108)
T 75. 80 *atī, ahañ . brāhmaṇāṇaṁ* *so me;* *ad am. brāhmaṇam* *Brāhṇa;*
prārthitavān. SP 901 *kasmācid* *brāhmaṇagṛhe* *bhū* *sthitāḥ*. So 97cd, 98abc
Uthāy ahañ brāhmaṇa prapam akam nagaram akadē, tatra cīkrāya viprāya
virāṭyavān *grāham*, *sthit* *mayi*. Ks 411ab (18cd) *prārthāyam* *aham*
pārthak *sthit* *brāhmaṇavān*. Sp1 17 11 *yad ahañ kasmācid* *sthite*
prārthitā vāgrāhā.. vādrītham *prā*. *tata* *ca tadvaṇṇi* *tonkpi*
ādrīṭhā *vāhna* *devānāmparā* *tiṣṭhāmi*. Pg 181 3 *kadācid* *aham*
kasmācid *adhī* *grāhāya* *hamapi* *br* *br* *prārthitavān* *tato* *nama*
brāhmaṇavān *sthit* *tat* *brāhmaṇa* *devānāmparā* *tiṣṭhāmi*. Sy 81 1 *Ich*
kam einmal in eine Stadt, in der hatte ich keinen Bekannten, und als ich
um Unterkunft bat, brachte mich ein Mann in seine Haas und wir hielten
zusammen Mahanti. At 82 *I once stayed with a man in such and such a*
city. We ate the evening meal together. (109) T 75. 31 *varjaṇ* *atīṣṭa*

pratyās prabuddho ('kam) jalakantaritayor brāhmaṇabrahma-
ṇyoḥ samoddānaḥ dattāśvadhanaḥ śṛṇomi. tatra brāhmaṇaḥ prāha
(110, (brāhmaṇaḥ) śvaḥ parvakalo bhaviṣi, tatra (tasya) yathā-
śaktiḥ brāhmaṇabhōjanam kartavyam iti (111) *śaśe śha* (śaśu
parupākṣarayaḥ gṛhā : kutaś te brāhmaṇabhōjanasya śaktir
atyantadaridrasye 'ti. (112) *evam ukto 'stu kṛpā prakṣipta ita*
na vacaḥ kṛmiciḥ avocaḥ. punar api citrād) abravīt brāhmaṇaḥ,

(3 2817) punar vibhūrtikāḥ praharadāḥkṛtāḥ śarvāryāḥ prabuddho 'cintayam;
katamena dṛghāḥgeṣvāgantavyam. atha yagapad asiv api brāhmaṇas tasyāḥ
valhikāḥ prabuddho jalakantaritāḥ bhāryām āprochat. SP 901 tatra kadācid
brāhmaṇi brāhmaṇaḥbhūhiti. So 90ed as vipraś ca vadatḥ matḥ svagehāḥ.
Sp. 17 14, Pp 187 4 text (Pp pratyāḥ. Pp om 'hah, both om jha'. Sp1
'magāḥśvāda, Pp om tatra, Sp. śha). Sy 61. 8 Aśe eb auf meinem Lager
schlief — indessen er auf seinem Lager war und sich zwischen mir und ihm
eine Rohrwand betand — begann er mit seiner Frau zu reden, und ich
erwachte und merkte. Und er begann zu ihr zu sprechen. At 83 Then he
spread a carpet for me, and the man retired to his own carpet and to his
wife. Between me and them was a lattice of reeds, and once during the
night [several versions "toward the end of the night"] I heard the man
and his wife talking, and I listened to their conversation. Then the man said.
(110) T 76. 8 brā', śṛṇuṣiṣṭa śvaḥ ḥ brāhmaṇasya bhō') SP 901 śvaḥ tatra
brāhmaṇaḥ bhōjayitam utiṣām. So 99ab kṛarāḥ B. kṛmiciḥ brāhmaṇakṛte par-
vacy adya pacer iti. Sp1 17 14, Pp 187 6 brā' prabhūte dakṣiṇāyasaṁskṛtāḥ
śaśatāśvaphalādāḥ (Pp om dīna) bhaviṣyati. tad ahaḥ pratigraḥhṛtāḥ
(Pp after grā') grāmātataḥ jlyāḥ. tasyāḥ brāhmaṇāḥkṛtasya bhagavāḥ
śṛṇyayoddātanaḥ kṛmiciḥ (Pp brāhmaṇāḥkṛtasya śṛṇyoddātanaḥ yathāśaktiḥ)
bhōjanam śktavyam Pp addo it). Sy 61 7 Ich habe Lust, wenn mir der
eine und andere Magier ins Haus kommt, ihnen wünschlich ein Mahl zu geben.
At 84 I wish to invite a company to take a meal with us tomorrow.
(111) T 76 4 text. SP 902 abravīt (e mha, na kṛmiciḥ aśi. So 99ed
kutaś te nirbhāṇasyūctā ity āvoce as sṛpi tam. Kp 411ed, 18ab, brāhmaṇaḥ
kapitāḥ patyāḥ surbhāṇavyayakṛāḥ. Sp1 17 14, Pp 187 8 aśaśe tāt cāśvāḥ
brāhmaṇi parupākṣaravacanāḥ Pp om tāt tāt bhāṇayamāṇāḥ prāha kutaś
te dāridryopahataḥ (Pp daridrasya brāhmaṇasya; bhōjanaspeṣṭāḥ. tad kṛm
on lagana śvaḥ brayāḥ Pp bravaḥ) (Then insertion.) Sy 61 8 Sprichi
du: Du weißt wohl, daß dir schon so nichts von deinem Haushalt erübrigt,
wie kannst du die Leute einladen? Du verachtest ja Alles, was du dir
verdienst, und verachtest das Ubrige und legst nichts auf die Seite. At 85
His wife said: How can you invite people to your table when there is no
more food in your house than is necessary for your family? For you are
a man who never saves anything and lays it by for the future. (112)
T 76. 8 *evam brāhmaṇi* SP 903 brāhmaṇaḥ sakopam (so this a mistake
based on kṛpā?) Śha kathāḥ śṛiṣṭāḥ samanyo na bhavātī. (a om kathāḥ etc.)
ay: kṛpāḥ. So 100a tātāḥ as vipre vadit tāt. Kp 412a (19a) luddhām

ndi 'tad yuyyate vaktum (?'daridrār api svalpālpetarām api samaye pātre dayam. uktam ca:)

kartavyah sahicayo nityam na tu kāryo 'tusahcayah
atisahcayastilo 'yam dhanuṣa jambuko batak. 28.

(113) *ed 'bravit, katham (ca) tat so 'bravit*

KATHĀ 3 (STORY 3. TOO GREEDY JACKAL)

(114) *asti kasmācīd adhiṣṭhāno māṇsavrttir vyādhaḥ sa cāi
'kadā pratyūṣasy utthāya tyantritaśākyakoṭ vane pāparddhin*

arocat iṣṭh bhārā. Spl 17 31 Pq 137 14 tac eluruvā bhayatrasto (Spl adda 'pl, vipro (Pq dvijo mandam-mandam prāha: brāhmaṇa. , vaktum (vs inserted), evam jātivā daridrār . (Spl dāridryābhūbhūtār api svalpāt svalpataṛam kilē pātre ca dayam). (vs inserted) Sy 61 13 Spricht er zu ihm: Was wir verschont und verschert haben, laß dich nicht gereuen, denn es heißt. Ar 88 The man said: Have no regret for what we have given away and eaten up. Vs 28-T 46. SP 29, N 26, Hp 133, Hm 159, Sp. 72, Pq 69, Sy 35. Ar 87, So 100bn, K₁ 413bod (19d 30ab) H has the end the story in a diff place. In very diff, thus. attirgā sa kartavyā tṛpāṣā nāiva paritayajet, atirgābhūbhūtāya śikhā (Sp: cūḍā) bhavati māstake. b, H kartāyo nāstam^o a, SP, N, H pāya for ati Hm 'tlo 'ālu, Hp 'dīna.

SP, N sahicaya ubdhena d, SP, N, Hp dhanuṣātmā nipātīti SP vināśīti. Hm text Yasodhira's Gujarati version (Hertel, *Pāṇc*, p. 165) which mainly follows T at this place, agrees partly with SP, N, H in *ed* (pāya sahicayādhena, d as N. but note that Hm supports T in d. So priye kāryo 'pl sahicaya, nāisahcayāddih kāryā. K₁ bhādra nāśo 'tisthāyo, sahicayāntīlubbho hi nihato jambukāḥ purā. Sy Man soll aufpassen und Vorrat sammeln, aber mit Maß Wer ohne Maß Vorrat sammelt und aufpasst, kann durch den Vorrat leicht das Ende nehmen das einem Wolfe zuteil wurde, der seinen Biss auf große Vorräte stellte. Ar For saving and saving up - often the end of him who practises them is like the end of the wolf.

(115) T 76.9 *asv a^o. .brāhmaṇa hr^o* SP 906 text (a eṣha, ka^o atāt, brāhmaṇa eha). So 100d *ēṣa eṣa kathāḥ smān* Spl 18. 21, Pq 136 9 brāhmaṇa eha: katham vāt sa eha (Pq brāhmaṇaḥ kathayati) Sy 61 27, Ar 88. (116)

T 76.10 *asti sa praty^o ut^o kīṁcid vanaḥ asupravṛtya*. SP 907 *asti ka^o vane (a adhiṣṭhāno) m^o*. 'kadā (a sa kadācid vane). Hp 83. 10, Hm 76. 9 *asti śalyāṅkaśake vāṇavyo bhākrato nāma vy^o* 'kadā pāparddhir

labho brāhmaṇa vāḍhyāṇvāṇaśhyam gataḥ (so Hp Hm 'kadā mrgam asvīyamāṇo vāḍhyāṇvāṇaśhyam gataḥ, So 101ab vane kvāp. kṛtākheṇo vyādho yantritaśākyakāḥ (cf. Pn). K₁ cf. under § 120. Spl 13. 22, Pq 135 10 a^o ka^o vāḍdheto (Pq pṛdāto kadāt) pulindah sa ca (Pq om ca) pāpa^o Sy 61 28 Es war einmal ein Jäger, der nahm Pfeil und Bogen und ging aus, um Jagdbeute zu holen. Ar 89 [Most versions begin "They say that"] a hunter went out one morning with his bow and arrows, desiring to hunt and to

pradeśo tathā 'bhyōhataḥ, yena gatānuḥ (tridhagataścaṣṭro bhūtaḥ)
 nīpatataḥ (atha lūdhakam vyāpādya sūkaro 'pī śaraprahara-
 vedanayā pañcatvān gataḥ) (120) atha 'nantaram kṣutkṣama-
 kukṣir dirgharāvo nāma jambuka śharāṭhi paribhramāṣṣ tam
 (ud)deśam āgatas (tān mīdā) mrgavyādhasūkarān apasyat.
 (121) taṁ ca dṛṣṭvā (pra)hṛṣṭo (vy)acintayat. (bhōḥ,) anukūlo
 me vidhīḥ; tenāi 'tad acintitān bhōjnam (sam)upasthitam.
 (122) tad aham tathā bhakṣayāmi, yathā bahūny ahaṁ me
 prāyatrā bhavati.

pittidarah pulindo galleur bhūtaḥ 'patat (Pp bhuvi papīta). atha (Pp
 upāgataḥ). By 61. 31 aber der schling seinerseits seine Hauer in den Jäger
 und sobald sie sein Bogen zur Erde, und er starb auf derselben Stelle wie
 die Gazelle und der Fber Ar 22 The bear [some versions add "maddened
 by the pain of the wound" or "mortally wounded"] charged the man, and
 struck him a blow with his tusk that knocked the bow and arrows from his
 hand some versions add "and ript open his body" or "breast", and they
 (both) fell down together dead (120) T 77 2 atha taṁcān maball
 viśame (β v. dāṣane) vṛte mrgalūdhakāsūkarapraṣṭare kṣut' dardurako nāma
 gomāyur' bhū' tam āgato 'pasyan mrgasūkaralūdhakān (v l. mrgalūdhā-
 kāsūkarān). SP 110 atha kṣutkṣama dirgharāvo nāma nirbuddhir' eko (a
 om nīr' eko) ja' tam deśam sūz' pari' tēn apa' Hp 32. 18. Hm 76. 5 atha
 śantaram Hp nīkātaraḥ dirgha' ja' pari' bhū' tān (Hm adds mīdān, mrga'
 ap' Hp avalokayām ān). So 102d, 103a tō cātra dṛṣṭvā śikṣatā jambukāḥ.
 m āgātya kṣudhāṣṭo 'pl. Kp 412 (20od, 21ab) arāgye prāpa gomāyuh
 paraparāhātēn purk, lūdhakāroḍharāṣṭrēn yatr'vṛḍham (Ma. om. yantrāḥ)
 m kāmukam. Spl 19. 8, Pp 135. 31 etāsmān anīra kṣud' śāntamriyuh
 āgāta itas tālab (Pp cōmā ca) paribhramāṣṣ amuḥ (Spl tath) deśam
 (Spl pradeśam) āgāṣṭma yāvad varāhapulindān dṛṣṭv apl pāsyatī (Pp
 yā' pa' varā' dṛṣṭv apl pañcatvān upāgataḥ). By 62. 1 Inzwischen
 war von ungefahr ein hungriger Wolf gekommen, der sah die drei tot.
 Ar 64 A hungry wolf came upon them, and when he saw the man, the
 gazelle, and the bear [versions add "dead"]. (121) T 77 4 tān ca
 dṛ' paribh paritōṣam upāgataḥ kha ca. SP 111 dīkṣvopapēdīś mamedam
 tū bhūmāpāno hṛtmanā bhūti. itas tēn dīnaparyāyaga cintitām. [So
 ed., but a lām dīkṣvopapēditām mīdām itī babu sūpānnāḥ m.] Hp 32. 19,
 Hm 76. 7 avalokya (Hm om) acintayat (Hm adds ca) aho adya (Hp om)
 mabād bhōjyam me samupa' Kp 414b(21cd) ayatropenatam prāpya har-
 apāṣṭre 'tā jambukāḥ Spl 19. 8, Pp 135 22 tīvat (Pp tātaḥ) pra' . (Pp
 om bhōḥ, Spl ānukūlo, Spl 'mad apy a'. In upasthitam, Pp before bhōj').
 By 62. 2 and feasteth rich and sauteh in seinem Sinn Schau einer, da habe
 ich viel Speise gefunden. Ar 64 he felt assured within himself of an abun-
 dance of food, and said. (122) T nothing. SP 112 ed. has corrupt text,
 intended for vā similar to vā found in a, which reads: vyēdha akadīnān
 yāti dīdīnān mrgasūkarān, bahūnācayam itas me śikṣitān upābhak-
 ṣyam. Hp 34. 4, Hm 76. 11 (Hm tad, bhavatu, apāḥ mīdān mīdām akam

na 'nnapadānā salatam utpadyante hi dehinām,

labdhvā prabhūtam annādyam kramasā tā 'payojayet. 29

(123) tat tāvan (mygasūkaravyādhan kṛtīkṛtyā) 'nark snāyupāśān dhannukopigatān bhakṣayāmi (124) enam uktrā dhanuṣpratubandhan mukhe prakṣipyā (snāyām) bhakṣayitum arāb-dhaḥ (125) (tataḥ ca) chinno pratubandhe (dhanuṣ) tālu(pra)-dese (mr)bhinnāḥ pañcatvam upagataḥ

(End of Story 3)

anmadhikam yāvaj jīvanam me bhavīyati (Hm māsātrayaḥ me sukhaṁ gamīyati). Hm then has vs 161 similar to the vs found in SP. So 103b cīkṛtūḥ samcayāya tat. Kṛ 414c(32a) tū samcayam vidhīyāva. Spl 9.14, Pq 139.8 text (Pq tr me before bhakṣay). Sy 62.4 Ich muß es aber für lange Zeit aufheben. Ar 94 It is fitting that I lay by what I can for the future. Vs 29, as vs only T 48, may have been prose in orig. Pāṇas

ab have no correspondents in Sanskrit versions but cf. Sy 62.5 denn man kann nicht leicht immer einsammeln und erwerben. Ar 95 For that man is without will-power who neglects to save and to lay by — With the thot of pāṇas ed. cf. in general the preceding and following §§ in SP, H, Uṛ (note kramasā in SP under § 123, but Pa is closer here too Sy Drum will auch ich das, was mir beschert worden ist, zusammenhalten und aufheben und mich mit Vorbehalt davon ernähren. (The following "Und er beschuß" perhaps indicates that this passage was orig. a verse. Possibly the last phrase of Pa has mingled the end of the vs with the prose of § 123, cf. there mygasū' kṛtī', Ar I propose to save and heap up what I have found (cf. on next).

(123) T nothing. SP 913 (it. aśvītya, om a) myga' rādīkṛtya (a kṛtī') kramasā bhakṣayīyāmti (antīḥ hṛdī, om a) mīdhāya. Hp 94.6, Hm 77.1 tataḥ (Hp tad atra) prathamabuddhikāyām idam (Hp ca for idam) nīhavāda kodaḍḍalaganaṁ anāyābandhanam khādayāmi. So 103cd kṛdavyādhanuṣāt kṛcīm na caktāḍḍībbayasaḥ. Kṛ cf. §§ 123, 124. Spl 19.15, Pq 139.9 text (om mr' ku', Spl avam for enam; Pq, end, adds pādībhīyām hīkya tanāḥ-śaṇḥ). Sy 62.10 (cf. note on vs 19) Und er beschuß: Zuerst esse ich die Sehne des Bogens. Ar 96 and content myself for today with this bow-string, so Cheikhō, but DeSacy and Khail, "This man, the deer, and the boar—the eating of them will suffice me for a long while. But I shall begin with this bow-string and eat it, for it will be nourishment for today. [Khail], with Anṣu and I shall save the rest for tomorrow and the following [days]. (124) T 77.8 text (om mukhe. snāyām) SP 914 dhanuḥ' bhakṣayāmi. Hp 94.8, Hm 77.2 hy uktrā tāḥ karoti (Hm tāḥ kṛta asti). So 104ab bhoktum pravavṛte yat (DP tat) tu gatvā dhanuṣ yat nīhām. Kṛ 414d, 415ab(32bcd) hīrṇyakāḥ bhoktum udyataḥ, cīpacarvaṇasaktāya tāya Spl 19.16 avam manasā nīvītya cīpacatītakotuh mukhe prakṣipyā snāyām bhakṣitum pravṛitat. Pq 129.10 Iti vicīntya cīpacatītakotuh mukhamādhye kṛptvā saḥyem bhakṣayitum ārabdhāḥ. Sy 62.11 Und er packte diese mit seinem Maul und haute daran. Ar 96 Then he approached the bow to eat its string. (125) T 77.8 katham

(126) *ata 'hah bravim: kartavyah sarhacayo nityam ita* (127) (*tac ca śrutā*) *brāhmaṇy āha (yady evam, tad) asti ma* *tīla(stokan)* *tapdustokan* (*ca*) (128) *tesa evam pratyūṣasy* *utthāya samitkutadyānayaṇārtham vanaṁ gaccha.†* *aham api* (*śaśā 'nena śiṣyaṇa kāmāṇḍakina*) *brāhmaṇatrayasya sadhaya-* *yami kṣaram ita* (129) *śataḥ prabhāte taya is ulā luhcivā* *kāmāṇḍakina 'dhiṣṭhitaḥ (†paripālayet 'n sūryatapa (a)śa-*

api dīvite (p om) chi' pra' vakṣahpradeśa bhinnah. . 'gata iti SP 914 *chinn-* *pratibandhana dhanuḥ hrdi nirbhinnah* Hp 44. 6, Hm 77 2 (Hp *tataḥ*) *chi' anṣubandhana utpatitena* (Hp *'bandha drutam utpatite*) *aha' dydi nir-* *bhinnah sa* (Hp om) *dīrghaśvaḥ pascicvām āgataḥ* (Hp *galah*). So 104 c d *tat* *kṣaṇaḥ socaladyantaratavāḍibho namāra nah*. Kp 415 bc (23 d, 23 a *yantraṇuḥ* *drdham*, dīrṣṭanya yayuḥ prāgKa. Sp: 19 19, Pp 189. 14 *tataḥ ca* *trujatapāśa* (Sp *kartite yāśa*) *tāḍudam* (Pp *'pradeśam*) *vidīrya cāpakotir mastaka-* *madhyena* (Pp *adda dībhāvan*) *nīkṛkṛtā* so *'pi mṛtāḥ* (Pp so *'pi tadvedanayā* *nirgalayā* *parśaur abhot*. Sy 42 11 *da* *sur'is die Hogenaschne und schlug* *ihm heftig auf das Maul und er starb auf der Stelle*. Ar 97 *When he cut the* *string, the bow un bent and rebounded and struck the mortal spot in his* *neck* (Texts vary, some simply "vital part," others "heart," "head" etc.), *and he died*.

(126) T 77 10, SP, H, Jn text (Sp quotes *who's va* So 104 a *taa nīḍanahcayāḥ kārya(h)*. Kp 415 d 23 b) *taṁān nāśa 'tiamcayāḥ*. Pa similarly. (127) T 77 10 *tat*, *brāhmaṇi apāṭyāḥ jīvyate tac āha* *asti* SP 914 (*tataḥ ca, a om*) *brāhmaṇyābbhikṣitam asti tīlataṇḍulastokam* *samīkam (a om aa)*. So 103 bc *iti tana dvijena aK*, *bhūryohit prai padyāṣit*, Kp 416 a (18 c) *patiyuḥ śrutveti vacanaḥ*. Sp 19 32 *athāvach aK tana pṛau-* *dhitā brāhmaṇy āha yady evam, tad asti ma gṛhe stokat lartāḥ(h)*. Pp 189. 17 *puraḥ apy āha brāhmaṇi, na śrutam bhavatyā*. (va.) *athāvach prastubdhitā* *brā' pṛiha yady evam, tarki nant ma gṛhe stokāḥ tīkṣ*. Sy 62 17 *Darauf* *sprach sie: Du hast Recht, es ist noch Hele und Sacam da, und sonst* *noch etwas, was für fünf bis sechs Leute reicht*. Ar 99 *The woman said* *What you have said is right. We have some rice and awams which will* *be food (enaf) for a company of six or seven*.

(128) T 77 12 text, SP 917 *amīkhaḥ kṣaracḥ karigyaḥ*. Kp 416 bc, 24 d, 24 a) *parvayāgṛukīrṇi* (Ma. *'yogā*), *amīkhaḥ taa vīrjyāḥ*. Sp 30 1, Pp 139 22 *tāśa cūṛṇay tvā* (Sp *tāśa mīkai lēhōtvā*) *Wacāṛṇena brāhmaṇaḥ bhojayigyaḥ* (Sp *'mīu*). *tāśa* (Pp *īaryā*) *tadvacanāḥ śrutvā* (Pp *kṣarāya brāhmaṇo grāmaḥ* (Pp *grāmāntaraḥ*) *gataḥ*. Sy 41 19 *und morgen früh will ich es rechtzeitig an-* *richten, und da heile und lade zur bestimmten Zeit ein, wenn du willst*. Ar 100 *I shall prepare the food tomorrow, and do you invite whom you wish* *for dinner*.

(129) T 77. 12 *tathā cāuṣṭhite tīlāprasthaḥ kāmāṇḍakina-* *dhiṣṭhitam laṇcayaty āthāpitam*. SP 917 *tataḥ prabhāte tīlān udghṛṇya brāh-* *maṇi (a 'ayā) ācayitah pravṛtāḥ (a 'tāḥ)*. So 106 d *tīlān prāṅpād kṛāp*. Kp 416 d, 417 ab (24 bcd) *pīkṣamāḥbbavat* (Ma. *dīf*) *kṣaṇāt, tat tīlān kṛāśhetoh* *āgyeṇa āthāpitān puraḥ*. Sp 30. 2 *āpi tīlān āpṛodakana aamhārdya kuṇḍivā*

piṭṭh. (130) nīrāntare tasyā gṛhākarmavyagrataḥ (Pīṭasmann
anvāhate) ta tūṭhā śvād gatyā prāṇya tūṭhāḥ (131) tad
dṛṣtvā sū bravīḥ. kāmāndake, na śāhānām āpatitām; viśānām
nīpīnnām brāhmanātarpanārya. (132) tathā pī gacchā, imāḥ
tūṭhā (śāhānām apī) kṛmatitūṭhā parāvaratayātā (śāhām) āgacchā,

śrīrāṇe dattavatt. Pp 139 24 tavēpi ta tūṭhā āpāhānā sūḥ māhānārya
inflectiv śrīrāṇe dattā. By 62.21 Darauf nahm sie den Sesam vor, ent-
hielte ihn und bratete ihn in der Sonne aus. Und sie sprach zu ihren Mannes
Lehrung: Achte auf den Sesam, daß nichts an ihn kommt und ihn veran-
reinigt. Ar 101 The woman arose at dawn, took the sesame, and husk it.
Then she spread it out in the sun to dry, and said to her husband [a boy,
or slave, most versions] Drive away the birds and the dogs from this
sesame. (130) T 77 14 tathā cāṭvāgratavē ta tūṭhā katham apī dāivā
chund vīṭhāṭh am., na vīṭhāṭhā, (hīṭhāṭh). — Herial, ZDMG 61 612f.,
argues plausibly for his am. as the orig. reading, and I have adopted it
with some hesitation. But I think it means not "eine Mischung aneinander-
bringen," but rather "bring into utter confusion." SP 918 ta ca kōnēt
karkarāṭhāṭhā vīṭhāṭh a [vi-]drāṭhā, vīṭhāṭh, vīṭhāṭh, see Herial.
ZDMG. 61 614f.). So 106ab jvāṭhāṭhāṭh gṛhām tātṭhā prāṇya (vā tū
adāyāt. Kē 417c4(25ab) abhyatya (vā kriyāyogyāṭh cākṛa jībhāvalāṭh
āṭh Spī 20.3, Pp 140.1 nīrāntare (Pp āsmann antare tasyā gṛhākā-
rmavyagrāṭh Pp gṛhā karmavyagrataṭh tūṭhā) tūṭhā madhye kōcāt
āṭhāyā mītrānāṭh cākṛa. By 62.24 and ging einem andern Geschäfte
nach. Der Knabe aber war nachtrümm und so kam ein Hund und fraß da-
von. Ar 103 The woman went away on some business and work of her
own. The man [versions, 'boy'] was negligent and a dog came to the
sesame and began to eat it [some versions add "and staled upon it"]. — The
correspondence between Jq and some secondary Ar versions is undoubtedly
accidental.

(131) T 77 14 tasyā cāṭvāntarāṭhāṭh dṛṣtvā. tasyā sū
abravīḥ. SP 918 tū dṛṣtvā. kāmāndaka, tū vīṭhāṭh (a pīṭhāṭh). So
has, for the rest of the story, only 106c4 tasyā na kṛāṭhā cāṭh kāmā
mīṭhāṭhāṭh. Spī 20.3, Pp 140.2 tū (Pp tad) dṛṣtvā sū cāṭvāṭh
(Pp vīṭhāṭhāṭh): sū āṭhāṭhāṭh pāṭhā (Pp pā' āṭh) parāṭhāṭhāṭhāṭh
vīṭhā yad am tūṭhā āṭhāṭhāṭh kṛṭhā (Pp āṭhā apī tūṭhā āṭhāṭhāṭh
kṛāṭhā). By 62.26 and she gawahra as naṭ sprach Jetzt ist er besudelt und darf
nicht mehr gegessen werden. Ar 104 The woman saw this, considered it de-
filed, and was loath that any of her guests should eat it. (132) T 77 17
tāt. See on vs 37 above.) SP 918 tātā tātā gatyā gṛhāṭhāṭhāṭh (a pīṭhāṭh)
tūṭhā (a pīṭhāṭhāṭh) parāṭhāṭhāṭhāṭh (a om par.). Note confusion, see-
mingly phonetic kṛāṭh, gṛhāṭh, Kē 418ab(25cd tūṭhāṭh vīṭhāṭh kṛāṭh
āṭhāṭh āṭhāṭh tūṭhā. Spī 20.4, Pp 140.4 tad āṭhā cāṭh māṭhāṭhāṭh kṛāṭh
gṛhām gatyā (āṭhāṭhāṭh āṭhāṭhāṭh kṛāṭhāṭh. sū pī jānā 'sūṭh vīṭhāṭh
dṛṣyāṭh Spī prāṭh). By 62.27 so will she take him to the market to sell
and dafür [lacuna]. Ar 104 She took it to the market and exchanged it

(*kṛmākrasaram eva karisyāmi*) (133) tatha cā 'nuṣṭhite yasminn
(eva) grhe 'haṁ bhikṣārtham upagataḥ, tasmānn eva grhe
kāmāndakir (api) tūlavikrayārtham anu)praviṣṭo ('kathayati
grhyantām ime tilāḥ). (134) parivartamāna vyavahāre grhapatiḥ
(sam)ṛyastāḥ. tena 'bhūhitam kathast tilāḥ parivartyante. ad tam
dha: samārghas tilā mayā labdhāḥ, tuklāḥ kṛnditā. tato 'adu
(vīkaryā) 'bravīt kārāṇa 'tra bhavitavyam ato 'haṁ bravīmi
nā 'kaṣṭhā chāṣṭhīlī mātā. iti.

(End of Story 3)

(135) *evam ākhyāya 'bravīt parivartā: cāḍākarna, atra 'py ani-*

for unhusked sesame, measure for measure. (133) T 77. 10 text (om 1st
eva, vedmany for 1st grhe, om 2nd grhe, upagataḥ, v l. upa', at end adds
brāhmaṇyābhūhitāḥ kathast tilā dīyanta iti kāmāndakir dha (vs 49, em-
phasising demand for huski sesame, this I think is certainly a secondary in-
sertion)). SP 930 tatheti kvṛta (a gatvā) gatvīkṁ tasyāḥ yasmin kāmān-
daki (v l. 'ka) tūavinimayārtham upagatā('). Sp 10. 8 aṭha yasmi grhe
'haṁ bhī' pravīṣtas tatra grhe aṭpi tilān ādāya pravīṣta vikrayam kartum, dha
ca grhṇitu kṣaṇād aluṣṭitāḥ luṣṭitāḥ tilān. aṭha tadgrhagṛhīḥ grhast pra-
vīṣtā yāvad aluṣṭitāḥ luṣṭitān grhṇnti. Pp 140. 8 aṭha 185 ādṛps nūdhīys
grhād grhast pravīṣantūdam dha' aṭha grhṇtu kṣaṇād aluṣṭitā tilāḥ luṣṭi-
tāḥ tilān. aṭha etā ca Sp 10 tatra nā tilān ād' pra' pūrvoktam evāha,
aṭha tadgrh.ayā prakṛtāyāluṣṭitāḥ luṣṭitāḥ tilā grhṇnti. Sy (lacuna) 62. 29
und gab sie für unenthülsten Sesam hin. Ar 106 (cf prec.) This she did
while I was in the market seeing what she did. (134) T 78. 5 tathā
ca vṛtte bhartṛayā samāgataḥ (ḥ bh' tasyāḥ samāgataḥ, tenābhūhitam
bhādra kim etad iti. aṭ... 'bravīt (vs 40-45, our vs 37). SP 931 pari' 'patir
kvṛtāḥ. tenoktam: kathast tilāḥ parivartyante (a pari'). bhāryayābhūhitam
agrhyatūlīḥ grhyāḥ grhyante. ca dha: kṛā', 'tavyam, tena vyavahāre
vīṣṭo 'bbat (a corthis sentence). ato... Kp 418cd, 419ab(26) dṛpīva āro
grhāvāmi vīṣṭya kṛpām abravīt, karoti brāhmaṇavadhūr nākaṁtāḥ tūa-
vikrayam. Sp 10. 11 tavad kvṛtāḥ putreṇa kāmāndakūṣṭratam dṛpīva vyāhṛtam:
mātāḥ, agrhyāḥ khalv ime tilāḥ. mātāḥ aluṣṭitāḥ luṣṭitāḥ grhyāḥ kārāṇa
kṣaṇād bhavitāyati, tenāluṣṭitāḥ luṣṭitāḥ prayaschati. tas obrotvā tasyā
parityaktāḥ ca tilāḥ. ato... Pp 140. 11 (cf T) tathā ca pravṛtte tasyā bhartṛ
samāgataḥ, tena sūbhūhitā: bhādra, kim idam. It. eḥ kathayati samārghā
mayā tilā labdhāḥ luṣṭitā aluṣṭitāḥ. It. tathā ca vīkaryābravīt kasya aśā-
dandhina ime tilāḥ. tatra tasmāḥ kāmāndakir dha āṣṭhīlīmātā. ca 'bravīt:
bhādra, sūvānīpṛṣṭā vyavahārakūṣṭhā ca, tatas tyāyā etā tilāḥ. yataḥ.
(? pādas of aśā-dv). Sy 62. 29 Da sah sie ein Mann und sprach: Was be-
deutet das, daß diese da zugerüsteten Sesam gegen unenthülsten umtauscht?
Und ich war gerade zur Stelle und sprach: Nicht ohne Grund tauscht sie
enthülsten Sesam um. Ar 106 I heard a man say: There is surely a reason
why she gives this huski sesame for unhuski sesame. (135) T 78. 10

evam...parivartā. SP 934 bhāsvīd (a 'uphig) dha. cāḍākarna. Hp 26 4,

rdritabakter māsakanya bhikṣebhāṅgaṇe kenāpi karamena bhavit-
 ayyam (136) asti kṛtsit khaṇṭra (kaṁ it) sa āha badham
 asti, (aṇṇa suhastikā sarvālohamayā) (137) upanāte ca tasmā
 kakyam baddhe samdaṣṭapūṣṭhapuṣṭa) prṣṭatam kataras tanya
 samcaranāyādyā ita ākhyāte ca tasmā (tena khaṇṭra)
 madhvarānā khaṇṭram ārabdhāḥ (138) āham cā 'dāo aya tayor

Hm 64 9 māsahabaloṣṭamāhena kenāpi kṛṣṇaṇṭra bhavitavyam kṛṣṇaṇ
 viciṇṭya (Hm add: parivṛjakenoktam kṛṣṇaṇ ṇṭra dhaanābhūyam eva
 bhavivati) So 107 tad evam aṇṇabhogya lobhāḥ kṛṣṇaṇa kavalam, ity
 akṛtṛ punar āha sma pravṛdḥ ṅṇānto 'ha saḥ K; 419cd (27ab) tasmā
 āha tathā vīṇa na śaktāḥ kṛṣṇaṇ vīṇ Spt 30.17, P; 140.13 P;
 begins tan māsataḥ māsānāṁ parivṛjānāṁ kṛṣṇaṇṭra kṛṣṇaṇṭra anyā etad P;
 evam akṛtṛ sa bhāvo pi yeṣā P; āha. Hm Ja p; 137 S; 43.34
 So handit aber auch diese Māse nicht aus Nāv.ūt, daß sie so leicht da
 hinabspringen kann, wo du deine Spalten hingewagt hast. Ar 107 Just such
 in my opinion of this moon, which you tell me, jumps to the basket wherever
 you place it. There is surely a reason why he is able to do this but not his
 companions. (136) T 78.10 asti khaṇṭram ita jṛṣṭakṛṣṇa āha asti.
 SP, H cf next So 108, 109 abe khaṇṭram asti not tan me divāṇā vīṇā
 ādya saḥ, yakyā vīṇāyāṁ etam māsahotam apadravam tac chrutā
 tan vīṇā sa pravṛt tasmā khaṇṭrakam, dadāy hore § 136 Spt 30.20
 text om it, vāṇāntikā, after 'mayi' l'g 140.21 text (bhāḥ samantā om
 it), so 'braviti. Hm Ja add ābhāṅgaṇa āha tathā prṣṭapūṣṭa tathā mayi
 saḥ P; pra-buddhavyam yam dāy Spt Spt yam caranānāṁ bhāṅgaṇa Spt
 "Amalāḥ āha) bhūṇā tathā dāṇāṁ bhāṅgaṇa S; 'padā' P; ādāṇā gacchāḥ
 S; 52.34 Wenn du daher eine Art hast, mit der ich die Wand anrufen kann
 so bring sie mir und ich will dir beweisen, daß diese Māse nicht ohne guten
 Grund so hūha springt. Ja brachte der Magier eine Art und gab sie ihm.
 Ar 108 Get me an az [most texts add that I may dig out his hole and
 investigate his circumstances to some extent. The ascetic borrowed an az
 from one of his neighbors] and he brought it to the guest - Orig. may
 have been longer, but the longer versions of So, Ja. and P; do not agree
 with each other (137) T 78.11 upanāte ākhyāte na tasmā bhīṣa-
 karma kartum ārabdhāḥ. SP 926, Rp 39.9, Hm 67 4 tatāḥ khaṇṭram māsya
 madhvarānā H tena vīṇāḥ) khaṇṭra. So 110 after § 136; tatāḥ tena
 khaṇṭraṇa pravṛdḥ ṅṇānto 'ha saḥ, māsahodrabhāṇā vīṇāṇa prkṛbhe
 khaṇṭram dāḥ. K; 430cd (Yed ity akṛtṛ madhvarāṇāḥ sa vīṇāṇāke-
 vidāḥ. Spt 30.17 before § 136) āha jṛṣṭakṛṣṇa tanya kṛṣṇaṇṭraḥ. Gm-
 rāṇā āha bhāṅgaṇa, jṛṣṭakṛṣṇa, yam akṛtṛ na samāgacchati, kṛtṛ eva
 kṛṣṇaṇṭraparivṛtāḥ padyate na paribhramāṇa ita tatāḥ sarvāṇāṇāṇāṇā
 gacchati yāṁ sa ābhāṅgaṇa āha. P; 140.13 (before § 136) āha jṛṣṭakṛṣṇa
 tanya kṛṣṇaṇṭra bhāṅgaṇa āha bhāṅgaṇa, jṛṣṭakṛṣṇa, yam sa sa akṛtṛ
 samāgacchati, kṛtṛ eva jṛṣṭakṛṣṇaḥ. bhāṅgaṇa āha - After § 136 Spt 31.21,
 P; 141.1 tatāḥ sa suhastikā Spt eva) khaṇṭram ārabdhāḥ. S; 61.1 und
 er begann meine Bitte anzuhören. Ar nothing. (138) T 78.13 text

*atmagatam alāpam brutoṃ ('hāram utarjya) kāntukaparo vāsthita
 āsam. (139) yada te asau durgānveṣaṇam kartum ārabdhah,
 tadd mayā jñātam upalabdham anena durātmanā madyaui-
 varadvāram itī. (140) mayā ('pi kenāpi sādhuṇā) pūrvasthāpitāni
 suvarṇam āptam āsi, tatprādhānyāc ca 'ham śaktimantam
 ātmānam manye. (141) asau api duṣṭo vibarāṇusārāt tad upa-
 labhya gṛhītvā ca dhanam punar āvasatham prāpto cūḍākarmam
 ābravī: idam tasya tad brahman suvarṇam, (hṛdā) yasyā ('py)
 asau sāmāthyād atakyam api sthānam utpātati ardhārdham*

No 109ed abam ca chennasthas tad dr̥ṣṭvā pr̥kīdān bhāṣam. Spī 20. 38, Pq 141. 1 mayāpi tadvacanāṃ śakṛṇya cintitam (Pq mayāpi tasya durātmānāṃ tad vajrayāśasadr̥ṣṭam vacaḥ samākṛṇya cintitam), followed by long insertion. Sy 23. 2 Während der Gast und der Magier dies redeten, war ich [ed. om. inserto "nicht"] in meinem Loch, aber ich war nahe und hörte, was sie sprachen. Ar 109 At that time I was in a hole that was not mine, listening to their conversation. (139) T 78. 14 text. So 111ab kramāc ca tīvāḍ akhānāt pādīyannapara mayā Sy 23. 3 (after § 140) Als er nun aufzubrechen begann, fürchtete ich, er könnte sie finden. Ar nothing. (140) T 78. 16 text. SP 92d mayā avasthāpi* nidhānam (= dhanam). Hp 38. 8, Hm 67. 4 nama dhanasthānāt dhanam. So 111ed yavat tat prāpa tatvasthāt hīṣam me cān-yaśasānyam. Kp 420c(32a) yenaḥam abhavat draṣṭā. Spī 21. 31, Pq 142. 1 aha tena khaṇāt pr̥ptam tan nidhānam, yasyopari sadbhāṣam kṛtavanat yasyopamāḥ mahādurgam (Pq ca durgam) api gauchāmī (Pq adda itī). Sy 23. 4 In meinem Loch aber befand sich tausend Dinare, die, ich weiß nicht wie, dort niedergelegt worden waren. Ar 110 Now my hole was in a place in which were a thousand dinars—I do not know who put them (there). I used to spread them out and exult over them, and wait strong thru their strength whenever I thot of them. (141) T 78. 16 text (jūṭa-karmam), so me. (parenthesised syllables only in β). ed. om. "tasya tad brahmanhṛdayam, yasyāḥ" No om. is needed, the s reading is better than β. SP 92d (cf. § 140) gṛhītvā. Hp 38. 10, Hm 67. 5 (cf. § 140) gṛhītam. Here SP, H insert § 181. So 112, 113 (cf. § 140) vjāśnena (B. *tena) tasyābhūḍ akhānāt tādṛṣṭvāḥ bhāṣam, ity āha sthīyānām DP sīhāsinām) tat ca pravṛkjam mayi āvṛat. nṛvā ca tena me sarvasvāt hīṣam mūrḍhni nidhīya ca, Kṛantasthīyānām kṛpā pravṛkjam svapātāḥ sma (B ca) tva. Kp 420d (25b) tat avṛaṇam jahāra me. Spī 21. 28, Pq 142. 2 (cf. § 140) tato hṛṣṭamāḥ abhyāgata idam me (Spī tāmāśādam idam me 'bhyā') bho bhagavan (Pq bṛhakarāṇa), idānīm svapīhi (Pq tv svapthidhānīm) alāpānkaḥ. ayoḥmayāḥ mṛṣṭas te jṅgarāṇāḥ karoti (Pq tvāḥ jṅgarītvān). avam ukṛv Pq adda tena nidhānam ādīya mathābhīmukhaḥ (Pq "kḥṇa) prasthīṭā dvāv api (Pq prasthāṭe). Sy 23. 7 und als er fertig aufgerissen hatte, sah er die Dinare und nahm sie fort und sie teilten sie miteinander. Und er sprach zu ihm: Diese letzte Masse war deshalb so stark und flink und konnte so springen,

ca vibhajya sukhlārinḍu sthitāu (142) tañ ca 'ham ātmauo
'vaśādān prāpyā cintayam, †haddācid ihañhasya me pradīpam
vjjosāyā 'santayam ādāya nānā hanyuḥ.† iti tasmāi sthānād
anyad durgasthānam kṛtān. (143) anye ca ye mamā 'mucārde
ta dgatya nānā abruvan bhadrā kirany(ak)ā tvatsamīpavartino
cayam atyantakṛudhārtāḥ, grāsamātram apy asmākañ nā si,
astanigate 'pi divase na kñcid asmābhir ādāditam tad arhasy
adyā 'pi tācud asmān samīcarpayitum iti. (144) tathā nāme 'ty
uktā 'ham āvasathānā tātā savānā gataḥ (145) atthā 'matpari-
grahasāddam ākarnya cūḍākarni 'pi bhāyo bhikṣapātrān ja-
jaravāḥsena tādayitum pravṛttāḥ. (146) tenā 'bhūhitāḥ. kim adyā
'pi nirākrte tasmān muhur muhū cālayas; vanān (sthiyatam,

woll sie auf die Donsre schaute und sich so stärkte. Denn es heißt: [here
in Pa vi 20 and §§ 150, 151]. Ar 111 The guest dug out my hole until he
reached the dinars. Then he took them and said to the ascetic This it was
that empowered that mouse to jump where he did. (142) T 79. 2 text.
Spī 22. 3, Pq 142. 7 atam apī yāvan aīdhānān Pq tai sthānān; āgacchāmi,
tīvān āramāyānā advegakīrakān (Pq 'jananān Spī adds tai sthānān.
vīkṣitum; apī na śaknōmi. acintayān ca (Pq adds aho) kim karom, kva
gacchāmi, katham me syān manasā praviṣṭiḥ. evaṃ cintayato manūḥkṣatān
(Pq me mahatā ka?) na divaso vyatikṛtān (Pq jagāma). Sy 63. 31 (after
§ 151) Daraufhin suchte ich mir ein anderes Loch in dem Hause und ging
in dasselbe hinein. Ar 115 (position as Sy) I went from my hole to another
hole. (143) T 79. 5 text (kiranya). Ja af atamān rha, uparivṛtāḥ,
in § 144. Sy 63. 23 Tage darauf kamen die Mäuse, die von mir ihre Speise
empfangen, und sprachen Wir sind hungrig, schon eine ganze Zeitlang
haben wir nichts von dir erhalten. Tue für uns, was dir gut scheint. Ar 115
[Khalil with most versions, Cheikhō diff and secondary] When it was the
next day the mice that were with me assembled (versions add "according to
their custom") and said Hunger has come upon us, and you are our hope
(versions add "do what you are accustomed to do"). (144) T 79. 8
text, adding akkūḥvāsthitā ca tayo durtmanāḥ pūrvākhyāte leṇam (better
with β 'tam adogaḥ) ālāpam ācāyān. SP 927 katham katham apī bhikṣapā-
trān mayā dāta. Spī 22. 6, Pq 142. 11 atthānānā rha (Pq sabasakīraḥ)
advego ācintānā tasmān (Pq adds eva) mayā uparivṛtāḥ praviṣṭāḥ.
Sy 63. 36 Da ging ich mit ihnen dorthin, wo ich früher allermal hinauf-
gesperrt war. Ar 116 [with Khalil etc.] And I went with the mice to the
place from which I used to jump up to the bag. (145) T 79. 9 atthā
jupakarnān tātāvīkhyānā (read with mm 'ta) rādān cālayasī sma.
Spī 22. 7, Pq 142. 12 text (Spī āmācācā, Pq bījakarnā bhāyo bhāyo 'pi.
Pq ābhādhāḥ). (146) T 79. 10 text. SP 928 (changed in some
cūḍākarnābhūhitān (a 'ab): kṛte 'py arthe katham (a kim) punā cālayasī
(a 'a). Spī 22. 8, Pq 142. 14 atthānān abhyāgataḥ prānā (Pq 'bravī): atthā,

alam ita (147) (tato) 'adv aha bhakra, apa mama 'pakāra
 mūpakāḥ punaḥ punar āyāt. (148) (tadābhayaḥ stat karomi.)
 tato vihasya (bhayaḥgataḥ) provida: (sakha) mā bhāṣiḥ, vittaṇa
 maha gato 'sya kurdanotsāhaḥ. yataḥ) sarveṣāṃ api janāṇāṃ
 iyaṃ eva sthitiḥ (149) atha 'haṃ tac chrutvā (kopavīṣṭo) bhik-
 śāpātram uddiśya viśepād ukhārdito 'prāpta eva bhāṇḍu (ni)pat-
 itaḥ (ca) tato mān dṛṣtvā sa me śairur (vihasya) cūḍākaraṇaṃ
 nṛdeca (sakha paśya paśya kāntuhalam uktaṃ ca yataḥ)

arthona balavān sarvo 'py arthād bhavati paṇḍitaḥ

paśye maṃ mūpakāḥ pāpāḥ vajāṭisamāṭiḥ gataṃ 30,
 (150) (tat evapiḥ tvam gataśukhaḥ) yad aśyo 'pratana śakti-
 kāraṇam, tad āvayor (eva) hastagatam (jātam). (151) tac chrutvā

kim adyāpi na nṛbāḥko (Spl 1r n^o na n. drāḥ gacchaal. (147) T 79 11
 text, ed. yato for tato of a, R ato Spl 22. 9, Pp 142. 15 sa aha bhagavan
 (Spl adds bhayo 'p) can. āyātāḥ (P's āyāto nṛpaḥ) aparivṛtāḥ sa dṛṣṭimā
 mūpakāḥ (Pp aparivṛtāḥ dṛṣṭamūpakāḥ). (148) T 79 12 sa vihasyābhavit
 mī bhāṣiḥ. na k. m. c. d. arya śāpy, stat yataḥ Spl 22. 11 tadābhayaḥ jarjaravā-
 deca bhikṣāpātram uddiśyām. tato. prāha for provida, om yataḥ. Pp 142 16
 text (ed. gatiḥ for iyaṃ). (149) T nothing SP STS tato 'haṃ mandam-
 mandam upaśṛjāḥ (v 1. apa). tenoktam. Hp 30. 11, Hm 67 6 antvāśam
 mandam mandam upasarpasā cūḍākaraṇaḥvalokitaḥ tato tenoktam Spl 22. 16,
 Pp 142 21 text (Pp om n; Spl om ca; Spl tac chrutvāḥ for tato sa,
 Pp om vihasya Spl tāmracūḍam, Pp bṛṣṭakaraṇam, Spl bhok for sakha, aha
 ca for uktaḥ ca yataḥ). Sy 66. 27 Die Sennerien mich an aber als ich sprang,
 hatte ich keine Kraft und fiel bei zu Boden. Ar 117 [Kha.] and various
 begin "I tried this often, but"] I was too weak for this. Vs 30=T 61
 SP 29, N 26, Hp 22, Hm 122, Spl 21, Pp 69, So 116, Sy 27 and 62. 16,
 Ar 112. In Pa before § 142 a, 79 bhavaty for sarvo py, ed with a bhavaty
 ar' ba' SP, H by for 'py SP v. ,y). Spl omits. b, In arthayoktaḥ sa
 (Pp 'ad ca) pa' a, In, H paśyāṇam (Hm 'atā) In vyarthah for pāpāḥ
 Spl eva) itāḥ an' So artho na yāvasaḥ pūṣāḥ tadābhavaḥ (B. vāśa ca
 vārdhakaṃ, tenāyāḥyo balam rūpaṃ vitihaḥ cāpi āyate. Sy Die Einsicht
 denjenigen ist vorzüglich, der in vorzüglichen Vermögensverhältnissen ist,
 und die Kraft denjenigen (ist stark — not in m.). der durch seinen
 Reichtum stark ist. Und nun wird da sehen, daß sie, wenn ihr die Demut
 zugekommen sind, ebensowenig auf jene Stelle springen kann [thw—] 180
 wie die andern. Ar For wealth brings increase of power and intelligence.
 [See § 140] (150) T 79. 16 apl ca, yad .hastagatam Spl 22. 21 text
 ('pratanaḥkāraṇam, om eva). Sy cf. under vs 30. Ar 118 And you will see
 that after today the mouse will never regain the power and daring for
 (accomplishing) that which used to be possible for him in times past
 [Daffay and Khali: You will see that hereafter he will not be able to
 spring up to the place to which he used to spring, so OBp, KP, JCap—
 see bahubhiḥ prerogativam qeharim muribus]. (151) T 79. 16 aham tu

'haili (manasa vi) cintitaṁ sadyam āha 'yam, (yato) mama
(dya naya saktūhārya (sattoṣaṭṭhāraṭṭhārya) 'hāram apy ut-
pādayitum (aṅgulamātram apy utpatane śaktur nā stu. (152)
īṅgomi cā 'nucaraṁ paraspārāḍāpam- āgacchata, gacchāmaḥ,
ayam ātmano 'py udarabhāraṇa na samarthāḥ, kim punar
anyeḥ (tat kim anena 'rādhitena) (153) (tato 'haḥ paricintyā
'tāvad itī soṇa ālayam gataḥ. prabhāṭasamaye) sarva eva supa-
nasakataṁ gataḥ, (daridra 'dā itī vādantaḥ, tathā pravṛtāntam
anucaraṁdāḥ eko 'pi na matsakāśam āgacchat. pāṣaṇa, ca- māḥ
dyṣṭa samamukhaḥ ta eva matsapāṇḍiḥ saha paraspārāḥ kila-
kilyanto hastasphāṇānāḥ mama 'nucaraḥ saṁkriḍanti, cintitā
ca mayā, yathā: evam itat.

tathāiva samarthitavāḥ sadyam āhāram, na mamādyaṅgulakāryotpatane
(read as with a, ā corrupt, see Introduction. Vol II, page 262) śaktur asti.
SP 926, H, 38.19, Hs 67.5 (after § 141) tatāḥ prabhṛty ahaṁ nijaśak-
tiparikṣaḥ (H 'aktūhāḥ) sattoṣaṭṭhāraṭṭhārya āhāram H sv' or cā) apy
utpādayitum (so H and SPs, SP ed. apāḍ) āhataḥ. So 115ed bhṛtyā ca
śaktur nābhūḥ me tadānāhāraṇāpāḥ. Ks 431ab, 28cd) tato me ākūḥ-
māya kṣaṇavṛttir gataḥ. Spt 23 2 tac, vāntitavāḥ yataṁ aṅgulamātram
api kūrṇanāśaktur asti. P's 143.5 tac cārvṛtīhaḥ saṁtāvan āho, sadyam
āha mānāḥa śatrah, yato mamādyaṅgulamātram apy na kūrṇane śaktir asti.
Sy 62.19 Da sprachen ich bei mir selbst. Der Gast hat Wahres gesprochen.
Denn sobald er die Denare weggenommen hatte, fühlte ich meine Kraft
verringert. Ar 116 I heard the guest's remark and recognized [some versions
add "that it was true and I felt "] in my soul despondency and a diminution
of the pride in myself. (152) T 80.1 īṅgomi. gacchāmaḥ, āyam ādya
tṛṇayāpi kṣajikaraṇa samarthāḥ, evam ākūḥ pāṭikāṁśūḥ gataḥ pāṇa
api pāṇavāṇṭiḥ, dāṇa pāṇa cetī ākūḥ dvādaśāḥ, ākūḥ dvādaśā
tatrāpy aho 'bravīti ayam. ā 'py samartha udarapūraṇe). anyeḥ. So
117ab ākūḥsamāhāraṇa yathavastam avokṣya māḥ. Spt 23.21, P's
143.23 tatāḥ na (P's add to: madbhṛtyā (Spt add prabhṛtyā) gacchanto mitho
jalpanti: āho, samarthaḥ yam udarapūraṇe 'māḥam, kevalam aya prāh-
gataḥ bhikṣuḥ (P's 'dibhyo) vipattayāḥ tat, Sy 62.99 Als die Mäuse
das sahen, flusterten sie einander zu. Wir wollen uns von dem da abwenden,
denn er kann sich jetzt nicht einmal mehr selbst ernähren. Ar 118 [Most
versions begin "The weakness of my state became apparent to the mice"]
and they avoided me and began to say among themselves: The brother of
Ink has come to naught. [Most versions add "Leave him and seek no
more what he has to offer, for we see that"] he is rapidly approaching a
state in which he will have need that some of you feed him. (153) T
80.5 ity ākūḥ nirapekṣa 'dāḥ api prāyāḥ tato... (ākaḥkilyanto) So 117cd,
118 paritṛāya gataḥ sarvāḥ na matsapāṇḍiḥ, avṛtitaḥ prabhṛtyā
apāṇāḥ bhramante tarum. āyāḥ ca saro hāḥāḥ mūḥanty api nirupāṇā
(B. 'dā). [This unknown elsewhere.] Ks 431cd (29ab, tyakṣya bhṛtya-

yasyā 'rthās tasya mitrāṇi yasyā 'rthās tasya bandhavah
yasya 'rthāḥ sa pumān loka yasya rthāḥ sa ca paṇḍitah. 31.
(opt ca.)

arthena hi: vihinasya puruṣasya 'lpamedhasah
vichidyante kriyāḥ sarvā grāme kusarito yatha. 32
tyajanti mitrāṇi dhanena hināḥ
putrāḥ ca dārāḥ ca sahodarāḥ ca
tam arthavantam punar eva yānti hy
artho 'tra loka puruṣasya bandhuh. 33.

śūnyam aputrasya grīhath hṛc chōnyam yasya nā 'sti sanmitram
mṛkhasya disaḥ śūnyam sarvath: śūnyam daridraṣya. 34.

see; anār idam Ein unangenehm. Spl 34. 3 evam teṣāṁ vacāṇāṁ śrūtvā ava-
durgam pravṛtṭiḥ 'ham, yāvan na kaścin mama sam mukho 'bhyeti, tēvan
mayā cintitum: dhig iyaṁ daridrāṁ. Then inserted va.) evam me cintayata
to bhṛtyā manāḥ śatruṣāṁ sevakāḥ jātāḥ. to ca mām ekākinam dṛṣtvā viḍam
bandhūḥ kurvaṁti. Pp 144. 5 evam teṣāṁ vaco mārge śṛṇvan durgam pravṛtṭiḥ
yāvan alidhanātvā hi 'pi parjānamadhyḥ saha na pravṛtṭiḥ, tēvad aham
vitarjayitam vṛddhāḥ alio dhig iyaṁ daridrāṁ. (Then inserted va.) Sy
34. 31 und sie gingen zu meinen Gegnern und Feinden über und sprachen
alle möglichsten schlimmen Beschuldigungen gegen mich aus. Und ich be-
dachte, daß es mit Recht heißt. Ar 119 So they all repudiated me and
attacked themselves to my enemies and they began [to divulge] my faults
and defects to everyone to whom they spoke of me [several venomous, "to
my haters and enviers"]. I said to myself. Vs 31—T 53, SP 31, N 26,
Hp 35, Hm 124, Sy 34, Ar 120. d, Hm hi for ca. Pa close. M₂ 422 (xod,
30ab) is close in general sense to this and the following vs. T adds
api ca. Vs 32—T 53, SP 30, N 27, Hp 34, Hm 123, Spl 34, Pp 71,
Sy 29, Ar 131 a, Spl ca, Pp. Hm in for h, c, Ja vachid°, H kriyāḥ
sarvā v. nadyanti. Pa close. Vs 33—T 54, Pp 106, Sy 31, Ar 123. In
Pp further on; in l'a after next va (perhaps so orig.?). a, T dhanāḥ vihinah.
b T subhāṇāḥ saha° c, T punar śṛṇvante hy (ed. with ś om ay)
d, T hi for 'tra. In b l'p is supported by Pa (Verwandten, relatives), and
in od Pp is preferable to T on internal grounds. Sy Wenn einer in Armut
gerät, muß er mit Frau und Kindern hart durchs Leben, und seine Ver-
wandten verlassen (an und seine Freunde wenden sich von ihm ab. Ar
For a man—when need afflicts him, his friends desert him and he is despoiled
among his relatives. Often he lacks the means of subsistence and (lacks)
those things which he needs for himself and his family. Here Pa has what
must have been a Sanskrit (?) name, not found elsewhere: the first part of
Sy 33 (only the second part thereof = T 56, our vs 39), and Ar 124. Sy
Um der Dürftigkeit willen wird er geizig und schädigt und lebt weder in
dieser Welt gut noch in jener. Ar Until he seeks that which will make him
despair of his religion, and he is lost; and then he loses this world and
the next—T vs 55—56, nowhere else. Vs 34—T 59, SP 32, N 29,

tān 'driyāny avikalāni tad eva nāma

sā buddhir apratihatā vacanān tad eva

artho'maṇā virahitā puruṣaḥ sa eva

cā 'nyāḥ kṣaṇena bhavati 'ty aticitram etat. 35.

(154) (*tan mādṛśānān kṛm nāma tad evam syāt. yasya 'drśaḥ phalavipākāḥ*) *tat sarvathā dhanakṛmāya māmā 'dhunā ne 'ha śreyaḥ. (uktān ca)*

vāsan mādādhikān vāsan bhagnamānān na sadīrayet

mānānān surān sārḍhān vīmānam apī varjayet. 36.

(155) (*evam uktvā 'py ahaṁ punar apy evam acintayam.*) *kṛm arthān kṣayacit karomi. tad etad yācājīvanān kaṣṭataram, yataḥ.*

Hp 96, Hm 125, Pp 60, Sy 50, Ar 122. b, T ciraśūnyam for hrc chū* The T, Pp form of the vs is supported by Pa, in SP, N, H it is a śloka, thus apūtraśya gṛhaḥ śūnyāḥ sanmitraḥ nāsti yasya ca (so N, H sanmitraśānti-śya ca. SP deśāḥ śūnyo 'py abhādhavah), mūrkhāśya ca dīdāḥ śūnyāḥ (so N, Hm, v. l. of Hp, SP and Hp ed. mūrkhāśya hrdayaḥ śūnyāḥ) sarvāśūnyāḥ daridraḥ. Sy Und wer keine Freude hat, hat kein Haus und keine Wohnung. Und wer nicht Reichtum hat, hat gar nichts. Wer keine Kinder hat, hat nicht Name und Nachkommenschaft, und wer keinen Verstand hat, dem gebührt weder diese noch jene Welt. Ar [most orig. version reads] And I found that whoever has no friends has no family, whoever has no child has no memorial, whoever has no intelligence has nothing in this world or in the next world, and whoever has no wealth has nothing at all. [Chakko corrupt.] T inserts vs 60 (only in a) and prose 31 11. Vs 35—T 61, SP 33, N 50, Hp 97, Hm 126, Pp 61. d, SPa ko 'nyāḥ, N cānna, H anyāḥ, TP śūnyāḥ (for so 'nyāḥ), Ts for lina, śete bhāra eva saṅkrocitāḥkṣilāṅgaḥ, followed in next line by our text minus the first word. See Introduction, Vol. II, p. 1101, JAOS. 32. 269. SP ed. kṣaṇe prabhavati, but a text SP, N, H 'ā vicitram. T has prose insertion, and (in β only) vs 62 (154) T 82. 3 tan syāt. yasya syāt idṛśaḥ phalavipākāḥ, yāḥ (so with man., ed. am. yat, see JAOS. 35. 278) satatān dehītā vakti, tat (β tasya) ca. SP 942 taṁko mayāsthānāntarāḥ gantavyam ity ālocitam. Hp 29 9, Hm 68.10 aiat sarvam kṣaṇīya mayālocitam: mamāśvāsthānam ayuktam idānīm. yac ca: ayaṁśāśvadvatīkathāsthaṁ, tad apy annūtam. Pp 146. 1 yad vā mādṛśānān kṛm dhanena. yasya... sarvathā vīkṣavahināśya mamādhunā vanavāsa eva śreyaḥ, yata uktam. Pa nothing. Vs 36—T 63, SP 34, N 51, Pp 62. a, Pp āraya, T vīkṣaṇā, b, T mīnānānā. T, SP sadīrayet (SPa, N Pp text). d, T pari for api. (156) T 89. 7 text (am yācājīvanān, yatīkṣaṇam for yataḥ). SP 945 aha kṣayacit prīthate, avamāśena (better with a śam anena). Hp 29. 25, Hm 69. 11 yac cāśrīva yācāḥ(Hm 'ayā)-jīvanān tad āśva garbhītam. yataḥ. Pp 146. 7 punar apy acintayam: yācāḥkṣaṇam apī maraṇopapannam. yataḥ. Sy I(Nothing unless first clause under our vs 35 belongs here.) Ar 126 (Several

kubjasya kitakhātasya dāvanīṣṣuṣitatvacāḥ
 taror apy āśvāsthasya varāṁ janma na cā 'rithmah. 37
kanthe gadgadaṭṭa svedo mukhe vāṭvāṣṭyavepāthā
mriyamāṣasya yāny eva tani cihnāni yācataḥ. 38.
dāurbhāgyāyatanāḥ dhiyo 'pabarapam m.thyāvīkalpaspadam
paryāyo maraṣasya dānyavasatīḥ saṅkanidhānāḥ param
mūrtāḥ lāghavam ārayaś ca vipadāḥ tejoḥarāḥ māninaḥ
arhitvāḥ hi manasvināḥ na narakāt paśyāmi vastv anta-
ram. 39

api ca:

nīdravyo hriyam eti hriparigataḥ prabhraṣyate tejaso
nistojāḥ paribhūyate paribhavaṇ nirvedam āgacchati
nirviṇṇaḥ śucam eti śokamanaso buddhīḥ puribhraṣyate
nirbuddhīḥ kṣayam ety aho nidhanat sarvapaḍam āpa-
dam. 40.

versions, not Oh] There is nothing worse than poverty Vs 37=T 64.
 Spl 88, Pp 84, Ar 126 (not in Sy). a, Spl śukasya for ku° b, Spl valindag-
 dāṣasya sarvataḥ. d, Pp bhadrāḥ for varāḥ. Ar [not in Ch] The tree growing
 in a salt marsh [KP adds, "and the interior of which is consumed by rotten-
 ness, and its fruit more bitter than aloes of Socotra"], eaten from every
 side, is (in a state) better than the state of the poor man who is in want
 of human possessions. Vs 38=T 65, SP 36, N 32. ab, SP, N gatir
 mandā (N gate bhāṅgaḥ) avaro hino (N dīno) gūṭrasvedo (SPa gūṭrabhaṅgo,
 or v. l. vākyabhaṅgo mahad bhayam. ed, TP text; Tā mri° cihnāḥ;
 yāni tany eva yāṇ; SP N maraṣa yāni cihnāni tē° ei° yācataḥ. Here
 T adds tad arhitvam api jaghanyam; Pp kin ca. Vs 39=T 66, Pp 85,
 Sy vs 32, l. 8, Ar 127; of Spl 98 mūrtāḥ lāghavam evāṭṭāḥ apāyāṇām idam
 gṛham, paryāyo maraṣasyāṁ nirdhanatvam āstīrjāḥ, a, T vāṭvāṣṭyāvepā-
 ṭhāḥ for dīrṣṭāḥ (which Ar supports). c, T āpādāḥ (used already in a) for
 ārayaś. Sy (af vs 32, and § 136) Keiner ist geringer geschätzt als der
 Arme, und er ist die Herberge der Drangale. Ar Poverty is the source of
 every trial, and brings unto him who suffers it the hatred of men. And
 besides he is robbed of intelligence and valor, and is deprived of wisdom
 and refinement, and is subject to suspicion [some versions "slander", some
 add "and is become the gathering-place of evils"]. Here Pp adds tathā
 ca, SP kin ca, Hp aparāḥ ca, T apī ca. Vs 40=T 67, SP 37, N 34,
 Hp 108, Hm 188, Pp 86, Sy 33, Ar 128. In SP, N, H after vs 42. a, SP,
 N, H dāridryāḥ for nīr°. SP ed bhayam, but a (d)hriyam. SP, N tat for
 hri. SPa, N, H saktvāt paribhraṣyate for pra° te° (SP ed. pra° tejaś), Pp
 pramucyate tejaś. b, SPa, N, H nīḥastīḥ (N °vīḥ). SP āyāḥ ca, but c
 with Hp āgacchati, and so N intends; Hm āpadyate. c, SPa, N śokavihito,
 H and v. l. of SP °nīhato, Pp °vidhuro. SPa, N, H, Pp buddhya. H, Pp

(api ca)

varam ahimokhe krodhaviṣṭe karāu viniveśitāu
 viṣam api varān pītvā sūptān kṛtāntaniveśano
 girivarataśāḍ ānā mukto varān śatadhā gato
 na su khalejandvaptar arthān prayaṇ kṛtam atmanā 41.
 varān vibhavaśinena prāpān saṁtarpito 'nalaḥ
 na 'pacāraparibhraṣṭaḥ kṛpān 'bhāyarthito janān 42.
 (156) *atha (cāi) 'vān gate kena (nāma 'nyo)pāyena jīvitaḥ syāt.*
kūn cāuryeṇa. tad api paravāddānī kaṣṭataram. yat kārāṇam.
 varān kāryaṁ mānān na ca vacanam uktam yad aṁtān
 varān klābyaṁ pūṣān na ca parakalatrābhigamanam
 varān prāṇatyago na ca piśunavakyasv abhiratir
 varān bhukṣāṣṭvān na ca paradhanāsvādanasukham. 43.

parityajyate, SPa, N na sahyajyate, SP ad. parān bura^o (otherwise SP^o ed.=T in a., T 'hyati, v. l. text. d, T nirdhikāḥ for arba^o Bn. vidhantān. Sy, Ar fairly close. Schulthess includes in Sy 32, at the end, want is clearly another vs, found in Ar but in no Skt. version, and wer not ihm en tun bekommt, glaubt seinem Worte nicht, und wenn ein anderer eine Missetat begeht, so fällt der Verdacht auf ihn. Similarly Ar 129. Then Ar (alone) adds another vs, 130, not found in any other known Pāṇi. version at this point, but otherwise known in Skt. literature (e.g. Vikramacarita JR 12. 4, Kāśyapa śāstrāṇi upāli etc.). Tapi ca, Pp anyac ca. Vs 41=T 68, Pp 87 Sy 34, Ar 132 after next vs). b, mm. parān T yamasya n.veśano. c, Pp girivaratān muktaḥ kāyo varān (Perhaps read para for vara? JAOS 38. 289.) d, Pp na hi khalejanāḥ prāptā. Pa close. Vs 42=T 69, SP 36. N 89, Hp 102, Hm 133, Pp 88, Ar 151 (not in Sy). a, SP, Pp pakṣa, but SP v. l., N, H with T text. d, SP, N, H kṛpān, SP, N prāthako, SPa prāthako, v. l. with H prāthako. N arān. Ar Death is better than poverty, which drives him who is subject to it to begging—more especially begging from the stingy and niggardly (156) T 82. 10 text (om ca and nīma aya-, paravāddānān for 'at). Pp 146 6 text. Ar 134 Often a man has an aversion to begging and (yat) but need, which brings him to stealing and robbing; and stealing and robbing are worse than (the misfortune) that he was avoiding. For it is said. Vs 43=T 70, SP 38, N 25, Hp 104, Hm 134, Pp 90, Sy 34, Ar 135. a, T yuktān for kāryān, Pp varān mānān nityān, Hm tr mānān kāryān. b, T varān mṛtyuḥ āhāyo na^o. c, SP ad. piśunavākyam a^o, Hm text, Hp N, SPa piśunavākyasv Hm abhiratir. d, T, Pp bhukṣāṣṭvān. For -anukham (N, Hm), Hp -nabalam, v. l. nabalān, SP -parān, but a -nabalam, Pp -nabalam, T m asakṛt (making Kṛtāda neuter). Sy (proves T wrong in b) Besser ein Stammer als ein Lügenredner, und besser ein Kastet als ein Ehebrecher, und besser ein bedrücktes und kümmerliches Leben, als von fremdem Eigentum zu leben.

(157) *ata kim (abahu) parapiḍḍenā tmanadi yappayāni kaṭṭaṇ
bhoh tad apī dvīḍvaṇi mṛtvudvāraṇi yataḥ*)

rogi ciraprayāsi parāṇnabhoji parāvasathasāyi

yaj jivati tan maraṣaṣi yaṁ maraṣaṣi so sya viśāmaḥ 44.
(108) tad sarvathā tad eva (brhatsphigapahrtaṁ) dhanam ātmī-
karomaṁ mayā hi tayor durātmānor upadānīkṛtā dhanapīka
dṛṣṭā stī. tad visticāṁ svadūrga āmayāmi, yena bhūyo 'pi me
vittaprabhāvaṁ dāpatyaṁ pūrvavad bhavati (159) evaṁ (ca)
sampradārya vāstrāu tatra gatvā nidrāvāṣaṁ upagatasya tasya

Ar lma close. T has here prose insertion and vs 71 (57) T 85 19 text (om abah and yatah). SP 261 ut kim abah para^o yojayami. om yatah. Hp 80. 17, Hm 71 2 as KP pref.xing (ti vumya, adding yatah, Hm poyayami). Pp 140 12 atharv kim para^o tmanah poyayami tad api kushah bhah karmam stad api uktaah na (for yatah). Vs 64=T 72, SP 40, N 57, Hp 107, Hm 153, Pp 81 8y 25, Ar 133 in Pa before 154). b, N para- vathasathyaah H, T, Pp 81 8y 25, SP ad paragharad na (some read om na, one praad, one e na. parivastathasat, Pa close. Here T vs 73—75.

(156) T 34.19 tañ alpaṇṇaṃ aṇḍapāṭṭhaṃ maraṇaṃ atha cet tad eva
dhanam āstekarom. mayā tañ layor. "kṛtā dṛṣṭapūrvikā te dīnāṃ śāṅgīṣṭ
{man. śāṅgīṣṭīṣṭ śāṅgīṣṭīṣṭ, Śpi (before § 153) 23. 30 evaṃ vilāpyāḥ bhā-
gaśāḥ tañ nīdhāṇaṃ gaṇḍopādhanīyākṛtāḥ dṛṣṭvā—(after § 153) 24. 1
atha mayā bhīkṣitāḥ yogasūtrāḥ gataḥ bhūyo vīratīṣṭam yat, tasya kṛ-
pāṇīṣṭ samāśrayaṃ gataḥ tad gaṇḍopādhanavarīkṣitāḥ vīratīṣṭ ānīṣṭ
śāṅgīṣṭ vīratīṣṭ tasya nīdhāṇaṃ gataḥ vīratīṣṭ tad vīratīṣṭ kṛpāṇīṣṭ
(end, add vā, and then 23. 7 ato vīratīṣṭāḥ vīratīṣṭ yadī me vīratīṣṭ
syāt, tathāpi dhanam.—vā.) Ps 144. 10 tat dūrātmanor acobhīṣṭāḥ
nīdhāṇaṃ dhanam, 'at tad vīratīṣṭāḥ kṛpāṇīṣṭ me vīratīṣṭ api dṛṣṭvā. Sy
65. 16 Ich sah nun, wie der Guest die ihm zugefallenen Denare nahm, in
seine Beutel tasche steckte und diese unter seine Kopf-stelle legte, und dachte
bei mir: ich will gehen, vielleicht kann ich etwas davon in meine jetzige
Wohnung bringen und kommt mir am Teil der alten Kraft wieder und
wundern sich mir dann auch meine Freunde wieder zu. Ar 126 Now I had
seen the guest when he took out my dinars and divided them with the
ascetic. The ascetic put his share in a wallet and placed it at his head for
the night. I desired to get some of the dinars and return them to my hole,
for I hoped that thru this some of my strength would return to me and
some of my friends would come back to me. (159) T 34.1 evaṃ ce

sam° gata tam tam uddadam. aitha tith anyamanaskila matvā nashighyāgar
 aham upaśiṣṭab. SP 964 ity Ekalavyābhad dravyamanalobhāt punar api dīkṣitū
 grahitum āgraham akaravau. Hp 30. 24. Hm 71 8 ity Mocyā lobhāt punar
 apy aritah grahituḥ graham akaravau. So 112ab (just after § 141); prapū-
 tayoḥ tayoḥ (B. totus) tam ca kartum mām punar āgutam. Spl 25. 14 evam nā-
 oṭiya rñrñr upāgataya patkñyāḥ mayā chidrah kriyā ykva. Pq 148. 21
 evam sam° mayā patikñyāḥ . Sy 45. 21 Und als der Quat befollet, stand
 ich auf und gieng, aber als ich bei einem Tasche angelangt war. Ar 127. 1 crow

(163) so 'ham bahū vicintya 'stān dhanam etan mama 'ti mṛtyas
tṛṣṇāḥ. suṣṭhū ca 'dam ucyate:

jñānath cakṣur na tu drk śīlath sukūlmātā na kulajanma
saṁtoṣā ca samrddhīb paṇḍitvam atāryavinivṛtīb 46.
sarvāḥ saṁpattayas tasya saṁtuṣṭaḥ yasya mānasam
upānagḍḡhapādasya nanu carimāvṛtī 'va bhūḥ. 47.
saṁtoṣāṁpitatṛpiṇāḥ yat sukhaḥ śāntacetasām
kutas tad dhanalubdhānām itas ca tat ca dhavatām 48.

In Pa after § 163, the T order seems more natural c, Ta sparo, one þ
ma. 're, for 'rñ. By Schwer ist's für einen, sich aus den Nöten zu erratten,
und schwer auch, die Gier zu lassen. Der Gier aber ist es leicht, den
Übrigen in viele Versuchungen in der Wüste zu versetzen und ihm alle
möglichen Leiden aufzuladen. Ar The man of the world never ceases falling
into troubles and difficulties, for greed and cupidity never ceases frequenting
him. (163) T 85. 10 text (a corrupt). SP 966, Hp 21 4 tato (Hp tadā)
'ham aśalayam aham (SPa ayam, Hp lubdho hy) saṁtuṣṭo niyatam
ātmadrohī tathā ca. Hm 71 12 (only) cāśalayam Po 151 19 so 'ham evam
vicintya dhanavyāmoḥitṛ pratinivṛtīb. suṣṭhū khalv 'dam ucyate. By 85. 26
(before vs 45) Sodann kam ich wieder zu Verstand und überlegte. Alle
Nöte kommen von der Gier und Bedürftigkeit her [The last clause printed
in Schulthess as part of vs 45] Ar 141 Then I recovered consciousness,
and I found that the troubles of this world—only greed and cupidity bring
them upon the people who suffer them. Va 46—T 18, Po 96, By 36,
Ar 145. a, T sadāḥ for na tu drk. b, T kalapatrāḥ for suk* d, T
avāryavinivṛtīb (perhaps read so in orig.?). In Pa this vs is confused in
order, by attraction to the similar vs 40. By divides this vs, putting part
here, and part after vs 50, Ar puts all of this vs before vs 50. The last
part of this vs is further confused by being mixt up with § 164, which see.
By Darum ist es einem förderlich, sich zu bescheiden und still zu sitzen,
und es genügt einem, sich mit dem zu bescheiden, was nicht anders sein
kann. (After vs 50) Und kein Wissen geht vor dem, daß man erkennt,
welches Unternehmen ausführbar ist, und sich bemüht, es auszuführen, sich
aber fernhält von dem, was sich nicht ausführen läßt. Ar I have heard that
wise men have said, There is no wisdom like deliberation no piety [vers one
add "like restraint from doing what is forbidden, no lineage"] like beauty
of character, and no wealth like contentment. It is fitting to endure that
which there is no means of altering [The "Buch der Beispiele" is here
remarkably close to orig.] Va 47—T 19, SP 42, N 32, Hp 109, Hm 141,
Po 97, Ar 145. a, SP sarvāḥ ca (a tu) sampadā. d, T sarvā for nanu.
Hm carma; SP 'stṛṣṭiva (a'eva). N, H 'vṛtaya (Hp v l 'vṛtaya). Ar (after
next two vs) I have never seen anything equal to contentment [some
versions add "and I have found satisfaction and contentment both are the
true riches"]. Va 48—SP 43, N 39, Hp 110, Hm 142, Sp. 142, Po 161,
Ar 143. No var. in Skt. Ar I saw that the difference between generosity

- na yojanāstatu dūraṁ vāhyamānasya tṛṣṇayā
 samitustasya karaprāpte py arthe bhavatu nā 'daraḥ. 49.
 (164) tat sarvathā 'sadhyo rthe paricheda (eva) śreyān uktam ca.
 ko dharmo bhūṭadaya kiṁ saukhyam arogaṭa jagatu jantoḥ
 kaś snehaś sadbhāvaś kiṁ pāṇḍityaś parichedaḥ. 50.
 (165) (m.) evaṁ avadhārya haṁ nirjanarānam āgato t'pātyaṁ
 citragṛhaṁ pālabaddham, itī ca taṁ mokṣayitvāt ('ematpūnyod-
 ayād) anena laghupatanakena 'haṁ snehadnurtityā 'nugṛhitaḥ.
 tavad atrāntara eṣa (laghupatanako) mama 'ntikam āgatyā
 prṣṭavān ihā 'gamandya so 'haṁ anenā ('va sārḍhaṁ bhavadanti-
 kam āgataḥ (tad etan mama nirvedakāraṇam. api ca)

and safeguarding is great. Vs 49—T 30, SP 44, N 40, Hp 112, Hm 145, Pp 94, Ar 144. b, Hm bādhyaṁśmasya, Ar For I have found that it is easier for the greedy to encounter terrors and to endure distant journeys in search of wealth than it is for the generous to extend his hand to grasp wealth. T adds its vs 51. (164) T 46. 8 text (ed. with a om uktam ca), SP 976, a text (om eva), ed. 'ādhyātrihapari' Hp 31 31, Hm 72. 12 tat sarvathāyasthoṣaṭaḥ kāryaparichedaḥ śreyān Pa, cf. last part of vs 48 above (partly a reflex of this). T adds its vs 52. Vs 50—T 53, SP 45, N 41, Hp 114, Hm 145, Sy 39, Ar 147. b, H arogiṭ. T ed. with a and SP man. except one (but this the best) om jagati. d, N vichedaḥ. Sy keine Gerichtigkeit geht vor dem Mitleid, und kein Genuß vor der Gesundheit, und keine Liebe ist größer als das Vertrauen. Ar For it has been said The most excellent of good works is mercy, the summit of love is confidence, the summit of intelligence is discrimination between what may be and what may not be, and peace of mind and beauty [some versions add "of character"] and abstinence from that which there is no means of accomplishing. T adds its vs 54. (165) T 84. 12 itī... haṁ svabhevaṇam āgato mokṣayitvānena lagha' haṁ bhavad' prīṭitaḥ (3 taṁ ca mokṣ' lagh' sahāśaḥ tvadant' āgataḥ). tad apl om, na kathamāna jīvyata. SP 976 aīo haṁ nirvedāḥ yusmadantikam praty (a om) āgataḥ. Hp 32. 7, Hm 73. 8 ity śloeykhaṁ sur' 3g' tato smat' an' mītrekhaṁ suh' 'an' adhaṁ ca pūjyaparaṁparayā bhavadāśrayaḥ svarga evāyā (Hm eva) mavā prāptaḥ. So 119 itihāṁ tatra evodviguṇaḥ snehdaḥ laghupātunam, prīṇyitāḥ krocchapaśraṇtha tvatpīṇam aham āgataḥ. Kp 423 30ed, 31ab) itī caitiparito haṁ anena laghupātunā, mahatā jāhnavāḥle prīpto bhadrā tvadantikam. Spl 90. 1 tad etat sakanāḥ sukhadūḥkham anubhūya parāṁ vipāśam āgato 'nena mītreṇa tvatāśīdam āntaḥ tad etan me vīrīgyakāraṇam. Pp 143. 8 evaṁ avadhārya svabhevaṇam śhaṁ guto yīvat, tvad āśrītara eṣa laghupatanako manikṛtkaṁ āgatyā prṣṭavān ihāgamandya. so haṁ anenāiva sārḍhaṁ bhavadāśīdam āgataḥ. tad etat bhavatiḥ nirvedakāraṇam ākhyātā. ādhe cedam ucyate. Sy 66. 20 and A 123 Und indem ich mich beschied, ging ich aus dem Hause des Magiers ins Feld hinaus und lebte ruhig in der Stille. Und da war eine Taube, und sie befreundete sich sehr mit mir Dann begab es sich zufällig,

samgoragavāraṅgaṁ sadovāsuraśāntaṁ
 ā madhyāhnaḥ kṛtāharaṁ bhavaṁ ha jagatrayam 51
 kṛtānām api māhāt jivāḥ sukṛtyāḥ prāpya vā daśām
 velayāṁ bhoktākāmeṣa labhya tapdūlasatka. 52
 tasya kṛte budhah ko na kuryāt karma vigarhitam
 yasya 'nubandhah pāpīyaś aśhantiśho vipadyate. 53
 (End of Story 1)

daß sie mit diesem Raben meinem Freund, zu mir kam, und durch ihre Vermittlung gewann ich auch ihn zum Freund. Nach einiger Zeit nun kam der zu mir und sprach zu mir: Ob deine Einwilligung, ich habe nämlich eine Schuldkrone, die mir mit Herrn und Bism freundschaftlich verbunden ist, zu der will ich gehen. Darnach sprach ich, Auch ich komme mit dir, denn (vs 40, not in A11.) Kein größeres Obel gibt's für einen, als wenn er nicht mit seinen Freunden lebt, und kein größeres Vergnügen, als wenn er bei seinen Freunden lebt und in Freud' und Leid mit ihnen ist. [After our vs 52.] Und nun also habe ich mich aufgemacht und bin hiehergekommen mit diesem Raben, und du, die du eine Schuldkrone hast, nimm, wenn's dir gefällt, um deiner Freundschaft mit diesem Raben willen auch mich in deine Freundschaft auf. Ar 148, 153 And my state became such that I was content and satisfied, and I removed from the house of the ascetic into the desert. [Only Chalkha: The mouse, the friend of the crow, said to the tortoise.] I had a friend among the doves, whose friendship for me antedated the friendship of the crow [Vernon add "thru his friendship the friendship of the crow was procured for me."] Then the crow informed me of that (friendship) which existed between you and him, and told me that he desired to come to you; and I was eager to come to you with him. [149. = Sy 40] For I hate solitude. For truly there is no earthly joy that compares with the companionship of friends, and no sorrow equal to separation from friends. [153, after our vs 52] It is in this frame of mind that I have come here with the crow, for I am a brother to you; and of this sort let my place also be in your heart. Vs 51 = T 55. SP 46, N 43, Ps 107, Sy 41, Ar 150. a, Ps mKungah for sKungah. b, SPa, N sadasaśhantakāram; Ps 'mānam. c, SP, N madhyāhnaḥ" (SPa text). Sy Hat er einmal sein Herz beruhigt und gelöstigt, so wird er leicht die Nöte los. [This seems to be an addition in Sy.] Denn wo immer einer sich befinden mag, findet er seinen leiblichen Bedarf und eine Stätte zum Sich-niederlegen und Ausruhs. Ar I have made trial and I know that it is not fitting for an intelligent man to seek from the world more than the daily bread with which he feeds off want and distress from himself, and that which easily feeds off those from him is merely food and shelter, so long as (sufficient) expense of land is provided, and nobility of soul. Vs 52 = T 56, Ps 108, Sy 42, Ar 151. a, Ps dharṣah for mahāh. b, T mas. vāpya, vyā" Ps kṛtyāḥ prāpyāḥ daśām. c, Ps 'kāmya. Sy Selbst was alles Geld der Welt sein Eigen nannte, würde davon doch nur so viel genießen können, als er für seinen Unterhalt braucht. Ar, expanded. Vs 53 = T 57, SP

(166) tac (ca) srutvā mantharū(ka)s kṣi. samāśvāsitaṃ bhadrā,
na 'dhitīḥ karāṇīyā yat) svadeśaparitṛyāgo mayā kṛta itī; (bud-
dhimāṇs cā 'si, kṣi vimumhyase api ca)

sāstrāṇy adhityā 'pi bhavanti mūrkhā

yas tu kṛyāvān puruṣaḥ sa vidvān

śaṃsantāṃ tv āṇadham āturāṃ hi

kṣi nāmanātreṇa karoty arogam. 54.

47, N 43. Pg 109. T has cd before ab. a, Pp tasyāḥ, SPm tatih kṛte or tatkr̥tāva, SP ed kṛt kaś ca T tasyāḥ ko na vibudhāḥ, SP, N tra for zu. b, N vīgarhāṇam. c, Pp, T ed hy em. sobanohēti. Pp pṛṣṭhāḥ, SP sarvārthāḥ, SPm parārthāḥ, N pārārthyaḥ. d, Pp nayo nighāḥ prapad°, SP, N sa evā kaḥ kṛti pumān N audhīḥ). (166) T A 164 text, om ca, mantharāḥ, om yat, a om mayā, ḥ om vi). SP 987 tac chr° mandarako pi hiraṇyakaḥ bahumāṇapurāḥsarāḥ samāśv. Hp 32 13, Hm 74.2.7 mantharā evāca yuṣmā-
bh r atumācayāḥ kṛtāḥ, tatkr̥to yam dōṣaḥ (so Hp, Hm diff.). (Story of Too Greedy Jackal here in H.) Hp 34. 13 (diff.), Hm 77 9 yātu, kim idāṇīm atikr̥tāntogavaryāṇama. So 120abd evāḥ hiraṇyakenoḥie kūrmo mantharako 'bhyadhāt, (here § 174) tan mātṛdṛḥṭuḥ kṛthāḥ. Kp 424ab (21cd, tac ohratvābhāṇyām hāḥ hiraṇyāḥ kaḥapṛṣṭhāḥ. Sp) 30. 2 mantharāḥ hāḥ [then expasion] 30. 17 tat svāgatāḥ bhavāḥ, svagr̥hāvāt hāyāḥ atrā sarāṣṭra. [With this cf. § 174, with the following cf. also §§ 168—173.] yac ca vittāṇāo vidēśavāṇāo ca te samjñāḥ itra vīṣayo samjñāo na kartavyāḥ. [Here our vs 67 ata eva vīvekino jñāṇāṇo dhanaṣpṛāḥ na kurvanti Pg 153 16 tac (om tad, 'śvāṇyitum ārabdhāḥ kṛyā, om mayā) it. tad budhyāṇāo 'py akṛyā kṣi mūhyasi api ca. Sy A 123 Aus die Schidderōte die Worte der Maus gehōrt hatte, begr̥ṛste sie dieselbe und maḥ sie Ver-
trauen fassen und sprach zu ihr Du hast gut und brav gesprochen. Aber du erscheinst mir bei deiner Ankunft betrōbt. Ar 163 When the mouse flauht his speech, the tortoise answered him in gentle, sweet words, saying: I have heard your speech, and O what a delightful speech!— were it not that I see you do not take account of the rest of the things which are within you and of your exile among us. It should not be thus. Vs 64= T 88, SP 60, N 46, Hp 128, Hm 168, Pp 110, Sy 48, Ar 164. a, SP mūḥhā. b, SP yā ca c, for sam: (Pp, SPa). N, H su Hp v l. va), SP sa. SP cātayaty āu°, SPm cātya mūtrāu°, N cātayāyāu°, Hp cātayam apy āu°, Hm cātītāḥ cāt°, SP best ma. cātītāḥ tv āu° N, H āturāḥām (om hi., SP āturāṅgo a°gam). T for pāda vīḥghayaty āturam āṇadham bl. d, SP, N, H na for kṣi. T bhavaty arogāḥ, so one SPḥ ma., and Hp v l. bhavaty arogam Sy Und dasjenige Wort ist ein wahrhaftiges und förderliches, das in die Tat umgesetzt wird. Dann auch der Kranke wird, wenn er das Mittel, das ihn heilen kann, zwar kennt, aber nicht gebraucht, dadurch, daß er es kennt, noch nicht gesund. Ar Know that beauty of speech is not complete without [various add "beauty of"] deeds. The sick man who knows a remedy for his disease—if he does not treat himself with it he

na svalpam apy adhyavassayabhiroh
karoti vijñānavidhīr guṇam hi
andhasya kiṁ hastatalasthito 'pi
nirvartayaty artham iha pradīpāḥ 56
dattvā yācanti puruṣā hatvā hanyanta eva hi
yāsayitvā ca yātyante narā bhāgyaviparyaye. 56.

(167) (*tad atra vayasya dātāvīśeṣa vṛttih karāṇiyā.*) na cā
'tal (api) mantavyam.

sthānabhrāṣṭa na śocante dantāḥ keśā nakhā naraḥ
etaḥ jñātā tu matāmān na evasthānam parityajet. 57

(168) (*tat*) kāpurasavṛttam etat. (*na hi satātā katcīt svadeśavi-
deśayor vīśeṣaḥ.*) yataḥ

ko dhitrasya manasv.naḥ svaviśayaḥ ko vā videśnī smṛto
yam deśam śrayate tam eva kurute bāhupratāpārgṛtam
yad dātātrānakha.āṅgalapraharaṇaḥ sūho vanam gāhate
tasminn eva hatadvipendrarudhirāṁś tṛṣṇām chinatty
ātmanāḥ. 58.

knowledge is of no value to him, and he obtains no relief or ease. T adds
its vs 59. Vs 56=T 90, SP 41 (correctly placed in SPa), N 47 Hp 129,
Hm 167 Pq 116. a, T *avyavasyā* (SP v. l. *svalpam eva vyavasyāraka*).
b, SP *'nidhīr guṇo* (a text) d Pq *n.vartayaty* SP *sambharsayaty* (one ma.
nirvartayaty). N, H *prakṛdayaty* T *andhyam* for *artham* Vs 56=
T 91, SP 51, N 48, Pq 117 a, Pq dñtīro 'py atra yācanti. b, Pq *hantīro*
'py *abakīr hatk*, T *bhūdyanta* (ed. om. va^o) SP, N ca for hi, but SPa hi.
c, SP *pītyatīr* tu *pītyante*, N *nīpītyatīr* nī[pī]tyante, Pq *yācīr* na
yācanti. d, Pq *karmavi*^o SP, Pq *'jayit*, but SPa with N. T text. (167)
T A 165 na cātan mantavyam SP 993 text (ed. adds *dvayor* after *vayasya*,
but a om this). Hp 85. 6, Hm 78. 8 text (*sakhe*, Hm *'vīśeṣe dñtīh* Hp
prīṭh for *vṛ*^o, etad api [Hm adds *atikeṣṭam tvayī*] na man^o). Cf Sp. in
§ 166 Pq 154. 14 as T, adding *bhavatī*. In Pa this is preceded by § 170
and vs 58. Sy A 124 Manḥ dīr *keine Sorgen*. Ar 157 Be not distrust in your
soul. Vs 57=T 92, SP 53, N 49, Hp 130, Hm 168, Pq 118, Sy A 124,
Ar 157 T prefixes a duplicate of ab: *sthānasthīr hi puruṣk pūyante* na
padmoyutāḥ. Hm prefixes two different pīdes. a, T SP ed. *pūyante*, but
SPa with N, H, Pq *śo*^o b, T ed with a tr *keśā dantī* c, lacking in Pq.
SP, N H *id vijñāya ma*^o d, placed in Pq in § 168. Pq *svam sthānam* na
pa^o. N, H *svastī*^o na *pa*^o, SP *nīlā sthī*^o *pa*^o Sy (not recognized in
Schultheiss) *wel. da nicht in deiner Heimat bist*. Ar because of your ex'le.
(168) T A 166 text (ed. with a om *katcīt*, om *yataḥ*). SP 996. Hp 85. 10. Hm
78. 12 *kāpurasavacanam etat* (H adds *yataḥ*). Spl 51 13 *aparām vīdeśavīśa-*
jam apī vīśīgyam tvayī na *kīryam*. *yataḥ*. Pq 154. 17 *idam hi kāpura-*
vratam. *yat* (here pīde d of prec. vs) na *hi śaktimatīh svadeśaparadeśayoh*
keśād vīśeṣaḥ. *uktam ca*, *yataḥ*. Vs 58=T 93, SP 54, N 51. Hp 132,

(169) tat, *bhādra*, nityam udyogapareṇa bhavitavyam: *udnyk-
tānām dhanam bhogaḥ kva yāsyanti* 'ti (ap: ca:)

nīpānam iva maṇḍūkāḥ saras pūrṇam iva pḍajāḥ
sadyogaṁ svayam āyanti sahāyāś ca dhanāni ca. 59
ntasahasānpannam adirghasūtrāṁ

kriyāvidhijñāṁ vyasaneśv asaktam

śūrat kṛtājñāṁ dīrghasauhrdam ca

lakṣmīḥ svayam vāñchati vāsahetoh. 60.

svyavasāyīnam alasatī dāvaparam sahasac ca paribhīṇam

pramade 'va hi vīrdhapatuḥ ne 'cehaty avagūhītūḥ lakṣmīḥ 61

(paṭur iha puruṣaḥ parākrame kumār ap: prabhūr arthasamācaye
na hi sadṛśamatīḥ brhaspatēḥ śūtilaparākramameti satkriyā. 62.)

Hm 170, Spl 118, Pp 111 Sy 45, Ar 188, Cf So 121 a guṇo na videto 'iti
a, H vīrasya, SP vā tasya (a text), Spl vāi for vā. T nato for smṛto, SPs tato
and sthito, Hm tathā, Hp smṛto, v. l. satām. c, SP yad dīpṭyā? N rīvali
for lāṅgala, Hm lāṅgala. SP, N H, Pp "praharaṇaḥ, but SPs text. d, Pp
arthinām for Itmanāḥ. Pa close. (188) T A 167, 168 text [so ḥ mas.

a udyat kva yānti dhanabhogā itī. tathā ca ad. om (without reason) by a
for kva). Before udyuktānām T inserts ita va 54, found elsewhere in Jn,
but in no other version. SP 1003 tat sarvathā nityam udyogaḥ kartavyaḥ.
Hp 24. 16, Hm 77. 12 (before va 54) tat lakṣe Hp vāsyā) sarvathā Hm
'dā tvaḥ (Hp om) acāśhena bhaviḥ yataḥ. Kp 424od (32ab) udyogaṁ
vibhavaḥ prāpayatī punaḥ punaḥ. Spl cf 31 18 and va 119; see § 170.
Pp 159. 26 tat . nityam udyamaparīḥ bhāvyaḥ kva dhanam bhogaḥ vā
yāsyanti. yataḥ. Sy cf next va? Ar 169 So turn your helpful suggestions to
advantage for yourself [DeSacy and Khalil "So take good care of yourself"],
since you deserve good. And if you do this, good will seek you out.

Vs 50=T 95, SP 55, N 52, Hp 183, Hm 171, Pp 119, Sy 45, Ar 160.
c, T śubhakarmanāḥ N, N, H naram for svayam. d, N, H vivadh (Hp
pravagāḥ) sarvasampadāḥ. Sy So kann auch der tüchtige Mann, wohn
immer er geht, seinen Rifer verwenden, und das Glück sucht ihn auf, wie
die Wasservögel das Wasser und das Wasser die Tiefe. Ar just as water
seeks the level, and water-birds the water. Vs 50=T 95, SP 59, N 55,
Hp 185, Hm 173, Pp 118, Ar 161 d, Pp mārgatī for vāñchati, N, H and
v. l. of SP yānti vīrdhahetoh. Ar For distinction is obtained only by the
perceptive man, the resolute, who seeks (it). Vs 51=T 97, SP 60.

N 56, H IL 4, Pp 115, Ar 162. b, T ad. om. pūrṇaś ca parī, read
with a pūrṇasavihīnam (ḥ parṇasparī?). SP, N, Hp paribhīṇam c, T vīrdham
iva patuḥ pramade. d, SP, H upagūhītūḥ. Ar But as for the lazy, vacil-
lating man, the irresolute, who trusts (to others)—distinction never befriends
him. just as a young woman finds no profit in the company of an old man
[better versions, "as to a young woman the company of a decrepit old man
gives no pleasure"]. Vs 52=T 98, Pp 120. Pp: b. bhavati sadā prabhūr
15*

(170) artharahito 'pi bhavān prajñotsāha(*fakti*)sampanno (*śa-
mānyamanuṣyaśāstrāḥ*). *katham*:

vinā py arthāḥ dhīraḥ spṛśati bahumānonnat padam
pariśravakto 'py arthāḥ paribhavaṣpadam yati kṛpṇaḥ
svabhavād udhūṭāḥ gupāsamudayavāpivipulāḥ
dyotitā śāntāḥ nā evā kṛtākanakamāḥ 'pi labhate. 63.
utsāhasaktiyustavikramadhāryacār

yo vetti gopadām ivā 'pātaram samudram
valohikaśṛṅgasāstrāḥ ca suda nagendram
lakṣmīḥ svayam tam upayāti nā dīnasattvam 64.
nā tyuccasikharo merur nā 'nticār rasātalam
vyavasāyadyotitāḥ nā tyaparo mahodadh. 65.
sādhana it. *kim* madas te gata vibhavaḥ kiṁ viśādam upayāsi
karan. hatakandukasamāḥ pātotpāta manuṣyāṇām 66

arthasādhana, c. *matir, d. *krama apā śāstrāḥ. (170) T A 169 text SP
1017 bhavān apy atma' prajñotsāhasampanno si (a arthi' 'pi prajñā' bhavān)
tathā hi = ca). So 121 ad dhīraṣya ca vipaś nāsti nāśādhyaḥ vyavasā-
yāḥ. Sp 31 18 arthahināḥ pare dade gato 'pi yāḥ prajñāḥ bhavati na
katharoid apl na śāstrā. (va.) tat prajñāndhīr bhavān na prākṛtapuruṣatū
yāḥ. Pq 16a. 36 tad yady artharahito bhavān, tatSp 1 prajñotsāhasampanno
na śāśṭyapuruṣatūyāḥ yāḥ. By A 123 a. of. on § 147 for position. Du
na sei: deiner Tüchtigkeit zugehen und laß dich dadurch nicht betrüben.
denn. Ar 165 Make use of your knowledge and act according to your intelli-
gence. Do not grieve over the paucity of your possessions. Vs 63=T 90,
SP 41, N 57, Hp 134, Hm 174, Pq 131, By 44, Ar 166. a. T prajñāḥ H
(and SP v 1) vīraḥ, for dhīraḥ. b. Hm samśyukto for pari' T mes. anyāḥ
and kṛpāḥ for arthāḥ and kṛpṇaḥ (ed. am.). T ed. with a paribhavaśāstrāḥ.
c. H viśādam for vipulāḥ. d. SP, N. H kim for na (best ms. of SP na,
SP, N, H dhya for kṛtā SPa text). Pa close. T adds na (ed. om) tat, bhāra
Pq kim ca. Vs 64=T 100, SP 47, N 58, Pq 132. a. Pq text, T gata for
yati, SP *śaktir aparikrama, SPa *śaktir apl vikrama, N and SP best ms.
*śaktir aparikrama. b. N jānti yā tanuāpīlmasamāḥ sam'. T gopadamu-
kṣāyāḥ, SPa gopadamsukhāpātaram or *sukhāpātaram. c. T *śṛṅga-
kharāḥ. SP, N mahā for madā. d. T tadā for svayam N anyāḥ. SP, N hīna'
Vs 65=T 101, SP 61 N 59, Pq 133. a. SP *uccaś śikharāḥ meror (SPa text,
Pq *uccaś meruśikharāḥ. b. SP śāntimāḥ, N *śānta rasātalam. c. SP,
N vyavasāyādyotitāḥ. d. T py for 'ty N 'upāro, SP 'uduro, SPa 'tibhāro.
T inserts a line of prose and its vs 101-106. Vs 66=T 107, SP 64,
N 60, Hp 137, Hm 175, Pq 134, By 47, Ar 167. a. SP, N, H dhanavā si
hi m' Pq ko for kim SP, Hm mado ma, SPa matu te, SP best ms., N,
Hp text. b. SP, N. H tr kim gata' T dyotavibhavaḥ Hm upayāsi, SP
Ryū (best ms. upayāti). c. nihata only two mss. of SPs and one ms. of
Tp as correction, Pq hanta, others nihita. By laß dich auch dadurch nicht

(171) *(tat sarvathā jalabudbuda eva 'athirāpi yāvanāni dhanāni ca yataḥ.)*

*abhrachāyā khalaprītir navasasyāni yūṣitāḥ
kūṇṇikāloṣabhogyāni yāvanāni dhanāni ca.* 67

(172) *tad bhadra (hiraṇyaka) evaḥ jñātva hṛte 'py arthe ivayā
saṁtāpo na karāṇiyāḥ (uktam ca)*

*yad abhāvi na tad bhāvi bhāvi yaṁ na tad anyathā
itu cintāvirāghno 'yam agadaḥ kiṁ na piyate.* 68.

(173) *tat sarvathā vṛticintākulatām paribhūya sthityatām.*

*yena śuklikṛtā naśāsā śuklā ca haritukṛtāḥ
mayūras citrā yena sa te vṛtūḥ vidhāsyati* 69
ndi 'vā 'rtho vyasanagatena śocitavyo

*harṣo vā sukham upalābhya na prayojyāḥ
prākṛkarma prati janito hi yo vṛpakaḥ*

so 'vadyaḥ bhavati nṛpaḥ śubho 'śubho vā. 70.

deprimieren, daß du früher Güter besaßen hast und jetzt nicht mehr, denn Reichtum und Vermögen geht und kommt im Handumdrehen. Ar Let it not grieve you to say, I was wealthy and I have become needy. For wealth and the rest of the goods of the world — their coming is quick when they come, and their departure is sudden when they depart, like a ball, which is swift in rising and quick in falling. (171) T A 172 tena hi jalabud-budavad athirāpi dhanāni katham. Pp 153. 7 text. Vs 67=T 106. SP 66, N 61, Hp 139, Hm 176, Spl 112, Pp 125, Sy 43. Ar 164. a, T, Pp megbachayā. b, Spl addham annam na yo" H "asyaṅk. Pa quite close. Here follows a passage mostly found only in T and Pp, partly also in Sp., with story of Somilaka (T Story II 4., found only in T and Ju, and certainly not orig. In this story T includes the original vs 66 (yad abhāvi etc.). (172) T nothing. SP 1039 text (om hṛt e" jñat, om ivayā, om uktam ca). H only in Bp 37. 26, placed before § 176 in matvā saṁtāpo 'rthasāto 'yam (om, ma, ya, i) trayā na kartavyāḥ. Ju after Somilaka story, Spl 29. 6, Pp 163. 1 text (Pp hiraṇya, Ju dhanavāṣṭe for hṛte 'py a"; Spl om trayā, Pp trayāsaṁtāpo, Ju kāryāḥ, Spl before uktam ca adds atha vidyamānaṁ api dhanam bhogyaḥ bandhīyatyāḥ tad avidyamānam mantavyam). Vs 68=T 114 (in the Somilaka story), SP 66, N 62, elsewhere in Hp IV. 9. Hm IV. 8. b, T ed. with a yat tad anyathā SP yad bhāvi na tad anyathā, best ms. with N, H bhāvi: can na tad" a, SP cintāvirāghno, a cintāmrtaḥ bhadra, best ms. with N, H text. d, SP hṛyate (= text). (173) T nothing. SP 1038 text. Spl 33. 17 evaḥ jñātva vīvekinā na sthityartham vītopār-janam kartavyam yato duḥkḥhya tat Pp 163. 26 tad iti matvā śreya eva cintaniyam. (vs 160=our vs 71) tamāni sadhiva saṁtāpo eva śreyaḥ. Vs 69=SP 67, N 63, Hp 140, Hm 176, Pp 138 (before § 173). ab, SP ed. śuklāḥ pibhanti yena naśāsā ca dhaṇvāḥ (a text). d, Pp no for te, Hp ma. Vs 70=T 123, Sy 49, Ar 165. c, T ed. with § prāk karmānyam".

kartavyah pratidivasah prasannacittah
 svalpo 'pi vratan.yamopavāsadharmah
 prāpeṣu pralarati nityam eva mṛtyur'
 bhūtaṇaḥ mahatī kṛte 'pi hi prayatne 71
 dānena tulyo nīdhīr asti nā 'nyah .
 saṁtoṣatu varā sukham asti kiṁ vā
 vibhūṣaṇaḥ śīlasamaḥ kuto 'sti
 labho sti nā rogyasamaḥ pṛthivyam 72

(174) (tat) kiṁ bhaṁṇā, svaveśma 'dāh bhavataḥ (nirvṛtenā
 'nadvignena ca bhūtaḥ tulya) mayāi vā saha pṛthivīrūpam (atra,
 kīlo niyātmā. (175) tat cā 'nakatāstrārthānugataḥ manthara
 kōkṭah śrāvya laghupatanako vikantavadamah paritoṣam upagato

we with a. Pa quite close. Vs 71—T 122, Pq 160, Sy 60, Ar 166.
 c. Pq dāivah for mṛtyur Pa quite close. Here T vs 134—140, with
 A 179, 180 Vs 72 = T 141, SP 89. N 65, Spl 156, Pq 181, of So 121 b, na
 saṁtoṣajaya āśukham? A, SP N na dānatulyo asti kīlāi SPs 'yath
 dhanam asti kīlāi. T vidhīr for nīdhīr Spl transposes h and d. b, Ju
 dhanam for sukham. Spl asti nānyat. c, T kuto vā, Sp. na cānyat d, Spl
 lebhāo ca nīdyo 'sti parāḥ pṛthivyam. T adds A 181 and vs 142. At this
 point T is confused in order Herte's A 176 begins with a duplication of
 the end of hm A 182 and belongs with it, A 182 should precede A 176 and
 the vs (our vs 73—76) which in T follow thereupon. (174) T A 182
 tat bhavataḥ nirvṛto bhūtvī mayāiva saha kīlām dayati. A 176. 1 tan
 mayāiva eṣānadvignāḥ kīlām atvībhayaiveti. SP 1044 kīh babuṇā, mayāiva
 saha vasaṇa (a manāiva saheṇa) atra kīlo nī. Hp 37. 16, Hm 82. 5 kīh
 babuṇā, mama pakṣapāṇīm (Hm 'tēna) mayāiva sahetra kīlo nī. So 120 c
 svam eva sūbhānam etat te. Spl (cf. also under § 156) 40. 14 evam jñātvī
 bhadrā tvaṣā saṁtoṣaḥ kīrya .u. Pq 184. 2 kīh ha' pralāpitoa. eva"
 (mayā, om eva) 'pūrvam kīlo 'vīrhyah. Sy A 125 Was brauchst du aber
 viele Zusicherungen, da (dir) doch dein Verstand offenbart, was recht ist.
 Wisse also, ich lade dich zu Folgendem ein: Meine Bittē und meine Habe
 gehören dir und du nimm mich zum Freunde an. Ar 167 But you have no
 need of my admonitions, because you are well aware of what is good for
 you. However, I that to pay you your due of respect, for you are our
 brother and whatever we have is at your service. (175) T A 178. 1 tat
 cōrvtvī hiraḡyo (!) 'bravīti (Herte assumes laconia. but the truth certainly
 is that T accidentally says hiraḡyo for laghupatanako. The mouse says
 nothing here in any version.] SP 1044 laghupatanakah (c adds śha. Hp 37 21,
 Hm 81. 9 itī śrāvī laghupatanako brūte. Spl 40. 14 mantharahavāṇam
 kīranya vīryas śha. Pq 184. 4 text (mantharakōkṭah). Sy A 126. 1 Als der
 Rabe die Versprechungen der Schildkröte an die Maus hörte, und die Zu-
 sicherungen und Einladungen, die sie vortrug, da sprach er zur Schildkröte.
 Ar 168 When the crow heard the tortoise's reply to the mouse, and her

'braut (176) bhadra mantharaka, sādhu śārayaṇiyaguṇopeto
'si, bhavata hy evaṁ kṛtahrany(ak)ābhyaṇapattāu mama ma-
nasah paramatuṣṭir utpādita. (ko 'tra vismayah. ukāṁś ca.)

sukhasya maṇḍaḥ paripiyato taur

jivanti te saipuruṣṣa ta eva

hr̥ṣṭaḥ suhr̥ṣṭaḥ suhr̥ḍaḥ suhr̥ḍbhūḥ

prīyāḥ prīyār ye sah.āḥ ramante. 73.

śiśvāryavanto 'pi hi nirdhanāḥ te

vyarthasāramā jīvitamatrasārāḥ

kṛtā na lobhopahṛtātmabhīr yūḥ

subṛitvayaṁgrāhaviḥbhūṣaḥ śrīḥ. 74.

santa eva satātū nityam apattaraṇahetavaḥ

gajānāḥ paṅkamagnānāḥ gajā eva dhuraṇḍikārāḥ. 75.

graciousness toward him, and the beauty of her speech to him, this pleased him, and delighted with it he said. (176) T A 176. 2 bha° ma°, evam

etat, sādhu 'si. sutaṛāḥ me hr̥ṣṭyābhyaṇapattāu manastuṣṭir utpannā.

ko 'tra vismayah. SP 1044 (a inserts mandara) śarvāśārayaṇo (a samāś-

rayaṇiyaguṇo) 'si Hp 37 21, Hm 82. 9 dhanyo 'si manthara (Hp sakhe),

śarvathā (Hp adds tvam) śāra° 'si. Spl 40. 15 bhadra, mantharako yad evam

vadati. tat trayāḥ cūṭa kartavyam. Pp 164 5 text (śādhur śārayaṇiyaguṇo

si tvam, 'hr̥ṣṭyāḥ°, om ko tra viś°). Sy A 126. 3 Du hast mich sehr erfreut,

meine Liebe, aber auch du darfst dich füglieh deiner Taten und deiner

Rechtschaffenheit freuen, denn. Ar 169 You have pleased and gratified me,

for you are justified in rejoicing over your heart just as I rejoice over it.

Vs 73=T 123, Pp 163, Sy 51 a, Ar 170. a, Pp śārāḥ paribhūyate, b, T ad.

with a jivanti nityam puruṣṣa text with β and Pp. Sy gutes Leben, Ruhm

und Freude gehören dem, der eine Menge Freunde in seinem Hause ver-

sammelt hat und zu dem seine Freunde vertrauensvol. kommen, wie zu

dir. Ar Now of the people of the world the chief is the matter of intensity

of happiness and nobility of life and fairness of fame is he whose dwelling

does not cease to be well trodden on the part of his brothers and friends

of good character, and with whom there never fails to be a throng of people

whom he delights and who delight him, and whose necessities and concerns

he supports. Vs 74=T 124, Pp 164, Sy 53, Ar 174 (after vs 77). c, T

ad with a lobhena hr̥ṣṭ°, β text, Pp lobhopahṛt°. Sy Wer aber den Geringen

und Schwachen nicht unterstützt, ist kein Tüchtiger und Tatkräftiger. Und

wer von dem, was er besitzt, dem Besitzlosen nicht Erleichterung gewährt,

ist kein Trefflicher. Ar But he who does not share his wealth is not con-

sidered rich. Vs 75=SP 70, N 86, Hp 150, Hm 188, Pp 165, Sy 52,

Ar 171 b, Hm apaduddharapākṣamāḥ. c, SP v l, N, Hp paṅkalagnānāḥ.

Sy Die Guten nämlich reichen den Guten die Hand, gleichwie (nur) der

Elefant den Elefanten aus dem Schlamm herausziehen kann. Ar similarly

ṇḍṇ — (179) manthar(ak)ah (pulindā svaritam) ambhasi nimag-
 nah. (180) hiranyaka'o 'py (avignamandā tarastambha vivaram
 (anu)praviṣṭah. (181) laghupatanako pi (kim etad itī jñāsur
 uddīya vipula)vrkṣam arūḍhah. (182) citrāṅgo py ātmalankaya
 tāṇanikaṣa eva sthitaḥ. (183) atha laghupatanako viyad utpatiya
 yojana(pra)māṇam (bhū)maṇḍalam avalokya (punar) vrkṣam
 avalino — (184) manthara(kam) abravīt' ehy ehi na te kutaścid
 bhayam itī; (dr̥ṣṭav mayā, kevalam śappabhuḡ mrgo hradam

164. 28 ṛyāntah ca tam avalokya. Sy A 127 8 Infolge der Aufregung des
 Wassers gerieten die Schildkröte, der Rabe und die Maus in Aufregung.
 Ar 176 The crow was afraid of him likewise the mouse and the tortoise.
 (179) T A 183 5 text (mantharah). SP cf § 178. Hp 38. 9, Hm 63. 7 manthara
 jalam praviṣṭah. Sp. 40. 23, Pp 164. 29 (after § 181) mantharakah salih-
 āyām kṣhitaḥ Sy A 127 6 und die Schildkröte ließ sich ins Wasser
 hinunter Ar 177 The tortoise jumped into the water. (180) T A 183. 4
 (after § 181) text (hiranyo,, SP cf § 178. Hp 38. 9, Hm 63. 7 mūṣakaḥ ca vi'
 praviṣṭah (Hm gataḥ). Sp. 40. 23, Pp 164. 28 (after § 181 but before § 179)
 hiranyakah (Pp 'yah) tarastambhaḥ praviṣṭah. Sy A 127 6 d. s. Maus flüchtete
 in ein Loch. Ar 177 the mouse entered a hole. (181) T A 183 3 tam cakult-
 kṛtam dr̥ṣṭvā la'. (om uddīya, adhruḍhah). SP, cf. § 178. Hp 38. 10 (d.f.),
 Hm 63. 7 kiko py uddīya vr' 8' Sp. 40. 23, Pp 164. 28 la' vr' 8'. Sy
 A 127 6 und der Rabe flog auf einen Baum. Ar 177 and the crow flew up
 and alighted upon a tree. (182) T A 183. 4 cit' py āt' tātam śrītiḥ.
 Pp 164. 29 text. Sy A 127 7 Die Gasele überrascht stieg aus dem Wasser
 heraus, ging aber nicht von der Stelle, sondern blieb ruhig bei der Quelle
 stehen. Ar 178 The deer drew near the water and drank a little of it. Then
 he stood up in fear to look (around). (183) T A 183. 5 text (om bhū).
 SP 1069 laghupatanakam vrkṣaḥgram adhṛṣṭvāvalokitam. Hp 38. 10, Hm
 63. 8 tato laghupatanakam sadṛṣam nirūpya. So 122a tam dr̥ṣṭvā. Spl 41 1
 atha la' mrgam samyag pariṣṭya. Pp 164 30 text (om viyad, om pra,
 lokya, vrkṣam adhruḍhya). Sy A 127 9 Da flog der Rabe hoch in die Luft
 empor und schaute überal hin, warum die Gasele in so eher Angst ge-
 kommen sei. Ar 179 Then the crow hovered in the sky to see if he could
 observe anyone seeking the deer. He looked in every direction. (184) T
 A 183 6 text. SP 1069 tava ca na kutaścid bhayaḥetur upalabdhā idī mān-
 darakahiranyakaḥ samābhūtu. Hp 38. 11, Hm 63. 9 bhayaḥetur na ko'py
 ṛyāntī aloctam. Hp 'ko'py avakṣitaḥ) So 122ab tava dr̥ṣṭvā ca paśādī
 vyādhām anāgatam. Spl 41 1 mantharakam uvāca ehy ehi sakhe mantharaka,
 mrgo yam tṛṣṭito 'tra samyāṣṭah samat praviṣṭah. tava śabdo 'yam na
 mānuṣasambhava itī. [Here Spl departs from the others and is wholly
 peculiar to § 191; Pp 164. 31 mantharakam bhūtvā bhadrā mantharaka,
 ehy ehi, na te kutaścid bhāvasthūṣyāpītyo vidyate. evikṣtam etad vanaḥ
 mayā kṛtam, kevalam mrgo yam nāśakṛthī hradam upagataḥ. Sy A 127 11
 Als er was seiner Umschau niemand erblickte, erhob er seine Stimme und

udakarīhi samāgataḥ) (185) tac chrutvā ?dirghahurī man-
tharakāḥ samuttiryaḥ) trayo 'pi te (vibhūtiacittāḥ punas) tatvā
'va samāgataḥ. (186) aitha 'bhyagatavatsalataya, mantharak)as
tath mrgam āha: bhadrā, piyatām (avagāhyatām co, dakṣa-
prakāmatāḥ tktartāḥ bhavān iha 'gantvā arhatī, ti, (187)
(taduvacanam adhāya, citrāṅgaś cintayām āsa na mamāi 'tebhyaḥ
sakāśāt svalpam api bhayam asti, karmāt, kacchapas tāvad
udakagata eva śaktimān, mūpakavāyasaḥ api mṛtaḥ kṣudra-
jantum oāi 'va bhakṣayataḥ, tad etān anuśarāmi. (188) it
matvā tāḥ (sāha) samāgataḥ mantharak)aya (ca) avāgataḥ dyu-
pacārapurāṣaram (sam)abhihataḥ citrāṅgaḥ upi divaḥ bhava-
taḥ; (kathiyatām asmākam,) katham idam vanaḥ gahanam āgato

rief der Schildkröte und der Maus Fürchte dich nicht. Ar 179 but saw
nothing. Then he called to the tortoise to come out of the water and said
to the mouse: Come out, for there is nothing to fear here. (185) T A 182. 7
text (mantharak, om tatvāva). Hp 38. 11, Hm 33. 9 paścāt taduvacanād
kṣatya punaḥ sarve mṛitvā (Hm adds tatvāva) upaviśtāḥ. Pp 184. 33 .ty
ukta trayo 'pi: tatvāva samāgataḥ. Sy A 187. 12 So kamen sie alle drei
an den Ort. Ar 180 The crow, the mouse, and the tortoise assembled at
their place. (186) T A 184. 1 atibhhyupāgatāḥ vatsalatayā man' mrgam
(ß om iu). SP 1060 mandarakṣa sa mrgaś citrāṅganāmābhīḥ tat bhadrā,
avāgataḥ bhavataḥ, evocchayodakādyaḥ kṣero nuṣṭhiyatām atirāsthanena va
nam idam anāthikriyatām. Hp 38. 12. Hm 33. 10 mantharepuktaḥ bhadrā
mrga avāgataḥ (Hp adds te), evocchayodakādyaḥ kṣero 'pubhuyatām. atirā' etc.
as SP Cf So on § 190? Pp 184. 33 aitha, 'tath ca, pradhānam udakam
stītaḥ ca. Sy A 182. 1 Die Schildkröte sah nun, wie die Gasele auf das
Wasser schaute, und sprach zu ihr Wenn du Lust hast, so trink getrost
Wasser und fürchte dich nicht. Ar 181 On seeing the gazelle looking at the
water and not drinking, the tortoise said to him Drink if you are thirsty
and fear not, for there is nothing to frighten you. (187) T A 184. 2
tathā cānuṣṭhite citrāṅgaś cintayām āsa: kascid ebhya me viślāso nāsti
(ß na mamātibhyaḥ kascid apīyo 'stīti), kacchapas tēvaś caktimān udaka-
gata eva, undaravāyasaḥ api mrgasya hān apyatra kṣudrajantoh. tad upa-
ślyay oāḥ. Pp 184. 1 text om kṣudrajantoh ca; but this seems called for
by Pp, and is apparently corruptly represented in T by kṣudrajantoh). Sy
A 182. 3 Und nachdem die Gasele überlegt hat: Der Rabe und die Maus
können nur kleine Aas (Pp mṛtaḥ) fressen und die Schildkröte kenne ich
als ein Wassertier ich fürchte mich nicht vor ihnen, sondern gehe zu ihnen.
Ar nothing (188) T A 184. 1 text (om sāha manthareṇa, om ca citrāṅga,
om to 'gah ie ad., tr bha' āvam, om ka' as', katham tadāḥ gahanam (ß
om gah') vanaḥ m' 'ti, om iu). SP 1063 after § 190, it avāgataḥ dyu-
pacāram kṛtvān. Pp 184. 4 text (avāgataḥ dyu' abhihataḥ, om sam). Sy A 186. 7, 189. 1
kam sie hinein. Die Schildkröte ließ sie willkommen und fragte sie: Geht's

si (iti) (189) (atka) 'sau abravat: nirvāṇa 'amīy anand 'kāma
 viharitvāna, (āśvavadrāḥ sārāmaydar) lubdhakair itaś ca 'taś ca
 amānirvāhyamāno bhayān (mahatī javanā 'tikramya sarvān)
 āgato trā 'ham (udakārthi) tad iccāsmi bhavadbhīḥ sardham
 mātṛinī kartum (190) (taś ca tritā) manthar(ak)enā bhīkī
 tam bhādra, viś bhāṣiḥ, svavāṣmā 'dātā bhavataḥ, nirvighnam
 atra yatkepsitam vyatām itī (191) tatāś teṣāṁ sarveṣāṁ
 svecc(hay)ā kṛtāhārāyām ajāram vipulavṛkṣaśāyayāḥ mā-
 dhyaṇavēlayām, kṛtāsmāgamāndm anekatastravarāṇavyd-

dir wohl? Und woher bist du gekommen? Ar 187 The gazelle draw near
 them, and the tortoise welcomed him and greeted him, and said to him
 Whence have you come? (189) T A 185 T so 'bravit . 'amīy anand
 mahatī bhayanāśakaprakāṣa, āśvavadrāḥ lubdhakāś cetāś cetāś ca paribhāṣ-
 yamāno 'haś mahad itāś vyānam āgato am: SP 1062 citrāṅga śa
 lubdhakairita themām arantāś samāgataḥ. Hp 38. 14, Hm 83. 12 citrāṅgo
 brūta lubdhakairita 'haś bhavataḥ āraṇam āgataḥ, bhavadbhīḥ saha
 mātṛatvam (Hm, Hp v. . sahyam icchām. K 425d (33b pradhānam ita
 mātṛatām. Pg 168. 6 text. Here Pg adds long insertion, with an unorigina-
 story By A 129 3 Die Gaseile sprach Schon lange Zeit gehe ich in diesem
 Zustand herum und um aus Furcht vor den Jägern von Ort zu Ort ge-
 wechselt. Und so bin ich auch jetzt aus Furcht hiehergekommen, weil ich
 in der Ferne etwas gesehen und geglaubt habe, es seien Jäger. Ar 183 He
 said I have been verious, "grazed") in these plains [literally "deserts",
 some versions add "a long time"] and hunters have never ceased pursuing
 me from place to place. Today I saw an old man [better with some versions
 "a figure"], and I feared that he might be a hunter So I came (here) in
 terror (190) T A 186. 3 text (manthareṣ) SP 1063 mandaraka a śa, śaś
 svagṛhanirviṣeṣa śhīyātām Hp 38. 18, Hm 84. 1 hiraṇyako(?) 'vadat:
 mātṛatvam itvād samābhīḥ saha bhavatyatena militam (so Hm, Hp diff).
 (va) tad atra bhavati svagṛhanirviṣeṣa śhīyātām itī (Hp om. So 123c Nāṣ-
 tiens tenṣi, B. tenṣi, K 4 cf § 131 Pg 187 4 tad chru* bhādra bhavān
 avam mī : bhavataḥ, tam nirudvagamānāś yatkepsam ārocayām dy
 A 129 7 Sprach so ihr die Schildekröte Fürchte dich nicht, denn die Jäger
 kommen nicht bis hieher, und dieser Ort gehört dir, und auch uns betrachte
 als die Deinen, und in der Nähe findest du Weide. Ar 184 The tortoise
 said Fear not, for we have never seen any hunters here at all. We will
 grant you our love and our dwelling-place, and pasturage is near us.
 (191) T A 186. 4 tatāś teṣāṁ avam prīty kīlo 'divarīta. sarveṣāṁ ca
 kṛtāś "vāṣyām samāgataḥ, anaka" kīlo 'divarīta. SP 1064 tana su-
 henānyonyapṛīty ca kīlo 'divarīta. Hp 38. 19, Hm 84. 6 tad chruṭvā mṛgaḥ
 āśāndāḥ (Hm adds bhṛtvā) kṛtāsvacchāḥ (Hm svāśah kṛtvā) pūṣyāt
 pītvā jāṭhānātārachīyām apaviṣāḥ [From this non H is different from
 the others to § 232. So 123d, 124 sahyam karmādayo vyadhoḥ, svavāṣmā
 to tatāś tatra kṛtāś karmādayāś bhavāḥ, paraspāropacāreṣa sahaḥ sahaḥ

paraṅkiacittānāḥ paraṅparaṁ prītyā kṛto 'tūvartate (192) *atha kadācit* (nam) *ucitaścaityāḥ citrāṅgo aḥ yātaḥ* (193) (*taṁ cā 'paśyantas te* (*saikālasamapajātariparitanuḥ*)) *vyākṣitacittāḥ tasyā kutalāḥ manyamānā dhṛtīm na lebhire*. (194, *tadā laghupatanakāḥ manthar(ak)ya āha* (*taṁ ābhyaṅo 'sy aśya karmaphāḥ baktiyuktatvāt*, *tad*) *upalabhasvo 'pīṭṭya yathavasthitaḥ citrāṅ-*

samam. Kṛ 424b (136d) *teṣāṁ vīrambhāṇāḥkṛdā vadhānāṁ paraṅparam*. Spī 41 19 *tatas te catvāro 'pī mitrabhāvam ācīḥa tasmāi aśvaḥ madhyāhna-*
samaye vṛṣṇachāyādhastātī mūhūrtiṅgoṣṭhikukham anubhavaṇtāḥ aukhena
hūlāḥ sayanti. Pp 167 3 *tatas teṣāṁ ivo' kṛtāhāravihārāḥkṛdā madhyāhna-*
samaye vipulakṛdāsamīpe bahalavṛṣṇachāyādhastātī kṛtāsamī' vīridhāḥhar-
māṇādhastāvichāraṇaḥ paraṅparaṁ vṛtū, āvāham kṛto 'u'. Sv A 129. 10 Und
 es war dort ein ochtziges Haus, und sie fanden sich alljährlich, nachdem
 sie ihr Essen verzehrt hatten, zu vieren in dem Schatten zusammen, setzten
 sich hin und gaben allerlei Geschichten zum besten und diskutierten dieselben
 noch .com. Ar 184 The gacelle desired their friendship and remained with
 them. They had a shelter of trees to which they used to come every day,
 and where they assembled and diverted themselves with stories and converse.
 (192) T A 185 1 *atha ka' vartāṁ va' o' na dr̥syate sma*. SP 1045 *atha ka'*
dhṛtīrithi cī' gataḥ, samacitodakavālyāḥkṛdā nāgāḥ u (a nāgachāyāḥ). So 125ab
ekadā kvāpi citrāṅgaḥ vṛkṣtātāḥ B. 'yantas Kṛ 424d 34ab nāgāḥ ka'
saṁkṣatavālyāḥ na vyādīyāta (SP *vyaṁbata*, v L *by adīyāta*). Spī 42 4
māhikānāṁ ahaḥ goṣṭhikānāṁ mṛga nṛvṛtāḥ. Pp 167 15 *atha ka' teṣāṁ*
nīyātavālyāḥ cī' nṛvṛtāḥ. Sy A 180 1 *Einem Tage kamen die Schüderste,*
die Maus und der Reh in den Schatten, aber die Gacelle kam nicht. Aus
se lange Zeit anhielt. Ar 184 Now one day the crow, the mouse, and the
tortoise were waiting at the shelter at their appointed time, but the gacelle
was absent. They waited for him a while [some versions add "but he did
not come"]. (193) T A 186 1 *maḥ āpadyante āvayāḥkṛtānāḥkṛdāḥ*
am-
panāḥkṛdā viparīṇatāḥ aḥ m. āpānāḥkṛtāḥkṛdāḥ āvayāḥkṛdāḥ. SP 1045
māndarakhṛdayāḥ nāgāḥkṛdāḥ kṛtāḥkṛdāḥ a vartāḥkṛdāḥ. Kṛ 427a 34a) *tatas te*
ānāḥkṛdā. Spī 42 4 *atha te vyākṣitacittāḥ paraṅparaṁ jalpitem vṛbāḥkṛdāḥ*
aho hiṁ āśya cakra na samīkṣāḥ hiṁ māhikāḥkṛdāḥ vṛbāḥkṛdāḥ
uta lebhāḥkṛdāḥ āvayāḥkṛdāḥ pṛapāṇaḥ gurtāḥkṛdāḥ vṛbāḥkṛdāḥ
iti. Pp 167 16 text (*'nimittānāḥkṛtāḥkṛdāḥ*). Sy A 180. 3 *wurden sie bemerkt, so*
möchte sie ein Schicksal betroffen haben. Ar 187 When a long time had
elapsed, they feared that harm had befallen him. (194) T A 186 1 *tadā*
(ed. manthara, read with most mss. text) 'yuktatvāt, tad upalabhasvo-
ṭṭya as read with β, cf JAS 38. 26a). SP 1045 *mantharāḥ vāyāḥkṛdāḥ*
taḥ; āhaḥ cīḥkṛdāḥ āvayāḥkṛdāḥ. So 125bcd *taṁ līkṣam, āvayāḥkṛdāḥ*
līkṣāḥ laghupāṇāḥ na tad vāsam. Spī 42 10 *atha men' vāyāḥkṛdāḥ*
āha bho laghupāṇāḥkṛdāḥ, āhaḥ hiraṇyakaḥ na tavad dvār apyānāḥkṛdāḥ
tasyāḥkṛdāḥ
kartuḥ māndagatīrīḥ tad gatīrīḥ tvaṁ arāyaḥ cōdhaya yadī *katmanas tad*
jitāntāḥ pādyāntāḥ. Pp 167 17 *tate mantharakāḥhiraṇyāḥ laghupāṇāḥkṛdāḥ*
twāyāḥkṛdāḥ bhadrā, ānāḥkṛdāḥ vṛbāḥ māndagatīrīḥ tad priyāḥkṛdāḥ

gacchitam (iti) (195) *tac chruteḥ laghupatanaka utpalya nā*
tidūre gatvo 'udakavātre kilakṣāvalambitadṛghacarmanjās (Av) *n*
baddham citrāṅgam apasyat. (196) *tam ca sametya sacipādām*
abhravit: (bhādra,) katham imām apadam prāptas tvam (19)
 (197) *citrāṅga āha (bhādra,) nā 'yam akṣepasya kalāḥ.*
(?samjāto yam tavan mama mṛtyuḥ. tan mā vitambasta, yat
kāraṇam, bhavaṇ chakṛiyuktaḥ, bhavaṇ anabhiyukṣaḥ pāśacheda-
nakarmuṇaḥ) tad āśu gaccha, hiraṇyākṣam duṣya, so ('py

anvayata. tad bhavaṇ avāṇiṣya jñāta, kim āśu māhama bhakṣitaḥ, āhavaṇ
 dāvanalenkvaligḥaḥ, uta lubdhakādigocare patitaḥ, iti. (Cf Spl on § 193.
 Here insertion then) *tai sarvathā gatvā citre* yathāvaśatitām anvīṣya
 āghram āgaccha. Sy A 180.4 und sprachen zum Habeo Flieg' in die Luft
 und sieh, ob sich die Gazelle blicken läßt. Ar 189 They 'most versions add
 "the mouse and the tortoise", one only "the tortoise"] said to the crow:
 Fly up and see if you observe the gazelle in any of those (misfortunes)
 that distress us. (195) T A 186.4 *tathā cānuṣṭhita nūddraḥ gatvāpāyad*
udakavātre kilāḥ so read with β, ed. om. *kilakṣita, cf JAOS 38. 260*
-carmanjāsāvalambaddham mṛgam. SP 1067 *ity akṣepasya nūddre dṛghacar-*
manjāsāvalambaddham So 126abe *dadarā ca nūddre kilakṣitā* (B. *kāḥ*?)
anvīṣyam, citrāṅgam. Kp cf § 193. Spl 42. 12 *tad ākarṣya .a' nūddre yāvad*
gaccha. tīvaḥ pa.vanātre citrāṅgaḥ kṛtāḥkṣanīyanīnīas tīṭhat. Pp 167 22
tac chrut' .a' sāt' ga' pāvanāsanīṣe kilakṣitakṣāvalambitadṛghakṣita, āśu-
patitaḥ citrāṅgaḥ dṛṣtv. Sy A 190.5 Er sog, anwāhte die Gazelle, ging
 so ihr und fand sie in einer ledernen Schlinge gefangen. Ar 189 The crow
 circled around and lookt, and behold the gazelle was in a hunters net.
 (196) T A 187 *l sametya abhravit katham* SP 1067 *tam abhravit katham*
bhavaṇ i-ḥm dātā upagatā Spl 42. 14 *tam dṛṣtvā sokavyākulitamanā*
sam avocāt bhādra kim idam. Pp 167 24 *anvīṣṭam āha bhādra. prāpte*
'm. By nothing Ar nothing except in KP And he descended to him and
 said Brother, who has caused you to fall into this net?—OSp and Eliazar's
 Hebrew have *lanuna* here, and put into the mouth of the crow [who flew
 down to the deer as in Skt.] the speech of the mouse. § 201, they seem
 therefore to furnish partial support for this paragraph in Ar. (197) T
 A 187 *l so 'bhravit bhādra kalāḥ, ye mudhadhīyo heyopādēyath* (v 1
 *dheyath) *so jñate, so vyasanakṣite 'yathā kurvanti tvath cāṇyasyāyagato-*
jotāḥ kṣepakṣit, tan (hiraṇyam ed. with a om *pāśachedanakarmuṇaḥ*
β so 'sya pāśasya ched). SP 1068 *c' āha kim anenāḥhiraṇyāso* (cf § 202).
tad āśu gatvā hr' Edhyāgamyatām, yāval lubdhako nṛṣṭi tīvad imām (a om
 me) *pāśāḥ chīnatu bhavaṇ* (a om cf § 203). Spl 42. 16 (cf on § 203) *c' 'pi*
vāṇyam ava okya vīdhepa dūḥkṣitamanā babhūva. (va) *tatā ca hīṣpāvanā*
citrāṅgo laghupatanakam āha. bho mītra, samjāto yam tavan mama mṛtyuḥ.
tad yuktam rampannam yad bhavati sāha me darśanam anvīṣyam. 'va tat
kṣantavyam yā mayā prapāyāt subhāḥlagocathīp abhīh tam. tathā hiraṇya-
kamantharakāḥ manā vākyāḥ vākyāsu (va) *tac chrutvā laghupatanaka āha*

yaññacakṣur asi, katham imāṃ āpadāṃ prāpta (iti) (202 so 'bravīḥ: vayasya, kim anena prāptena balavad (dhi) dāivam uktam ca'

kim sakyaḥ śuddhamatinaḥ 'pi tatra kartum
yatrā sū vyasanamahodattih kṛtānīh
rātrāu vā divasavare 'pi vā samagre

yo 'dṛṣyaḥ praharati tasya ko virodhi. 78. (api ca
(kṛtāntapāsābuddhānāḥ dāivopahatacetasaṃ

buddhavaḥ kubjagaminyo bhavanti viduṣaḥ api 79.)

(203) tat (śādhā tvam abhīkṣo 'n nityatvilasitānām, ato
drutam) chinddhi pāsam imam, yāvad (asāḥ) lubdhakāḥ (krāra-
karmā) na 'yati ('ti). (204) (evam ukto) hiraṇy(ak)o 'bravīḥ
(bhadrā, mā bhāṣitā,) na vartate mayi pārśvasṭhe lubdhakāt
(kaścid) apṛyāḥ. (†kim tu kūtukāt prcchāmi, nityam cakṛtācāry
asi; katham chālitah.†) (205) so 'bravīḥ (yady avāṇyam tvayā

you are one of the sharp-witted. (202) T A 193 3 text om dhi śādhā
cedam ucyate) SP 1071 citrāṅga kha (cf. on § 197, Kp 419ab, 38cd) iti
śrutiḥbravīḥ evam prāpto 'bāḥ dāivāḥkarmā. Spl 43.18 sa kha bho na
kilo 'yam viduṣya. (Cf. on § 197) Pp 168. 7 text. Sy A 122.5 Die Ganselle
sprach Ar 192 The ganselle said. Vs 78=T 146, Pp 176, cf. Kp

430 (37cd, 38ab), Sy 536a. Ar 193. Pp a, vamatimāḥ c. dāivamaya
'thava. d. tena ko virodhaḥ. Kp deśakṣāḥ aḥ bho hi dṛṣṭo 'pyo 'pi paṇḍitah,
sakhe parīṣṇukhe dāiva samartho p. karoti kim. Sy Was vermag meine
Behendigkeit gegen das mächtige Schicksal so tun? Ar is sharp wit of any
avail against the predestined, the hidden [some versions, "which is from
above" instead of "the hidden"], which cannot be seen or avoided?
T adds api ca. Vs 79=T 147, Spl 169 (after § 206, possibly also
represented by the passage in Pa just quoted for vs 78? d, Spl. mahatīm
api. T adds A 190 and vs 148. §§ 208-209 omitted in Pa and in Br
(but cf. on § 206 below).

(203) T A 191 1 tat śādhā abhīkṣo (so read
with β, ed. with α anabhi') 'n nityatvilasitasya (so read with mss, ed. om.
nityat'), chinddhi. SP 1073 pāsāḥ eva imāṃ chedāva, pakṣit kathamāmi
a "yayāmi). Cf. on § 197 Spl 43.18 tan na yāvat sa pāpātmaḥ lubdhakāḥ
samabhyati, yāvad drutatarah kartayemah mairīḍaḥāḥam. l'p 168. 18 tat
pāsam, yāvat kru' vyādhā nāḥgacchati. (204) T A 191 2 text (hiraṇyō,
ed. with α om na, we with β), SP 1073 hiraṇyakaḥ mayi pārśvasṭha pi
na lubdhakāḥ bhayam. Spl 43 20 tad ākaraṇya vibhāṣyāḥ hiraṇyakaḥ kim
mayy ap. samāyāte lubdhakāḥ bibhēṣi tatāḥ śikṣāṃ prāti mahati me virak-
tiḥ sampannā, yad bhavadv.dhā api nitiśāstravida etīm avasthām prāpu-
vanti. tena tvāḥ prcchām. Pp 168.14 hiraṇya kha mayi pārśvasṭhe na
bhetavyam, kim ca, mama manas maiṣa saḥṣiḥpo vartate tam apāṇayati
bhavān vrttāntakathanena. prajñācākṣur asi (cf. § 201), katham ayaḥ bandha-
nasya vāsam upagataḥ.

(205) T A 191 3 sa kha yady avāṇyam mayā

śrotanyam, tad ākarṇaya, yathā) 'hañ pūrvam anubhūtabandhan(avyasan)u 'pi dāvavataḥ (punar adhuna) budhah (206) so 'bravī' (kathaya,) katham (atra) 'anubhūtabandhanah pūrvam bhavān. citrāṅga 'bravī:

KATHĀ 4 (STORY 4 DEER'S FORMER CAPTIVITY)

(207) pūrvam ahañ śaṇmāsa, itaḥ śmub. (208) (surveṣāṃ agrato vīharāṃ. itayā ca dāraṃ gatvā svayāthah pratipādayāmi amākaṃ ca dva gati, ūrdhva, āśyaś ca. tayoṛ aham āśyaśch vedmi, na ca 'rdhva.) (209) aha kadācid (vīcāraṇ yāvan mṛgagayān na nipatīyāmi, itat sutarāṃ avīgnahṛdayah, kva te gataḥ, iti dūro vilokayān agrataḥ sthītān patīyāmi) te (hy ūrdhvagatya) jālaṃ vyatikramya sarve 'pi purato gataḥ, (māmi eva vīkṣamāṇaḥ tipṣanti) (210, ahañ (ca 'rdhvagater) anubhū-

vyākhyāstavyam, tad chrīyatām. ahañ anubhūtabandhanu 'pi punar adhuna vīdhisvāśāḥ baddhah SP 1074 so 'bravī yathāha bhavān. ahañ api vīcārāṇ carān anubhūtapūrvabandhanu 'pi dāvēn nipatīyā. Ks of below, remarks on Story 4. Sp. 48. 22 as lha: bhadrā, karmāḥ buddhīr api hanyate. uktaḥ ca (our vs 79). Pp 166. 15 text (om adhunā). (208) T 99 15 text om kathaya and atra, asKv for ci). SP 1074 hiraṇyakaḥ katham strīnubhūtapūrvabandhanu hān' ci' 'a adāś lha) Pp 166. 17 so katham anubhūtapūrvam bhavātā bandhanavyasānam tat sarvāḥ v'srātāḥ śrotuṃ icchāmi. ci' Here follows in T, SP, and Pp Story 4, Deer's Former Captivity. It is represented in Ks by a single half-śloka, 429cd(37ab) kṛtārtham rājanapūrṇam dṛṣṭabandho py ahañ purā (cf. § 205), which is however enough to show that the full story was found in the original from which Ks abbreviation was ultimately taken. I think the story was undoubtedly in the org. (cf. Introduction, Vo II, p. 158 f.), but the evidence for the reconstruction of the exact language is slender. T is in spots, particularly at the beginning, obviously expanded and secondary, and SP is, as usual, abbreviated. The agreements of T and Pp probably for the most part represent the org., yet because of the known secondary relationship between these two versions, we cannot regard them as certainly orig. except when supported by SP. In details, of course, my reconstruction of this story is necessarily less certain than usual. (207) T (after long insertion) 100. 7 ahañ śaṇmāsa, itaḥ śmub. SP 1076 text. Pp 166. 21 text śīnubhūvī. (208) T 100. 7 svayāthyaṃmadhyagataḥ, abhyadh-kajavatyāḥ gacchan mṛgān īgataḥ pratipē' as' dva tayoṛ mṛtāpāyovīrahāḥ ahañ nardhivīm. Pp 166. 21 text (as'as, 'as, for Ks'as, 'as). (209) T 100. 9 aha kadācid mṛgāḥ carānāḥ nīnapatīyāmi. Ks g' ca kva... id vilokitān, patīyāmi tān ūrdhvagatyaḥ; kva-taya jalam (um ja') vilāṅghyāgrato gataḥ. SP 1075 tatra kadācid vyēdha-jālapatanabhiyotplutya sarve mṛgāḥ prayātāḥ. Pp 166. 24 text (na patīyāmi, om anu, puratāḥ sthītā for 'gatāḥ. (210) T (after insertion) 101. 8

'ham, atra) kene 'dam abhūhitam iti (215) (*samtrastahṛdayah*)
 samantād avalokayan mām apāśyat (216) dṛṣṭvā (ca) mūlā na
 mānuṣye 'dam abhūhitam; kim tu mṛgeṇa, ata etad autpātikam,
 (tat sarvathā vinasṭo 'smi) (217) iti (matvā) param āvegān
 gataḥ. (atha kathamcid viskhalitavāg asau grhād bahir nī-
 cakrāma paramasattvādāhīṣṭa ita) mahad āvasthyam āpade.
 (218) (tataḥ prabhāte jvaraparitāḥ) sarvadhīyaḥ bhūtatāntrikān
 (mahatyā rihamātrayā) pralobhyā 'bhūhitavān. (219) (yo mamā
 'tān rujam apāśyati, tasya 'ham akrāśm pūjān karisyāmi 'ti
 aham api) tatvā (samkṛpitakārinā anena kṣāṭheṣṭakālaguḍapra-
 hāṛān hanyamānaḥ, anena kiñi pakṣiṇā vyapāditeṇa, iti vadatā
 'yuṣṭasatayā) kenāpi sādḥvā rakṣitaḥ tena cā) ryeṇa sarva-
 lakṣaṇavāda vyāpṛito rājaputraḥ (220) (bhādra, jvaritvā) paśu
 jātayo bruvanty eva na parān mānuṣasamakṣam, anandā, (cūn)
 bhavanānān adṛṣṭvā 'va manorāḍjyān kṛtam † (anena prāvṛṣṭā
 lasamayotsukena svayātham anuśmṛtya 'dam abhūhitam vāta-
 vṛṣṭiridhūtanāyo 'ti) tad bhavataḥ kim (asambaddhaḥ) jvarakā-

SP 1082 text (a om 1st idam, ed. om 3d idam v. l. text). Pp 169 15 aihleka
 rija' kene it (215) T 101 17 samkṛpitahṛdayah. . apāśyat, ahad ca
 lubdhakāle mānuṣe vācaḥ kṣipita āham. SP 1083 samantād Pp 169 16
 text. (216) T 101 18 dr' ca mūlā mānuṣapavāneṇa mṛgābhinā tam,
 vinasṭo 'smi SP 1083 mūlā dṛṣṭvā bhīṣṭa samantatayati katham anyā
 mānuṣā vācam udīśyati. ānam āsena sattvādāhīṣṭitena (cf. § 217, bhavi-
 taryam. Pp 169 18 text (om mūlā). (217) T 101 19 text (om grhād,
 ed. om. āvasthyam, see JAGS. 85. 280). SP 1084 iti prakampito jvaritā ca
 (cf. also on § 216). Pp 169 18 lu matvā grahagrhitā ita katham api pra-
 khalitavān rājaputro grhād "krāma, bhṛṣṭādāhīṣṭitām itīmānān manya-
 māno. (218) T 101 9 tataḥ sarva". "mātrayā jvaraparitāḥ prārthitavān,
 evam ābravīt SP 1085 cf. proc., jvaritā ca; prabhāte dī. vājān (a devān,
 v. l. bhūteṣā) bhūyākathayati. Pp 169 20 māntrikāntrikāḥ purāṇā ma-
 hatyā (219) T 102 8 yo (β om it) janena lagūṣṭakṣidibh. dṛḥyamāṇaḥ
 kenāpi sādḥvā rājanānān, kim āsena kṛtam iti, aha mamānubhāṣitāyā
 tenārya SP 1085 tatvā kṣāṭheṣṭayā rājaputro 'bhūhitā. Pp 169 31 yo
 mamamān rūjam apa' uśmāy ak' p' karomi. aham api tatvā samikṣyā-
 riṣṭā, tena ca madvīkṛopambhārthana vyūṣṭo rāj' (220) T 102. 6
 [avimānāpāreṇa lokaśamānān āvāṭhāt prāpitas tvam. pañar api tenāryaṇokto
 yathā, priyako sāmāṇyā mṛgo mānuṣe vācaḥ jhāṣṭi, dāṣṭa mānuṣaḥ.] bhādra,
 āsena prāvṛṣṭilāmaghāḥ bhāḍapratibodhītac. itena svayāthyānāmaparapātānyā
 (β addā idam) abhūhitam; vāta-vṛṣṭyavādḥūtanāyati kim atra citram. [prārya
 pakṣiṇā paśavaḥ ca bhaybhāramā. itenāntaravediān bhavanān, ity adbhutam
 eva devānā ato (read with β āto) 'yam amānuṣaḥ. (vā.) tat, deva, mānu-
 ṣyānān parkāt priyako jātuvāno ca mānuṣe vācaḥ dādāt sāmānān. (v. l.)

apahāya) 'gataḥ (asaktas tvam lubdhakāś cīmānam puritrātum ; (226) (vayam tu agamyāś tasya, yat kṛāṇam.) yadī (sa pāpātma) lubdhakāḥ samāgamisyati, citrāṅgo vicinnapāśaḥ (prāṇāśya) yasyati, laghupatanako 'pi vrkṣaṁ śroṣyati, aham apy (alpa-kāyatradā dari)vivaraṁ anupravekṣyāmi; bhavadāś tu tadgocara-gataḥ kiṁ kariṣyati (ti) (227) manthara(ka) śha' (bhadra, mīdā 'vaṁ brūyāḥ.)

dayitajanaviprayogo vittaviyogaś ca kasya sahyāḥ syuḥ
yadī samahāṇṣadhakalpo vayasajjanasatūgamo na syāḥ 81.

evadurgavyapataś tvam na saktō lu' k' rakṣitum. SP 1091 bhadra ,krtam. Kē 432ed (40ab) dhik tvam adakṣhāḥam yat prāpto 'si chaśir api. Spl 44. 3 laghupatanako biravyakam śha aho na lobhasam kpatitam. hiraṣyaka śha: kim sa lubdhakāḥ samśyāti. na śha śhikṣā tval lubdhaka vārtāḥ aṣa marīharakāḥ samāgacchati tad antre anuṣṭhitānana. [Here § 326.] 44. 13 ātrātara prāpto 'yam manīharakāḥ. b. ravyaka śha bhadra na yuktam anuṣṭhitam bhavati yad ātra samśyāḥ. tad bhūye 'pi drutatarāḥ gamyatiś yāvad adā lubdhako na samśyāti. Pē 170. 13 bhā' na tvayī do' k' yat , gataḥ. yat kṛāṇam, asaktas. . Sy A 133. 3 Du hast bald daran getan h erer zu kommen. Ar 195 You have not done right in coming to us. (226) T A 191 3 vayan tasyāgamyāḥ (3 u ag' ta'), yat k' , samā.kṛte lubdhako ci' vichī' y' lagh' 'pi v' śroṣyati (u śroṣati aham apy alpākṣyatayā viv' SP 1091 yadī la' samāgacchati, tadē yathāyatham sarva eva s adde vayasī) gantum samarīhāḥ, tvam punar asamarīhāḥ. Spl 44. 3 (la § 325, yato vayan apy aya kṛāṇa ānāḥ vyāpṛāṇaḥ yāyāmo yadī samāgamisyati: tad ahaḥ āvat kham utpāṣyāmi, tvam punar bīaḥ pravīṣyānāḥ rakṣay syaḥ, citrāṅgo 'pi varena digantarāḥ yāyati aṣa punar jalasaraḥ ābhale katham bhavīsyāti vyākulo' omī. Pē 170. 13 vayan. , yat k' , channe plāe sachtikṛte lubdhako 'yam ci' prajāya. kariṣyati. Sy A 133. 4 denn wenn der Jäger kommt, so kann ich, nachdem ich durch die Zertrennung der Menschen frei geworden, weglassen, und die Maus kann in ein Loch schlüpfen und der Hase auf einem Baum (steigen), da aber bist zu schwerfällig, als daß dich die Jäger nicht fangen könnten. Ar 196 For when the hunter comes and the mouse shall have sought cutting my bonds, I shall quickly outstrip him. The mouse has a roomy refuge among his holes, and the crow can fly away But you are slow and have no speed, and I am fearful of the hunter on your account. (227) T A 191 3 text SP 1092 mandarakaḥ (s adde śha). Sp: 44. 13 man' śha: bhadra kiṁ karomi. (Insertion) āthavē śādhv idam ucyate. Pē 170 16 tva śrutiḥ man' tam śha, mī mīlāḥ vocas tvam yataḥ. Sy A 133. 3 Sie erwiderte. Ar 196 The tortoise said. Vs 81= T 156, Spl 171, Pē 172, Sy 54, Ar 197 On the bad text of T see Vol. 2, pp. 260, 262. a, T 'yogāḥ (v l. 'gāḥ). b, T svajanavīyogā. Spl kṛm. Pē sahyāḥ syāḥ. c, T kasya (mss. yasya) mahotsavakalpāḥ. d, T msa priya: anasamāgamī or, 'ma -sa or, 'mas, 'mā) syāḥ. ed. by a very bad emendation priya: anasamāgamī na syāḥ. Pē bhavet. Sy Wer nicht mit seinen Freunden und

(praviralam apy anubhūtaḥ śiṣṭeṣṭasamagameṣu ye divasaḥ
pathyadhaṇapratimāḥ te jīvita-kāntaraseṣasya. 82)

suhyā nirantaracitto guṇavati dāre prabhau ca duḥkhaḥ
visrāmyati 'va hṛdayaṁ duḥkhasya nivedanaṁ kṛtvā. 83.

(tat, bhādra:)

utsukyagarbha bhramati 'va dr̥ṣṭiḥ

paryākulaḥ kvāpi manah prayāti

viyuṣyamānasya guṇānvitena

nirantarapremavati janena. 84.

(228) evaṁ (tasya) 'bhavadata (eva) 'adu lubdhakāḥ (sam)dyatāḥ

(229) taṁ dr̥ṣṭvā ('va) hiraṇya(ka)ḥ pāśaṁ chittvā (yathāpūr-
vavyākṛta)vivaraṁ prāyati. laghupatanako (triyaty) ulpatyāi

Nächsten lebt und dennoch leben will, ist unvernünftig. [Emended text.]
Ar It is not considered living when one is separated from his friends.
Ve 82=T 167, Pq 180. a, Pq aviralam. c, ed of T and Pq am. jana
for dhana, see JAGS. 38. 281, mss. of T dhana, Pq dana, dina. Pq samnibha
for pratimā. Ve 83=T 168, SP 76, N 72, Pq 181. Sy 55, Ar 198.
a, SP vinimalacitta, but best ms. with N nirāmayacitta. b, Pq guṇa
kalatre. Sy Ea ist das ein Heilmittel, wodurch das Herz geheilt wird,
daß der Freund seinen Freunden einen Gefallen erweist und der Knecht
seinem Herrn. Ar For help toward the appeasing of cares and the consolation
of the soul in misfortunes lies in the meeting of a friend with a friend when
each has revealed to his companion his sorrow and his complaint. T, Pq
add tat, bhādra. Ve 84=T 169, SP 76, N 71, Pq 182, Sy 56, Ar 199.
d, T ed. with a nirantarāḥ, SP, N niratyaya-, text T9, Pq. Sy Denn war
sieh von seinen Freunden getrennt hat, dessen Sinn kommt nicht eher zur
Ruhe, als bis er sich mit seinen Freunden wieder vereinigt hat, und er ist
an seinem Orte verstört und verwirrt. Ar When separation occurs between
a trusting friend and his confidant, he is robbed of his heart and denied
his happiness and deprived of his insight. (228) T A 193. 1 evaṁ abhū-
evāṁ vyākṛta hyāṣṭa. SP 1099 evaṁ ucyamāṇaḥ kṛtā iva śhānti
lu° nikaṭa eva dr̥ṣṭaḥ. So 130a b tat kṣaṇaṁ sa kuto 'py atya .n° pūṇadāyakaḥ.
Ks 433c (41a) lu° sahasa prāpya. Spl 44. 20 evaṁ tasya pravadata ākṛga-
pūṇadāyakaḥ lu° 'py upāgataḥ Pq 171 1 ātrāntare lu° āśānnapāṇiḥ
sama° Sy A 134. 1 Während die Schildkröte noch sprach, kam der Jäger.
Ar 200 The tortoise had not yet finished her speech when the hunter came up.
(229) T A 193. 1 tat (hiraṇya) . . 'pūrvam vyākṛtam evāpyatāḥ. SP 1099
tat dr̥ṣṭvā hiraṇyako 'bravīḥ kṣaṇaṁ bhob kṣaṇaṁ, ity abhidhāya satvaram
gataḥ, citrāṅgaṣya pūṇad chittvā sarva yathāyathāṁ prayatāḥ. So 130c
vidruteṣu mṛgādyeṣu. Ks (before pre.) 433ab 40od, tatāḥ kuraṅgapūṇad
kṛte satvaram Ekhuṅk, Sp. 44. 20 tat dr̥ṣṭvā mṛgakeṣa tasya sahyupāṇa
tatkṣaṇāt khaṇḍitāḥ. ātrāntare citrāṅgaḥ satvaram prāpam avalokayan pra-
duḥsvitāḥ, laghupatanako vṛkṣaṁ hrūḍhaḥ, hiraṇyakaḥ ca samīpavartī bīṣaḥ

(*va*) *gatāḥ citrāṅgo 'pi vegena pakrāntaḥ*. (230) *lubbhako pi taṁ pāsāṁ mṛgachūṣam ita natvā paraṁ yogam acintayat* (*Paṭha ca: na dāivam vintā mṛgaḥ pātachedaṁ kṛtavān*) (231) (*atha taṁ*) *manthar(ak)am mandam mandam sthālamadhye gacchantam dṛṣtvā kṛtsit taptāḥ saśanbhramam acintayat yady api me mṛgo dāivavafāḥ (pāsāṁ chittvā) 'pahrtaḥ, tathā 'pi (me) dāivena kacchapa upādita* (III). (232) *evam avadhārya (kaurikayoḥ kuśān adāya dṛḍhāṁ rajyash kṛtvā) carāṇau kṛṣṇa kacchapam subaddhaṁ kṛtvā dhanuṣ avalambya yuthāgutam*

pravṛtāḥ. Pp 171 1 *tasya padyato 'pi hirsayāḥ*. By A 134 2 und die Fasel der Gazelle war zertrümmert und sie entfloh, und der Fabel flog auf einen Baum und die Maus sch. Upf. in ein Loch. Ar 200 and at the same time as this the mouse snieht (cutting) the snares. The gazelle escaped, the crow flew up, and the mouse entered the hole. — Instead of *vīyati* Pp) perhaps we should read *vīkram* or the like with Sp., By Bul Sp. and By have more probably been miscaused by a recollection of § 136. Pp is likely to be orig. just because it is different from § 226 Note that no Ar version, so far as noted, mentions the word "tree." (230) T A 193 2 text.

SP 1101 tad (v 1 taṁ; dṛṣtvā vyādhāḥ paraṁ vīkram agamāḥ. Spl 44, 23 *athāṅku lu° mṛgagamanāḥ vīṣagṇavadano vyaribhramas*. Pp 171 3 *lu° pl* *ohlonapāsāṁ mṛgaḥ dṛṣtvā vīṣamamanāḥ prāṇa katham ca na mṛgāḥ pāsāṁ chidanti; nann dāivān mṛgaḥ pātachedaṁ kṛtavān*. By nothing Ar 201 When the hunter came to his snares and saw that they had been out, he was astonished.

(231) T A 193 3 *kacchapam cāśanbhṛmyāḥ bhūmim āgatam dṛṣtvā siddhāraḥ cittaṁ akaret yady chittvāpyatāḥ, tathāpi (β adds me ...* SP 1101 *tato (α atha) mandagatam mandarakam (α is mandarakam mandag°) dṛ° . . .* *asaṁh° (here § 131 acintayat (α adds ca) mṛgam apasanyāḥ dāivena kacchapam samkṛtāḥ*. Spl 45 1 *taṁ . . . gacchantam dṛṣtvāṇa acintayan ca: yady api kuraṅgo dāivāpahrtaḥ tathāpy anyam kurma bhārtham sampāditaḥ tad ady kṛṣṇaṁ pāṇa me kujumbasāyābhramavrttir bhaviṣyati*. Pp 171 4 *kacchapam cāśanbhṛmyāḥ bhūmim āgatam dṛṣtvā siddhāraṇacittaṁ akaret yady api dāi° mṛga taṁ pāsāṁ chittvā gataḥ, tathāpy anyam kacchapam prāptāḥ*. By A 134 4 *Der Jäger schaute sich überall um, sah aber niemand außer der Schildkröte, wie sie ihren Weges zog*. Ar 201 and he began to look around him, but he saw nothing except the tortoise [De Saacy and Kh add, "crawling along"]. (232) T A 193 4 text (ed. with α *carāṇau kṛṣṇaḥ*; β *oḥv apakṛṣṇa*). SP 1103 (in § 131) *taṁ gṛhītvā dhanuḥ kṛṣṇāvalambya sthito α "dhanuṣ avalambya gataḥ*. Hp 43. 1, Hm 91 12 *prāpya taṁ gṛhītvā dhanuḥ baddhvā bhraman kṛtvā kaurikayau kuśāṇaḥ svagrābhī nakhāḥ (Hm "am) calitāḥ*. So 130d, 131abc *labdhvā taṁ kūrman agrāhī, kṛtvā ca jḷ. kṛtāḥ (DP jḷa)* *taṁ yāvan naṣṭamrāṅkulāḥ, ca ykū. Kṛ 435d (41b) babandbhānyetya kacchapam*

Spl 45. 3 *evam vicintya taṁ darbhāḥ antchādyā dhanuḥ samkṛṣṇa akandhe kṛtvā gṛhāṁ prati prasthitaḥ*. Pp 171 9 text (*"dhanuṣ kṛṣṇaḥ rajyam*

eva prāyāt. (233) *etate tam nityamānān dr̥ṣṭvā mygamūṣaka-
cāyasaḥ parath viśādāt gacchanto (rudantae) tam anujagmuḥ*
hirany(ak)a āha:

ekasya duḥkhasya na yāvad antaḥ

gacchāmy ahaḥ param ivā 'rṇa'asya

tāvad dvitīyān samupasthitaḥ me

chidreṣv anartha bahulibhavanti. 85.

yāvad askhalitaḥ tāvat sukhāt yāti samo pathi

sakre ca ekhalitaḥ kincid viśamaḥ ca pado-pado. 86.

(kaṣṭaḥ bhōḥ:)

yadi tāvat kṛtāntena dhanegū pralayaḥ kṛtāḥ

mārgaśrāntīnasya vīśrānto mitracāyā 'pi dūṣita. 87.

Alambya loddhako ya" eva gantum śrabdhah). Sy A 184.6 und er ging
hin ſing und band ſie, hob ſie auf und ſchaffte ſie vor ihren Augen weg.
Ar 202 He took her and bound her with the cords. (233) T A 193.6
tadā nitya" dr̥ṣṭvā hiraṇyab parath viśādam agamat, āha ca. SP 1104 tato
mygamūṣakavīyasaḥ (a adds paramodvagavantāḥ) kḥkariavyatāmūḍhā ru-
dantae tam anujayuh. hiraṇyakab (a adds āha) kiñ rudante. Hp 43.2,
Hm 92.1 alba mygamūṣasamūṣakāḥ parath viśādāt gacchantae tam anuja-
gmuḥ. hiraṇyako vadati, Ilm tato hi" vīśapati. So 181c tāvad dr̥ṣṭvā tad
Ka 454a (41c) te ca jagmur bhayāt tasya. Spl 45.6 str̥kntare taḥ nī"
avlokya hiraṇyako duḥkhākulāḥ paryadevayat kaṣṭaḥ bhōḥ kaṣṭam
Epālitaḥ. Po 17. 11 tad ca nī" dr̥" hiraṇyab saviśādam āha: kaṣṭaḥ bhōḥ
kaṣṭam. Sy A 184.7 Alā ihre Genossen das ſahen, wurden ſie bekümmert,
und die Maus ſprach. Ar 203 The gazelle, the crow and the mouse
assembled without delay, and they ſaw the hunter juſt as he was taking
up the tortoiſe and binding her with the cords. At this their grief became
oppreſſive, and the mouſe ſaid. Vs 85=T 160, SP 77, N 73, Hp 164,
Hm 203, Spl 172, Po 185, Sy 57, Ar 204. d, SP duḥkheṣv. T, Po
bahalī" Sy Noch iſt das eine nicht verabſchiedet, iſt ſchon das andere da!
Aber wenn einem einmal ein Unfall begegnet iſt, läßt der auch von der
für das Gute eingerichteten Seite Übles erwachſen. Ar It ſeems that we
never paſs the laſt ſtage of one miſfortune without falling into another
that is worſe. Vs 86=T 161, Po 187, Ar 205. a, T mae. askhalitas
(to be kept, ed em. "tad. c, Po askhalite ca samutpanne. d, T ed. with
a hi for ca. Ar He was right who ſaid A man does not ceaſe walking
firmly as long as he does not ſtumble, but if he ſtumbles once while
walking on uneven ground, the ſtumbling continues with him, even tho
he walks on even ground. T kaṣṭaḥ bhōḥ. Vs 87=T 162, Sy A 186
and va 58, Ar 206, in Spl proœ, 46. 12. c, T ed. em. (wrongly) vīśrānto.
d, T v. a. dūragā, dūṣikṛtā. Spl yadi tāvat kṛtāntena me dhananāśo vilitas
tam mārgaśrāntīnasya me vīśrāntaḥ mitram kaścid apahṛtam. Sy Be-
trachte ich mein Schickſal, wie es mit mir verfährt, es hat auch von

(234) *aparam api mitram parash manihara(ka)samam na syat.*
(*prāpā api mitramālā āhuḥ.*)

svabhāvajam tu yan mitram tad bhāgyair eva jāyate
tad akṛtmasāduhārdam apatsv api na muṣcati. 85.
na mātari na dāreṣu na sodārye na cā 'imaje
viśrāmas tādṛśaḥ puṣaśch yadrā mitre nirantare. 89.
prāṇayuddhikarāṇi mitrāṇi śaśanti 'ha vicakṣaṇāḥ
lhalokasukhāni mitrāṇi na mitrāṇi parāldukhikam. 90.

(235) *tat kām mamā 'pary anavaratam evā* ('*tad*') *dāwah pra-*
harati. (yata) addau tāvad ariha(peri)bhrāṣṭaḥ, dāndryayogaḥ
avajanaparibhavaḥ, tannirvedaḥ deta(peri)tyāgaḥ (smgdha)anhy-
viyogaḥ ca 'ti; tyaṁ tāvan mamā duḥkha-parāmparā api ca

meiner Stille und aus meinem Besitz vertrieben und mich jetzt, was noch schlimmer ist, des Schattens meiner Freunde beraubt, an denen sich mein S on erlabte und erheiterte. *Ar Varib, the fate that was mine, which separated me from my family, my possessions, my home, and my country, was not to give me my all until it should separate me from all—* [Of §§ 234, 235, with which Pa seems to mingle this va.—May this have been prose originally, as in Spi? Does the metrical variant dūṛikṛt in T point to orig. prose? On the other hand Pa clearly goes back to an orig. containing the word chlyā, which occurs in T but not in the prose of Spi.] (234) T 105.8 note (only β; ad. om) *api ca, dvāu* (lacuna in ma. -tpatsya (v l.-tpasya) *ta mitram punar mantharatayam. prāpā .* *Shuḥ. Spi 45.13 aparam., syāt. (va.) tad aya patsān nānyāḥ sūṣṇa me.* *Sy A 128a Ein Freund wie die Schildkröte, wo ist der zu finden? Ar 206*

that I was living with of the companionship of the tortoise, the best of friends. [Ar text corrupt and uncertain.] Va 88=SP 76, N 74, Hp 166, Hm 204, Pq 189 Ar 207 Pq was ab as ad, and for its ab: yato 'tra kṛtī-

manā mitrāḥ labhyate na svabhāvajam. a, Pq hi for ta. b, SP bhāgyāḥ (= 'yāḥ); *N bhāgyair eva hi, H bhāgyenāiva hi* (so Hp, Hm 'vāhi, Hp v l. bhāgyair eva prajāyate), *N, H om tad Pq labhyate. c, SP tadvat kṛ* (= trāḥ ca, yady a-, for tadvat, one ms. text). *Ar whose love does not look for recompense nor seek a return but whose love is a love of nobility and loyalty. Va 88=SP 79, N 75, Hp 166, Hm 205, Pq 190, Ar 208. b, N,*

Hp atmanā. a, N, H viśrāsa, Pq vāśrambāsa. d, SP nirantaram (= text), *N, H svabhāvaja. Ar a love that exceeds the affection of a parent for a child. Va 80=T 143, Sy 89, Ar 209. c, T8 'taka' Sy Denn eine solche Freundschaft kann keiner dem andern wegnehmen, als nur der Tod. Ar a love which nothing brings to an end except death. (235) T A 194 text om etad, om*

ysta; avajana- for deta., β ato for .yam. Hp 43.13, Hm 93.9 .ti muhur v. cintyāho me (Hm om) dardāivam, yataḥ. Spi 45.16 tat. . anavaratam vyasa-
nadarth varṇam kanta vidhiḥ. yata . . tāvad vittanāśaḥ tataḥ parivārabhrāṣṭas
tato detaṭyāgaḥ tato mitraviyoga iti. āthavā avatāpam etat sarveṣām eva

svakarmasahitaṇaviceṣṭāni kalāntaravartisubhāśubhāni
 ihāḥ vadīṣṭāni mayācaḍāni janmāntarāṇi va dasāntarāṇi. 91.
 kayāḥ saha hitapāyāḥ sahipadāḥ padam apadāḥ
 samāgamāḥ sapagamāḥ sarvam utpādi bhāṅguram 92.
 kaṁ na sṛjānti puruṣāḥ vyasanāni kālā
 ko vā nirantarasukhī ya iḥā 'sti loka
 duḥkhaḥ sukhāḥ ca parīṇāmavasthā nṛpāḥ
 nakṣatracakram iva kṛts parivartamānam. 93.
 kṣato pralārā nṛpatanty abhikṣam
 annakṣaye kupyati jātharāgnīḥ
 āpatsu vāirāṇi samudbhavanti
 chidreṣv anarthā bahulibhavanti. 94.

(236) (tat) kaṣṭhāṇi bhōḥ, mitravivogena huto 'ham; iti kṛh

jaṇtūṇāṁ jīvitadharmasya. uktam ca. Pq 171 80 tat. . (am yata & pari)
 dāridryadoṣāt eva* tan° deśa° suhṛd° cedānāṁ dīvena me jaṇtāḥ. uktam
 ca. Pa nothing here but probably fixed with its version of vs 87, q. v
 Vs 91=SP 80, N 76, Hp 167, Hm 208, Pq 193. b, Pq lokāntarāṇi prāpya
 śu° c, SP mayā na tīni (a °atīni or mayocātīni), N, H mayāiva tīni.
 Vs 92=T 164. SP 81, N 77, Hp 168, Hm 207, Spl 174, Pq 194, Ar 210.
 b, SP ed and T v. l. param for padam (SPa, T ed. text). SP apadāḥ (a text).
 c, Hm sāpāgaruḥ. d, Spl upāśa°, and so T ed., em., T mss. nṛpāḥ (to be
 kept in T). Ar Alms for this body, over which misfortune is the regent
 that never ceases to maintain sway and to cause change. T inserts
 A 196 and vs 165, 166. Vs 93=T 167, Sy 60, Ar 211. Sy Mit allen
 Leiden ist's in jeder Periode gerade so wie mit dem Tierkreise, wo nicht
 das Obere beständig oben, noch das Untere beständig unten ist, sondern
 in gegenseitiger Folge das Untere nach oben und das Obere nach unten
 kommt. Ar Nothing is permanent for it (the body) or enduring with it, just
 as ascendancy is not permanent with stars in the ascendant, nor descendancy
 with (stars in) the descendant, but in their revolution the ascendant never
 fails to become the descendant, and the descendant the ascendant, and the
 rising the setting, and the setting the rising. Here T vs 168. Vs 94=
 T 169, SP 82, N 78, Spl 175, Pq 186, Sy 61, Ar 212. a, N kṣaye, SP kṛde
 (a text). N prahṇir, SPa prahṇir-qi pa°, Pq prapātanti (ivṛt, SP nīpatanti
 tikṣṇā (SPa v. l. patanty abhikṣam). b, Spl, SPa dhanakṣaye. SP, Spl
 vārdhati (SPa text), N sphurjati, Pq divyati. N jātharāgnīḥ. c, Pq samuccha-
 lanti. d, SP duḥkṣay, but a chidreṣv. T, Pq bahulī° N parīṇāmukhe
 dhātari ko 'nta apadāḥ. Sy Aber derjenige Hieb schmerzt, der zu einem
 andern hinsukommt, und derjenige Feuer brennt heftig, der wenig Nahrung
 hat. Ar This grief reminds me of my (former) griefs, like a wound that has
 healed upon which a blow falls, for (then, two pains come together upon
 him who has it—the pain of the blow and the pain of the breaking open
 of the wound. (236) T 108. 7 note (only β. ed. om) kaṣṭhāṇi bhōḥ, iḥṛd

(*viśmṛtaḥ*) *ujāḥ* (*apī*) *svajanāḥ* *uktāḥ* *ca*.

śokaratubhaya rāgaḥ prativarambhābhājanam

kona ratnam idam śṛṣṭam mitram ity akṣaradvayam 95.

(237) *evam bahu vilāpya hiraṇyakaśā citrāṅgalaghubatanaḥkṛt*
aha aho kinī vṛthāpralaptina yāvad ayaḥ tmantharaka
'amad(dṛṣṭi)gocaraṇ na nityate,† tāvad aya mokṣopāyāś cintyatām
(iti). tīv acatuḥ tatāḥ kriyatām sa aha (238) *citrāṅgu 'sya*
(vyādhaśya) 'grato gatvā jalasamīpe (viprakṛste bhūpradeśe)

mitravirogo 'pl *viśmṛtaḥ* kinī *ujāḥ* *svajanāḥ* (v. 1. *sva*?) *uktāḥ* *ca*.
 Item 95. 3 punar *viśmṛtyāha* (Hp only *ahaha*). Spl 45. 4 *aho śādhuktam* *kanḍi*.
 l'v 172 11 text (om *viśmṛtaḥ*). By nothing Ar 213 Just so is he who has
 managed his wounds in the company of his friends, and then has been
 bereft of them. Va 95=T 170, SP 23, N 79, Hp 160, Hm 208, Spl 176,

Po 195 a, Spl *prāpte bhaya paritrāṇam* SP, N, 11 *śokarati* (Hp *śokarati*
bhayaśakti, v. 1. as SP). b, Jn H *viśrambha** n. SP's *konedam* *urjāṇ*
anurāḥ. (237) T 106. 10 *evam* *Ekrandata* *eva* *laghubatanaścitrāṅgu* *api*

tona (β om) *śamellu*. *atha hiraṇyakaśā abravīt* *yāvad ayaḥ man* 'amad-
gocaraṇatāḥ, tāvad aśv upāyena śakyo mokṣayitum. SP 1124.11 v. 1 *evam*)

bahu vi hiraṇyakaśā *cit* *aha*: *yāvad* *eva* *vaśā* *ubdhako na nīśarati*. *tāvad*
eva *mandarakurakṣopāyāś cintyatām* *tīv* Hp 44 6, Hm 93.0 *iti* *śto* *as*

SP thru *aha*: *yāvad* *ayaḥ* *vyādho* *vaśā* *na nīśarati* *tāvan* *mantharaka*
mocayitum *yataḥ* *kriyatām* *tīv* *acatuḥ* *śatvareḥ* *kṛyam* (Hp *kṛyam*

ucyatām *hiraṇyako* *brūta* Hp *śca*. So 131d *dīrghadrāvākhuvākyatāḥ*. K₁
 434bc (41d, 42a) *gatvā* *ścintayan* (SP and Ma. ms 'yat) *keṣam*, *tataḥ*

śamantarya. Spl 46. 7 *āśṛṣṭava* *Ekrandaparā* *cit* *latrāḥ* *śamāyāḥ* *atha*
hiraṇyakaśā aho... 'apitena. *tad* *yāvad* *apa* *man* 'dyti' . 11 (vms.)

tac *chruvā* *vāyasa* *śha* *bho* *yady* *evam* *tat* *kriyatām* *madvaśāḥ*. Po 172 25
evam *śokagarbhaḥ* *vadati* *hiraṇyakaśā* *cit* *Ekrandam* *śha* *śamantya* *man* *śha*

atha *hiraṇyakaśā* *tīv* *abravīt* *yāvad* *ayaḥ* *man* 'amaccakṣurgocaraṇatāḥ, *tāvad*
eva *mocanopāyāḥ*. Sy A 186, 187. 1 *Der* *Rabe* *und* *die* *Gazelle* *sprachen* *zu*

ihm: *So* *richtig* *du* *auch* *gesprochen* *hast*, *so* *haben* *wir* *doch* *von* *der* *Traurig-*
keit *keinen* *Nutzen*. *Wenn* *es* *darum* *möglich* *ist*, *so* *erfinde* *ein* *Mittel*, *daß*

die *Schuldkreise* *befreit* *werde*. *Dean* *es* *heißt* (vs 82, not in Skt.) *Die* *Maus*
sprach: *Ich* *weiß* *folgendes* *Mittel*. Ar 214, 216 *The* *crow* *and* *the* *gazelle*

said *to* *the* *mongoose*: *Our* *grief* *and* *your* *grief* *and* *your* *words*, *the* *eloquent*,
are *of* *no* *avail* *whatever* *for* *the* *tortoise*. *Cease* *this*, *and* *concern* *yourself*

with *finding* (a means of) *liberation* *for* *the* *tortoise*. *For* *it* *has* *been* *said*:
 (315=By vs 83). *The* *mongoose* *said*: *I* *consider* *it* *a* *good* *plan*, *that* (238)

T 106. 11 *tad* *gaccha* *citrāṅga* *tvam* *āśya* *grato* *padīsamīpe* *vīpa*
śṛṣṭam *it* *kr* *dāśaya*. SP 1126 *cit* *mītam* *kṛtvā* *tatpurato* (a *brada-*

śamāyāḥ *śr* *tac*) *nipatya* *tiṣṭatu*. Hp 44. 8, Hm 93. 12 *cit* *jalasamīpam*
gatvā *śṛṣṭam* *it* *kr* (Hp *adda* *śucāṣṭam* *dāś*) So 132ab *mrgo* *gatvā* *tato*

dūra *palivāda* *mṛto* *yathā*. K₁ 434cd (42ab) *cakṛas* *te* *vyājana* *paṭitāḥ*
vargam. Spl 46. 20 *apa* *cit* 'sya *mārga* *gatvā* *kīṁśit* *palivāda* *śāḍya* *tasya*

nipatya mrtam (ivā) tmānān kṛtvā darśayatu. (239) *nyam api laghupatanakas tasyo parv avasthitah (śṛṅgapahjarāntararc-nyastacaronas) cañcud rīl kuan netrotpañan(rūpañi) chadmanā tmānān darśayatu.* (240) *asāv api vyādho (rmarkho) mūnath (lobhān) mrgo yath mṛta iti matvā kacchapath parityajya mrgārthe satvaran yāyati* (241) (*tārad*) *aham (apy) apakṛānte tasmā manthara(kāśya bandhanān chetryānū tatāś chinu-*

the ndostano bhūtvā patata. Pg 172. 27 tad gascha citraṅga tvam mayā vyādhasyādīryo grato gutrodakasambhṛtābhṛpādote nipatya mṛtarūpam it darśaya. Sy A 137 1 hr beide geht zusammen an die eine Seite des Weges. Die Gasse soll sich niederlegen. Ar 317 yes, O gassale, shall run on until you are near the hunter's road, and shall lie down as the wounded and dead. (239) T 106. 12 text (tvadupary om cañcud vi. khañ). SP 1126 kākāś ca tasyopari kimapi cañcud vi. khañ nāśam karata. Hp 44. 9, Hm 24. 13, as SP vi. khañ, Hp i. khañ, and om nāś kañ, Hm and v. l. of Hp insert sthivā after tasyopari. So 132cd kākāś ta mūdrānū tasmāś cañcud pūm-yanu ivā. Kṛ 484f, 42cd netre vipātayantāś tam (Ma om ca) tasyāivopari vāyasm. Sp 46. 32 aham apy mayā āśvāś samūhāya mūdrāś cañcuprahārāś āśvā nīkhañyāmī. Pg 173. 28 laghupatanaka, tvam api citraṅgaśṛṅgapah-jarāntare vitāya caragāś netrotpañanachadmanātmānān darśaya. Sy A 137 3 und der Kabe sich auf sie setzen, so daß der Jäger, wenn er es sieht, meint, die Gassale sei verendet und der Kabe wolle sie freisetzen. Ar 318 and the crow shall alight upon you as tho he were about to eat you. (240) T 106. 12 ayath ta mūrkho vadyath lobhāt kacchapath pari² āśvāgath (ś adda āśvātarath or dirghatarath vāyati. SP .127 tato vyādho 'yath mūnath mrgo mṛta e hāt) iti matvā tadastikam (a om mā' ta²) yāvad śgacchati. Hp 44. 10, Hm 24. 2 āśvāś aneśa lubdhakēś mrgānāśāśrithāś (Hm m² after pari-tyajya, and here add tāra; kacchapath pari² satvaran gantavyam. So 133 tad dṛṣtvā ca grīkām tam vyādho matvā mrgāś mṛtam, gantam pravavṛta vadyāś tato kṛmāś nidhāya tam. Kṛ 415(43)abc tam (Ma om. tad) dṛṣtvā lubdhake mugdha tyaktvā ka² āśvāś, abh. drute kuraṅgāś. Sp 46 32 yāśāśa lubdhake mūh mṛtāś matvā mame cañcuprahārāpratyayāś mantharakāś bhūmīn āpṛtvā mrgārthe āśvati. Pg 173. 29 asāv api vyādhdhamo 'vadyath lobhāt āśvāgo 'yath mṛtāś, it tadgrahakṛtāś kṛmāś bhūmīyāś nīkṣipyā tatra yāyati. Sy [after part of § 241] A 137 5 Sieht auch dann der Jäger von weitem, so legt er die Schildkröte, gebunden wie sie ist, mit seinem Bogen und Netz nieder und kommt auf euch zu. Ar [after part of § 241] 319 I hope that if he observes you, he will put down the things he has with him—his bow and his arrows, and the tortoise (some versions mention the net)—and will hasten to you. (241) T A 106. 14 aham apy atikṛānte tasmā gamanāśamāśmāś mantharam bandhanāś mocayīṣyāmī. pūmāś chit-vat (ś om pūmāś etc.). SP 1128 itvad aham kacchapabandhāś chadayāmī, tatāś. Hp 44. 11, Hm 24. 1 tato haś mantharāśvāś ba² che² So 134 yāmāś (B yāmāś) dṛṣtvā tam āśvetya mṛgāś tasya jātām, kṛmāśvāś om 'chīnāś tēś

bandha jñādayāni sahasā pravekṣyati (u). (242) (*anyac ca, punar*) *abhyās(op)agata tasmāi lubdhakādhamo yathā palayanāni kṛiyate, tathā (pratyatitavyam*. (243) *citrāṅgalaghaṭanaka-bhāḍmī*) *tathāi* ('rs) 'nuṣṭhite (*sa*) *lubdhaka udakātire mṛta-rūpam* *mṛgāni vāyasena bhakṣyamāṇam* *dr̥ṣṭvā* *harṣitamāṇā*

mekle nadyāni papāta sah. Kē 435 43) d karmam bhūm amocayāt. Bp 47 1
 āstūtare tvayā darbhmayabandhanavasthāni khaṇḍayāni yenāṇā mān-
 tharako dr̥ṣṭataram palvāni pravṛtāni. Pp 172 30 abam tasmā nime-
 ṣamūlānāni mātharam āsannajaladurgānānyāni baedhanāni mocayitv
 āsastambe pravekṣyāmi. By [before § 240] A 127. 5 Ich aber folge dem
 Jäger auf dem Fasse nach (After § 242) A 127. 11 und wenn er dann um-
 kehrt und kommt, so setz'ne ich ihre Fessel und wir fischen schlau'net.
 Ar [position as By] 214 [Chanku "the hunter following Then he keep]
 near him And - " But most versions have essentially as By] I shall follow
 the hunter closely - 221 I hope that the hunter will not return until I
 have slight cutting the cord with which the tortoise is bound, and we
 have left with the tortoise and reacht our home. (242) T 106 15 (p
 insert) sayas ca. abhyā' ta' Kā apayānāni yathā kṛiyate. Hm 94 2
 sambhūte lubdhake bhavadbhūmāni palāyitavyam soth ag is Hp or 8P).
 So 136 mṛga 'pi muktābhūmāni vyādham vāṣya vikācchapam, utthāya sa
 palāyāgāt kākā 'py āśāvanāni taram. Kē 436 44; ubo sa tasmāi mṛgake
 yāte āśāga pi muktānāni jagāma taram (Ma. sm. āśāga, and tavyāsa.)
 Pp 172. 32 text (abhyāṅgate, om pra. By A 127 5 Let er dann zu such
 geiaagt, so stehn du auf und humpel so vor hm her, daß er auch weder
 einholt noch auch von such abkommt. Kine Wale wird er auf Hoffnung
 hinter such herlaufen. Ar 220 When he draws near you, you must see
 from him, limping, so that his lust for you will not be lessened. Offer him
 this opportunity several times, (remaining still until he comes near you
 [Defecy and Kā, better, "until he is far from me"], Then take him away
 then as far as you can. (243) T 104 15 evam anuṣṭhite 'u' 'pi mṛt'
 mṛgāni dr̥' kaccapam caritvī śukadāham iva paritrayya (p apavidhya
 tasmānāni gantam ārabdhā. 8P 1129 citrāṅgalaghaṭanakaiv api tathā-
 vāṣṭhitavānāni evam anuṣṭhite tathāiva sarvāni pravṛtāni Hp 44. 12
 Hm 94. 3 d' āśram gātā tathānuṣṭhite satī sa vyādham āśāva pñāyāni
 pñāy (Hm addē tārē āśānāni apaviṣṭas tathāvidham mṛgam apāyāt. Latā
 kartarikāni (Hp kartarikāni) Kālyā (Hm pra-; bhūmāni mṛgāntikāni calitā.
 Dr. faced with § 240. 8P (after insertion) 47 7 tathānuṣṭhite sa lubdhakas
 tathāiva mṛgānānapalvānānāni citrāṅgalāni vāyasenaivāni adāṣṭi.
 tam dr̥ṣṭvā harṣ' vyacīcayāt nānāni pāśavadanāyāni varāho yam mṛgo
 gātānyābhāṣājivitāni pāśāni troyāyitv katham apy atad vādānāni pravṛto
 yāvan mṛtā; tad vāyo 'yam me kaccapam sayasutratatvāt, tad evam api
 āśvā gṛhāṇitv avādhāya kaccapam. mṛgam apāśvat. Pp 172 34
 tathāivāni' prayogo yāval lū' paigaty udaka' mṛtāpñāni āśāṅgam, vāy'
 bhakṣyamāṇam tam ca dr̥ṣṭvā bhūmyāni sahasāni kaccapam mṛkṣya
 jagadām uddiṣya dhṛitavān. By A 127 15 So when we draw. Und als der

(*kacchapath dhātale prakṣipyā*) *mrgatikam updravat*. (244) *atrāntare hirapy(ak)ena mantharak asya bandhanam khaṇḍataḥ kṛtūm kacchapo 'pi tatsthānti satcarati*) *jalāsāyam* (anu)praviṣṭaḥ (245) *sa mrgaś ca 'sannataḥ (tam) vyādhaḥ vāṅkya 'tithāy vāyasaṁ saha drutaṁ pranaṣṭaḥ* (246) *atha lubdhako 'pi (tad endriyālam idā manyamānaḥ kim idam ity anucintya pratyā vṛtyi yāvat' kacchapasthānaṁ gataḥ (idvat) pasyaty (aṅgula-pramāṇaḥ khaṇḍataḥ) chinnaḥ (bandhana, rajjūṁ kacchapaṁ*

Jäger die Gazelle tot sah, und (sah.) wie der Rabe auf ihr saß, und wie sie dann forthumpelte, ließ er auch mède. At 222 The gazelle and the crow did this, acting in concert and wearying the hunter for a long while [DeSacy and Kh The gazelle and the crow did what the mouse had told them, and the hunter came near them. The gazelle drew him on with pretended flight until he had led him far from the mouse and the tortoise]. Then he turned back. (244) T 106 17 *taṁ hi gataḥ hiragyaṁ mantharāya jhātāḥ kha' kṛtāḥ*. *kacchapo 'pi tatsthā' β pi yogiva taṁ hi sthā' hradah β svadurgam anu- praviṣṭaḥ* SP of § 242. Hp 44. 14, Hm 94 6 *atrāntare* Hm ta' *hiragyaṁ sa ca bandhanam* Hm 'khaṇḍataḥ mantharāya bandhanam chinnaṁ. m) *kūrmah satvaram jalāsāyam praviṣṭaḥ* (Hm *praviṣṭaḥ* Ht fused with §§ 241, 242. Spl 47 13 *atrā' hiragyaṁ sa vyropamadaścitraśrabhiraṁ tadārbhavaśāntam tatkaṇṭhī kha' kṛtāḥ*. *mantharako 'pi tryannadhyān ni- kramya palvaṁ praviṣṭaḥ* Ps 173. 3, after § 245 *kacchapo 'pi hiragvakhaṇḍatibandhanarajjūḥ jalāsāyam anupra' hiragyaḥ pi hi śarataṁ bhām śrītaḥ*. By nothing of § 246). At 223 Meanwhile the mouse had cut the tortoise's cords, and they two saved themselves together (245) T 106. 18 (not in β) *laghupatanakavirūḍhāḥ api lubdhakam vāṅkyaḥ vṛkṣaḥ*. SP, cf. § 243. Hp 44. 15. Hm 94. 8 *sa 'tithāya palāyitaḥ* Hm om ca). St fused with § 242. Spl 47 16 *atrāṅgo py aprīṭaḥ pi mayotithāya . .* Ps 173. 2 *atrāntare pūṣṭabandhānāḥ* Hm *agataḥ vyādhaḥ jhātāḥ* *atrāṅgo uttamah javam śrīṭhāya vanaghaṇam anupraviṣṭaḥ*, *laghupatanako py adḥya vṛkṣam śrūḍhaḥ* Ps nothing unless fused with § 243. (246) T 106. 19 *evam anupṛiṣṭaḥ (β om this) la' 'pi deṣṭvā tad anucintya kacchapasthānaḥ gataḥ 'padyat aṅgu' kha' chi' rajjūṁ (β matvā for hi) vāṅk chigra' eva' eva pratijagāna* SP 1150 *tato lubdhako 'pi svakarmavādān nirāśaḥ svagrhaṁ gataḥ*. Hp 44. 16, Hm 94. 9 *pratyāvṛtya lubdhako yāvat tarataṁ āyāti tīvrat* Hp pra' yāvat *saḥ la' annāgatya* *kūrmam apadyann anutayati* *ecitam evāṅka mamānamik- ryaśrīṣaḥ* (vs *tato 'sa svakarmavādān nirāśaḥ kṛtakaḥ praviṣṭaḥ* So 124 *itya vyādho tra* B 'tha *kūrmah tam bandhaśchedapāllyam, sprīpyobhaya- vibhraṣṭo* B. 'ja) *dīvaḥ* (B. *evam śoṣaṁ agād grhaṁ* Kṛ nothing cf. ou § 242, Mn. 's am. would make an jagāma tīvrat refer to the hunter, but the ms. evidently understand the deer as the subject) Spl 47, 15 *atrāntare vilakṣo vāṇḍeparo nirvṛtaḥ la' yāvat padyati, tīvrat kacchapo 'pi gataḥ*. *tataḥ sa tatropavayamāḥ ślokaṁ apāthat* (vs; *evam bahuvridhāḥ vilā; ya svagrhaḥ gataḥ*. l'q 173 6 *atha . . idam iti vīhātāḥ kacchapasthā' agnechat, padyati*

api yoginam ud 'drityatām gatam; iti svastire 'pi samśayam
acintayat, samkṣubhitaḥśrdayaś ca tasmād vanād (diko 'valokayān)
śighratarapadān nirāsaḥ svagṛham (eva) gataḥ (247) aha eat-
vāro 'pi te sarve vimuktāpadaḥ (kalyāṇatirāḥ) punar ek(aśṭa)
bhūya svasthānam gataḥ (parasparam mahāna vartamānāḥ)
kalena yathāśukham āsthitāḥ. (tasmāt)

tiraścām ap. yatre drk sadigatāḥ lokasāhmatam
martyaṣu yadī kaṁ tatra viśmayo jñānāḥ. 96

ca tatraṅgulaṁkṛtaḥ; rāmāḥena śāśadāś cittaṁdāḥ haṁ", taḁ ca yo" lva ka" adṛ-
ga" avagamyā avastare . "hrdayaś ca tasmād . śighrataram eva eva" jagāma.
Sy A 127 18 Wie er dann aber ankam und sah daß die Femein der
Schüdkröte gekannt waren und als fort war, geriet er in Furcht und
Staunen Was ist das? Und er wartete nicht mehr auf die Rückkehr der
Schüdkröte, sondern nahm den Weg unter die Füße und ging heim. Ar 224
When the hunter came, he found the cord cut, and he reflected on the
matter of the gazelle that limpt and the crow that seemed to be eating
the gazelle and yet was not eating, and on the cutting of his snares [so
most versions, Oh corrupt] before him. He grew worried and said: This
place is nothing else than a place of sorcerers or a place of jinn. Then
he returned to the place from which he had come at first in search of
something, without looking toward it [DeSuy and Kb.—from which he
had first come, not seeking anything nor ever turning toward it, Oh corrupt,
probably to be emended in the sense of DeS and Kb]. (247) T 107, 1
[kirāyo 'pi muktabandhanam mantharam bhūya maditatopari vṛkṣabhīḥ
śīrṣṭaglaghupatanakābhīḥ sametaḥ.] aha sarve te kalya" punar ekibhū-
tāḥ, yathāyatham ca te kṛtāna sukham anubhavanta it. SP 1130 manda-
rāśdayaḥ sarve vimuk" eva" ga" yathā" kethuḥ. Hp 44.31, Hm 94 13
mantharāśdayaḥ (Hp "yad ca) sarve vimuktavyāpadaḥ v l. "tāpadaḥ, Hm
tyaktāpadaḥ) eva" ga" yathā... (om tasmāt) So 127—129 tato milanti smā-
kaira hṛtāḥ kurvādayo 'tra te. [mṛgaḥ tu pṛthukā evam kūrmaśāś tē (B.
tira) vāśa saḥ, puṇyavāśa smi yat prāpāḥ bhavantaḥ suhrdo mayā, prāpān
upakṛya yāḥ evam martyor adyāham vāśatāḥ, evam prāśāśatā tena mṛgeṇa
saba] tatra te, anyonyapṛthakbhīḥ kṛkākurmābhāvo (B. "ādayo) 'vāśa. Spī
47 22 aha tasmā dūṛitbhāvo sarve 'pi te kṛkākurmānyṛkāvah paramā-
śāśābhīḥjo mulitv parasparam kṛṣṇya punarjātā itvāśāna manyamāna
tad eva sarāḥ prāpya mahāśukhena subhāśitagoṣṭhivivodāḥ kurvantaḥ kṛtāna
mayānti sma. Pp 173.9 aha ..ta kalyāṇatirāḥ . "bhūya parasparam ane"
vart" punarjāna itvāśāna manyamānāḥ sukheṇa liṅghanti. tasmāt. Sy
A 127 30 Da erhoben sich die vier und kamen wieder zusammen. Ar 226
The crow, the gazelle, the tortoise, and the mouse went away to their
shelter safe and secure. Va 26=T 171, Pp 139, Sy 43, Ar 226, cf.
So 140, Kp 445(44)ed. Spī diff. prose and va. 43.2. Pp ed martyāḥ
tatra ko nāma. . āśāna. So prajāyāśāśāyanty evam tiryāśāś 'pi sam-
hāna, prāpāḥ apī na mulānti te 'py evam mītram āpadi. Kp ity evam

iti mitraprāptir nāma dvītyaṁ tantraṁ samāptam.

(End of Second Book)

buddhiḥ sarvārthasādhini. Spt avam jñātvī vivakṣiṁ mitrasaṁgrahaḥ kṛyāḥ
tathā mitreṇa saṁvṛtyāḥ vartitavyam, uktam ca (va).—If closes with dialog
between the princes and the brahman.—Sy Sprachlose und mit wenig Ver-
nuuft begabte Geschöpfe haben es verstanden, einander zu Freunden zu
gewinnen, und wenn Not an sie kam, erretteten sie sich mittels ihrer Ein-
mütigkeit und gegenseitigen Unterstützung vor den Menschen, die doch —
wer zweifelt daran — weiser als die Tiere sind. Ar [not in Ch] If it
happens that these creatures despite their smallness and weakness could
effect their escape from the bonds of destruction time after time thru their
love and loyalty and firmness of heart and the aid of one to the other;
then men, who are endowed with understanding and intelligence and the
instincts of good and evil and the gift of discrimination and knowledge,
should much more readily unite and help one another. Cespuon T 107 &
iti tantrākhyāyike (so ed. sm., a *yikāyāḥ, β pañcatantre) mitra° . . . tantraṁ.
SP 1182 text (ed. om iti, a text). Hp nothing, Hm iti hitopadeśa mitrasaṁ-
grahaḥ prathamakathāsaṁgrahaḥ samāptah. Kṣ in (Ma. om, mṛṣakakakakuraṇi-
ga (so Ma. em., SP and Ma. ma, "kṛkakurma) kacclapākayāyikā. Spt 48. C,
Pg 173 13 samāptam cedam mitrasaṁprāptyaḥ bhidhānam (Pg °tir nāma) dvi°
ta° (Pg adds yasyāyam ādyālokaḥ, and va 1 repeated) Sy nothing, Ar
227 This is the illustration of the mutual aid of friends. End of the chapter
of the ring-dove.

TRTIYAM TANTRAM (THIRD BOOK)
SAMDHIVIGRAHAM, KĀKOLŪKĪYAM (WAR AND
PEACE, OR THE CROWS AND THE OWLS)

(1) athe 'dam arubhyato sambhuv.graha(*sambandha*)m (kakoti-
kivah) nāma tṛtyaṁ tantram. yasya yam ādya(h) ślokaḥ.

na viśvaseṭ pūrvavirodhitasya

śātroḥ ca mitratvam upāgatasya

dagdhau guhām paśyata śhukapūrnān

kakapranitona lutasanena. 1.

(2) rājakumārā ācūḥ: kathaṁ (cā) 'tat. viśvāśarmā 'ha

(3) *asti kasmātsid vanoddeśe mahān nyagrodhavrkṣaḥ. tṛigūha-
bhāṣaṇaparnāśumachāyaya svagatam vā 'dhyagānāṁ pravacchati*

(1) T A 197 sta idam bra^a sadbhivagrāhānārbaddham (a *sadbhaddham) . . SP 1188 atbedenih sadbhivagrāham nēma tritayatantam (v. l. *yath tan^o) bra^a sayāyam (a yaay^a) dīyāślokaḥ. Spl 49.1 Pp 174,2 text (Pp sadbhivagrāhādīnam^a, Spl om this, Pp dīyāślokaḥ Spl idimāḥ śi^a) Vs 1=T, SP, N, Spl, Pp, Sy 1, āv. a, T pūrvaparajitasya, N virodhitā. b, SP tu for ca (but best ma. ca), Pp ca here but tu in repetition of va at end of book, N dvigataḥ mi^a apkṛtā. a, SP dagdhā grhān (a text). N tr e and d, N dagdhā gukṛyā ca utkṛpāroḥ. SP, Spl paśya nṛkṛpāroḥ (SP *pān, a dvivādaḥpāroḥ). d, N kākopanitena. Sy Einen Freunde, der früher einmal ein Feind war, soll man nicht vertrauen, denn wer ihm vertraut, den trifft Schaden, gleich dem, welcher die Eulen von seinen der Raben betroffen hat. (2) T nothing SP 1188 text (a om ca) Spl 49.2

Raben betroffen hat. (2) T nothing. SP 1138 text (α om ca) Spl 49.7
 tad yathāśaṅkṛyate. Pq 174.8 rājaputrāḥ pṛcchanti katham etiā vāṇu-
 kathayati. Sy A 167, Ar similarly. (3) T Δ 198.1 text (α kaśid, β om
 parca). SP 1137 asti...^ovyakṣaḥ. (Vā 3=N 2) Kārayaḥ sarvabhūtaṇāṁ nivāṇa-
 sarvapakṣiṇaṁ, dadāhi sadrśbhogaṁ (α dadāhi sadrśaṁ bhāgyaṁ, N
 andrāṁ bhāgyaṁ) śaśmalaya payomaṇḍaḥ. So 5 babhūva kvāpi: śaśbhyo mahān
 nyagrodhapādapāḥ, śakuntalāśāḍbhī pāthikā viśramaṇyābhayaṇo (B. viśramo)
 ita. Kp 437(1) α nyagrodhaśāḍbhībhayaṇo. Spl 49.8, Pq 174.9 asti dīkṣeṇīye
 janapade mahāhropyāḥ Pq pṛthivipratisthānaḥ, nāma nagaram. tasya samipe
 'nakaḥbhagaṇaṁ' the 'tighanaṁtarapatirachanaṁ mahān (Pq tasya samipastho
 mahān anakaśāḍbhībhayaṇo) nyagrodhapādapas tiṣṭhati. Sy A 168.1 Es war
 einmal ein Berg in dem und dem Lande, darauf stand ein Baum namens
 Nīlīrūpa, der hatte große und herrliche Zweige, reichendes Aussehen und

(4) tatra meghavarṇo nāma vāyasaṁjāḥ prativasati sma kakasa-
hasraparivārah 5) tatra (nā 'tadāra) ulūkasahasraparivāro
rimardano nāmo 'lūkarāḥ (ca) prativasati (sma). (6) sa (cā)
'kadā (śakaya)vāirānuṣayād (ulūkopalabdhadurgavṛttāntaḥ kāla-
balaśaktyā) rātrāv āgātya (mahato) 'lūkasamghātena tasya 'pari-
samnipatitāḥ mahac ca śaśāṁ (kākānāṁ, kadanāṁ kṛtāḥ 'payā
taḥ. (7) anyedyuś ca prabhātasamaye hatateṣāṁ bhagnacacn-

reixandes Laub. Ar as Sy (4) T A 198.1 text (ed. vāyasaḥ for vāyasa-
rājāḥ, v. l. text). SP 1140 tatrānekavāyasaḥkulaparivṛte meghavarṇo nāma
vāyasaṁjāḥ prati* (v. l. addś sma. So śab tatrān meghavarṇaśkhyā
kakarāḥ kṛtālayāḥ. Ks 437(1) bed vāyasaḥhipatīḥ parā, babhūva varṇa-
meghāḥkhyā (Ma. sm. to meghavarṇaḥ, doubtless rightly, the closing vs. of
the book has the name in this form) tamālāyikmalachariḥ. Spl 49.10,
Pp 174.10 tatra ca megha° nāma vāya° nekakāparivārah Po 'parivṛtaḥ)
prati* sma. (Then insertion). Sy A 168.3 Auf ihm nieste ein Rabe, dem
waren tausend Raben untertan. Ar as Sy (also 'a thousand,' supporting
sahama of T). (5) T A 198.2 tasya ca (śom) śatruv apamardu (a śatru-
mardu for śa° apa°) nāmūlūkarāja ulūkasah° SP 1140 text ('parivṛto, a
Emardano or 'ko, a om ca, nivasati, but a 'prati*, om sma). So 6ed
tasyākamardanāmābhed ulūkābhipatī. Ks 438(2) ab tasya ulūkapatir vāiri
tupmardah (note synonym of arimardana). Spl 49.12, Pp 174.11 athānyo
Po tatāḥ) rimardano nāmūlūkarāḥ samkhyulūkaparivṛto (Po 'nāma mahān
ulūko samkhyulūkaparivṛto' giriguhilurgārayaḥ prativasati sma. Sy A 168.4
Auf demselben Berge lebte eine Eule, die war das Haupt von tausend
Eulen. Ar as Sy ("on the same mountain" or "in the same wood").
(6) T A 198.3 sa vāirānuṣayād a addś meghavarṇa) ulūkopalabdhadurga°
(so sma., ed. wrongly sm. to ulūka upa°, a insert parivāra after durga)
kāla° mahato , ed. om kākānāṁ, a has it). SP 1141 ulūkādā (a tatrāḥ)
śakayaḥvāirānubandhana kākāḥ nādi darśanaḥ nēditi matre vātrāv āgātya
śakaśakakulam ulūkāir vyāpāditaḥ vyākulakṛtāḥ (a tr vyāk° vyāp°) ca.
meghavarṇaḥ ca tarukojaram (a taruvivaram) śrītyānāmānāḥ kathasheid
rakṣitavān. So 6d, 7 ripub, sa tasya kākāḥsāya tatra vātrāv ulūkāḥ. etya
kākān bahūn hatre kṛtāḥ paribhavaṁ yayāu. Ks 438.3 bed kulakāyām,
cakṛa nāi sarvo hi deśakāśātrayād bali. Spl 49.13 sa ca vātrāv āgātya
tasya nyagrodhasya samantāt paribhramati, yam kaseid vāyasaḥ śaśdayati
taḥ vyāpādāyau. evam nityābhigamaṇo chanḍiḥ-śanḍiḥ tannayagrodhapāda-
padurgam nirvāyasaḥ kṛtām. Pp 174.13 alholūkarāḥ parivāroddhavaditi
samantāt paribhramas yam etc. with Spl to vyāpādya gacchan. a° 'gamāḥ
chanḍiḥ-śanḍiḥ sa nyagrodhas tena samantād dhataḥvāyasaḥ kṛtāḥ. Sy A 168.6
Die Eulen nun lebten beständig in Feindschaft mit den Raben. Nun sogen
die Eulen (Ar versions "the king of the owls [with his army, JCap, KP]")
einmal nächtlicherweile (Ar versions "one night") aus ihren Wohnstätten
aus und überfielen die Raben und töteten und verflümmelten einen Teil
darauf. Ar. (7) T A 199.1 text (ś om ca; 2 tr "pakṣacacn"; a "prata-

pakṣacarandān anyānti ca sametya (śivirānuśārapratīcayopalab-
dhān kṛtvā) mantribhiḥ sārddhīm meghavarṇo mantrayitum
ārābhāt (8) pratyakṣam etan mahad vīrasūnam asmākaṁ
sapatnēnā 'rīmaradanena kṛtam. dṛṣṭadurgamōrgo 'sdo avatyam
(adya) vārdm labdhāvasearo 'amadabhāvāya punar anyati. tad
akṣinakālam upāyat ciniyatām tadvighāto yathā (bhavati. 11)
teram uktoḥ kāntābhūtāḥ † (9) atka tasya 'nvay (aparamparā)
gntāḥ pañca saccids (tūghantī, tad yathā), vddīṣi, sarīḍīṣi,
āḍīṣi, praḍīṣi, cira (11) jīvi (ce) 'ti (11) pratyekam praṣṭum

yopa", din v. β tr mantra" megha". SP 1144 mayedyā ca (a om) jivtikot u
upagattir mantribhiḥ aha megha" mantrayitum upakṛtāt. [Here § 8
inserted.] aa ca tēn bhūyabravit So Sab jātāḥ aa kākārāḥ 'ira sabhā'yo-
vika mantribaḥ. Kp 439 1, aa abhūyākṣayadokṛtāḥ SP kṛta for kṛtāya)
[pañca, cf. § 8] papraccha vāyān, prabhāṣmāṣṭyaasatthāsu niyuktān
yukukovīḍān (SP manko'). Sp 50 1 Pp 174 18 athānyedyub aa vāya
sārjāḥ. Pp meghavarṇāḥ sarvān saccīdān bhūya prōḥca. Sy A 169 1 Als
es Morgen geworden kam der Rabenkönig und sah die Verflümmelungen,
welche die Eulen den Raben beigebracht, und fand, daß ein Teil von ihnen
tot war, anderen Flügel und Schwanz auszerissen, wieder anderen Kopf,
Füße und Schnabel zerbrochen waren. Er wurde tief beschämt und be-
kümmt und sprach zu den Überlebenden Raben. Ar (8) T A 190 3
text to tadvighāto (sapatnā, amardana, ed a sapatnā", β "nāvamard" a
end, ed tadvighātyati agantū maa. which read tadvighāto yadi, or yat 11.
v 1, adding bhavati).—After this T has a long insertion, A 200. In which
first 'kēnd vṛddhāḥ" command the king for his forethought, and advise that
he take counsel "dātūdhikarūḥ sārddhā"; after their speech T continues,
evam ukto. ākāntābhūtāḥ. SP 1146 yugmanmantraparirakṣaṇam dātū (a om
aa rāḥyam, idāntm śṭṭy. kam sapatnāḥ varāta. tad (a om atra kim ucī'ām
iti So 8 aa dātūp paribhūyāsmān labdhavakayo. B. 'lakṣo, ball punaḥ,
Spated eva (B tha) tat tatra vṛddhāro nirūpyātām. Sp 50 1, Pp 174 18
bho utkaṣaḥ tēvad (Pp adda ayaṁ) asmākaḥ dātūp udyamasaḥpannaḥ ca
hālavā (Pp tr kṛāvic ca) antyaṁ eva nāḥgama sametya vyāpīdanāt
(Pp sametyāsmatpakṣakṣayam) karoti. tat katham ayaḥ pralīdīdhālvam
vayam tēvad vītrān na paḍyāmāḥ, aa ca Pp adda divī) tasya durgat
vijñānāḥ, yea gatvī praharāmāḥ. tad atra kim (Pp kim atra) yujyate
samādhivigrahayāḥ. ānuśārasatrayadvīdhībārvāśāḥ madhyāt (Sp vānām ekata-
māya kṛyāmāṣāya, Here the ministers reply that the king has done
well to ask this question (with several var, cf. T A 200, as described above,
this may correspond to something inserted in the Ur-T). after which Pp
alone adda, tat abhprātam ekāntam bhāḍya mantrāḥ kartum yujyate. Sy A 169 6
Da sehet den Bedauern, daß die Eulen angerichtet haben. Und sie haben's
nun geschmeckt und werden gewiß von neuem des Nachts hierherkommen
und uns überfallen und schädigen. Darum laßt uns, was das geschieht,
eine Sitzung abhalten und beraten, was es für Mittel und Wege gibt und

brabdhah) (10) *teṣāṃ ādāy uddīr nañ prastāṇ (bhādra,) evaṃ*
(an)sthitā kim (anantaram) karāṇiyād manyase (11) *so 'bravīt*
(kim) mayā bhīṣadhitāni kñhicī jñāyate) *deva, yad eva bāstrā*
'bhūktam, tad eva vṛkṣyama, (kim tu) balavatā vigṛhīṣyasi
tadanupraveṣo vidanagamanasā vā. iti) (12) *tac chrutvā saru-*
divinam aha (bhādra,) bhavaṃ katham manyata (iti) sa āha.

was wir tun wollen A 170 Und sie eisten sich an eine Stelle. Ar mostly as Sy, but lacking the last sentence. In spite of this lack, it seems likely that something like the last sentence of T, Pq, and Sy was in the orig. (9) T A 201 1 *atha sa rājā maghavarṇaṃ tñ pratyekaṃ (maa. add akāśaḥ,* which Hertel rejects as a gloss but perhaps it would be better to keep it) *prastum brabdhah, tasva cānvayāgātāḥ (a "yagatāḥ) pañca macivāḥ. tad yathā (a om tad ya") uddīpti, samdīpti, ādīpti, pradīpti, ciraḥjīvi cedi. SP 1164 (inserted in § 7, q. v.) yasyānvayaḥ" pañca mantrikaḥ tñhanthi: uddīpti, samdīpti, ādīpti, proddīpti a in each name "pitāḥ for "pi so also constantly in the sequel) ciraḥjīvīti. So B b (before prec.) uddīvyādivimādivipraḥjīvici-rajīvinaḥ. Kṛ cf. 439 3, b pañca (see § 7), SpI 50. 16 *atha mayānvayagātāḥ pañca macivāḥ. tad yathā nāmāni ujīvi, samjīvy, anujīvi, prajīvi, ciraḥjīvi* ca. Pq 176. 6 *atha sa maghavarṇo anuyāgātāḥ ujīvinamjīvyanujīvipra-ji- ciraḥjīvināṃpaṇ pañca macivāḥ vṛatyekam prastum brabdhah. Sy A 171 1* Nun hatte er fünf haben um sich, die klug waren, und diese nahm er vor. von unten auf. Ar similarly In spite of the agreement of T and SP on the form of the names, it seems to me that Bc alone has preserved the orig. form of them (various compounds of the root *di*, to fly with the suffix *vin*, the root *di* is senseless in the names of crows). See Introduction. Vol II, page 152f (10) T A 201 2 text *uddīpiṣam, maa. all anantaram, om an, om Hertel). SpI 50. 17 Pq 175 3 tad apām (SpI sa tām) ādāy tñvad ujīvinam pr^o bhādra evam sthitā kim manyate bhavā. Sy A 171 2* Zuerst fragte er den Jüngsten von ihnen Was muß in betreff dieses, was nun von den Eulen widerfahren ist, getan werden? Ar (11) T A 201 3 text (om *iti*) SP 1148 *tatroddīpy āha idṛśaḥ balavatābhīyuktāya balavad- lāraya vidanagamanasā tadanupraveṣo vā nīlāśtrakāḥkārāktam lū (a om)* So 10 *tac chrutvābhāpatoddīvi dāridra balavati prabho, anyadāśtrayāḥ kāryas mayānvayāyo 'thavā. Kṛ 440 4a dānatvīgam vṛkṣāḥkārāḥ. SpI 50. 18, Pq 176 8* ca *tha rājā (Pq deva), balavati saha vīgrāhe na kāryaḥ. yathā Pq om). m (Pq adds ca balavāḥ kālaprahariḥ ca. tasmāi samdhayāḥ (Pq samdhāṇayāḥ), āktam ca (vor SpI adds evam ujīvi nāmamantrikāḥ samdhāḥkārakāḥ vijñaptavān. Sy A 171 4 Der Jüngste sprach Ich will nur ein Wort: daß wir diesen Ort aufgeben und uns entfernen. Ar versions closer to Skt. JCap 144 6 *Consilium meum ut illud quod dixerunt capiteas, etc.—nec declinet eor trum id pugnandum cum eo.* (12) T A 202 1 text 3 *tac sa chrutvā samdīpiṣam, so 'bravīt). SP 1149 tac chrutvā samdīpiṣam āha kiṃ bhavāḥ manyate, sa āha. So 11a chrutvā tad ādivy āha sma. Kṛ cf. next SpI 52 10, Pq 176. 8* *atha (SpI om) tac chrutvā samjīvinam āha bhādra tavābh. prāḥam (Pq adds api) vṛotam lochāmi. ca***

(13) (*deva*), yad (*eva*) 'nenā 'bhikṣitam, (*balaratā virghṛīṭamya videtāgamanam iti*) tan nā kasmād ekapada eva durgaparitvā-
gah kṛyāḥ. yato yuktam evam śhite dolaḥyājena (*kāṣaṇ*)
yāpayitum yadā bhāyam bhaviṣyati, tadā 'payānash karīṣyā-
mah. yadā vāsṭhyam, tadā durga eva sthāsyāma (*iti*). (14)
(*tataḥ*), tasyā (*'pi*) vacanam avadhārya pradīpnam prēṭarān'
bhavato 'tra ko 'bhīprāyāḥ so bravī (15) (*rājā*), tatyayikam
idam anavaratam gatāgatakarayam dīnandhakubjavāmanakunt-
khaṇyavyāddhitopaskarādibhir nayanūnayanān eva vayan vīna-
pāḥ.† yata evam gate saridhir eva treyaskara (*iti yat kārāyam*)

Rha. Sy A 172.1 Darauf fragte er den Zweiten. Was klist du von dem
Anspruch des Jüngsten? Er antwortete und sprach. Ar (13) T A 302.1
text (β yad anā*, for lu tan of β, ed. with a evam abhimatam, latrKpl, all
ms. om klistāḥ). SP 1150 yad anenoktan, intra pakṣatraye 'pi sthānaparityāgo
(a om pari) 'eti sa ca sahasā na yuktaḥ. yataḥ (two vs., also in N.
recommending staying in one's place, sthāna). tasmād gatāgataḥ klist
yāpayitum tato jītabalīb santa pūṣyam ekam avagamyānupāṣyāmah. So
1150c sadyo na bhāyam apy adab, parāṣāyam avasthātā ca vīkṣya kurmo
yathāḥkramam. Ks 440.416 klistāḥrāḥ tathāparāḥ. In wholly diff. Rha, living
advice: war on the foe, in long passage with many vs. Sy A 172.2 Er hat
nicht richtig gesprochen, denn um eines geringen Schadens willen sollen
wir nicht vernichten und fliehen. sondern wir wollen aufpassen, bis sie
wieder gegen uns zurückken, und wenn sie dann kehrumachen, ihnen nach-
gehen, aus Leibschmerzen über sie herfallen und ihnen Schaden zufügen
und an unsere Stätte zurückkehren. Sehen wir aber, daß sie stärker sind
als wir so gehen wir nach und fliehen. Ar much like Sy (14) T A 303a.1
text (pradīp*). SP 1157 etao ckrutvā praddīpnam Rha (a pr*) bhavāḥ klist
manysā. so 'bravī. So 14a (after § 19) atha pradīpī vakti sma. Ks cf. next.
Spl 32.21, Pp 176.32 atha (Pp om) tac ckrutvānupīvinam Rha Pp aprechati
bhadrā tvam apl avēbh prīyāḥ (Pp stms*) vada. sa Rha, Sy A 173.1 Nach
ihm fragte er den Dritten, und er antwortete. Ar (15) T A 303a.1
text (β gatāgata kārāyam. with variants, for gatāgata*, ms. *upaskārādibhir,
om. Herta). SP 1157 bhāsvāddhastiprabhūṇ sambhāvyaḥpi bhāyāḥ sam-
dhikāryam arhati bhavāḥ. balavāḥ saha samdhīb kārāḥ. So 14bed
(follows pra., after § 19) sa jayyāḥ sa bail rāḥ, samdhikāḥ kṛtvā tu han-
tavyāḥ samprāpī 'vāsare punaḥ. Ks 440.4)c balāḥ samdhim anyo 'tha. In
wholly diff. advice: yāna. Sy A 173.2 Ich billige nicht, was er gesprochen
hat, denn auf diese Weise lassen sich die Kulen nicht verschonen. Ich
melne vielmehr, wir müßten durch Kundschafter in Erfahrung bringen, ob
sie gewillt seien, mit uns Frieden zu machen, und wenn sie es von uns
annehmen, so zahlen wir einen Tribut und bleiben an unserer Stätte
wohnen ohne Furcht, so lange als uns keinen Schaden zufügen. Ar in
general as Sy (but inserting this argument JCap 184.28 Sed quomodo
p-lerimus castris resistere inimicis secundum damnum quod habemus ab eis?).

*pravṛddhacakraṇā 'krānto rājña balavata 'balaḥ
sambhūno 'pakramet tūrnaḥ kośadargātmabhūtaḥ. 2.*

(16) (*yatas*) *teṣāṃ samnātīm kṛtvā (sukham mudvignā) śhaḥ 'va
sthāryāma (iti) (17) tasya ('pi) vacanam avadhārya 'dvinam
prṣṭavān: (bhadra, evam avasthite 'smākaḥ) kiṃ prāptakālam
manyase. sa śha: (18) varam aranye harivaromanthakakṣāḍḍya
ambhāney āsevitaṇi, na ca prabhutvarasavādīnaḥ paropasthāne
kṛpanājivitam (iti). api ca*

*jyḍḍhān na namet asame 'samopanamanam mahat kṣayam
garhitam etat pūṣṭm atinamanam sahasadhanānam. 3.*

(*api ca:*)

*daṇḍānam iva namatām pūṣṭm chāya vṛyddhim upayāti
kṣayam eti cā 'ti namatām tasmāt prapamen na cā 'ti namet. 4.*

Vs 2=T 2. Ar. Found in Kāntiliya, p. 268 (Ch. 7 § 3, Hertel, WZKM. 24.418), which reads in a pravṛtta², in c panamet, in d kośadargātmabhūmi-
bhūḥ (cf. §1), it confirms Hertel's conjectures in ab. a, T mss. "krānta or
'is, corr. R. b, T mss. kṛjā or nṛjā. d, T ed. with a kośadurgātmā³. Ar
JCap 165.8 Quia dicunt sapientes Quando rex dānum a suis inimicis
recipit quibus resistere non potest, et timet de maiori ruina sui populi et
patrie, tunc salubre sit tributum dare cum pace. (16) T A 203b text
β om 'ti). SP 1159 samyak samdhiḥ kṛtvehāva sthityatī (α adds it).
Br, Jn cf. under § 15. Sy nothing except as under § 15. Ar, JCap 165.11
(cf. also under § 15) Et festina cito hoc attemptare. (17) T A 204.1
text (diprasaḥ β sthite, om ava). SP 1159 tac chṛtyāḍḍipnam śha bhavataḥ
kim anumataḥ sa śha. So 12a into ,agāda samdhiḥ. Kṛ cf. § 19. Sp 55.5,
Pp 177.26 sthāitā (Pp aṭha tasya vacanam) śharṇya prajivnam śha:
bhadra tram apy itmano 'bhīrṇyāḥ vada. sa śha (Pp ānābhīrṇyāḥ
vadava, it. so 'bravī). Sy A.74.1 Nun frage er den Vierten Was hätet
du von dem, was der da gesagt hat, wir wollen Frieden machen? Er
sprach Ar. (18) T A 204.2 text (ed. with a aranya for β aranye, which
is much better, a paropasthāpanam for 'sthāne). SP nothing. So 12bcd
marapam deva śokhanam, na tu prapamanam satror (cf vs 3) videṣe vāp
jivanam. Jn nothing Sy A 174.3 Er hat nicht gut gesprochen, denn wenn
wir verzichten und in die Wüste gehen und dort in üblen Verhältnissen
leben, ist es immer noch besser, als daß wir unsere Macht Geringen und
Gemeinen unterwerfen, denn. Ar. Vs 3=T 3, cf. So 17c (under pren.),
Sy 2, Ar. a, corrupt in Tβ. b, T ed. reads asamo⁴ (with mss.?) and inserts
also after 'namanam, without ms. authority. Sy selbst der sehr Schwache
braucht sich vor seinen Feinden nicht zu demütigen, denn wenn er sich
vor ihnen erniedrigt, erheben sich andere über ihn JCap 165.20 Qui sub-
mittit se angariis et subditoribus eius inimici, iam ipse iuvit suum ad-
versarium contra se. After va, T api ca. Vs 4=T 4, Ar. KF 181.23
But if you deliver yourself wholly into his hands, he will be angry with

tatha pi yad ādicina 'bhūtaṇi, tat pākṣaryacartuṇāyo 'cyute.
 bhudra, katham eṣāṃ asmākaṃ ca yuddham sāmānyam. tēvad
 asandhāraṇam yuddham asmākaṃ. tērvathā te balavantaḥ +
 tatas tāḥ saḥ na yuddham asmākaṃ ucitam tathā ca
 pareṣāṃ ātmanas cāi 'n yo 'vicārya balabalam
 kāryāyo itsthate mūḍad vyapadaḥ sa sanīhate. 5.
 laghūḥ api vidhātavyam gauravaṇi paripanthiṇu
 kṛtyantaravudhātṛṇaḥ bhavanti hy apādhāḥ kṛiyāḥ. 6.
 kṣamāvantam arith prājñāḥ kāle vikramasevinam
 parātmagupadoṣajñam anusmṛtya na vivasat. 7

§ 27, n. v.] 1171 [tathā cānuṣṭhite, citasthīvi parāparabahuḥśo vjṣṭṭayim
 Eas. davs, (here follows a list of the technical six guṇas, five branches of
 mantra, four vākyas, and three śaktis as set forth in the sentence of niti,
 cf. in part § 117 and ff. below. It is barely possible that SP in this passage
 may partly reflect that later one). 1174 sarvam ead klōcya yad ucitāḥ tad
 anuṣṭhiyāṣim. tālīkāmīkām tēvad yuddhasāmānyam nāsti na ca yuddhakāle
 'yam. sarvathā te. So 16a cūṣṭhīvi tato 'vadit. Kp 441(5)abc pañcāṅgaḥ
 pañcamo (Mā. sm. 'ga-pañcamasth) mantram aṣṭarah (v l. avadati śatruṇāṁśam,
 durjayā hi sadā ghoṣāḥ. In diff. by A 177 Und der Fünfte antwortete.
 Mit den Kleinen Krieg zu führen, kann uns nicht dienen, denn sie sind stark
 und wir sind schwach, und Ar as Śy. We owe little help from any ver-
 nants except T and SP at this point, and in so far as they differ it is hard
 to decide between them. However, the latter part of SP agrees essentially
 with T in arguing particularly against war that is, against the advice of
 the last preceding minister. And this fits after an introduction like that of
 T better than after a technical disquisition on niti as in SP (the place for
 which is rather below, § 117 ff., where something of the sort occurs). Mark,
 however, Kp pañcāṅgaḥ mantram, it is not impossible that this points to an
 orig. which had (as SP has) a list of the five branches (aṅgas) of mantra.
 Vā 6=T 6, SP 8, N 7, Śy 3, Ar. Occurs again below as vā 45 (in T, SP,
 Pp, Śy, Ar). d, SP both times and Pp 1padas (but SP beat m. at this
 place, not below, and N vjṣṭṭādas [so in ed.]) T both times vyṣṭṭādaḥ SP,
 both times, and N tam upāṣṭa. Śy (here) Wer nicht den Vergleich anstellt
 zwischen seiner Schwäche und der Stärke seines Feindes, sondern mit ihm
 Krieg führt, sucht seinen eigenen Schaden supporting T in d. —Below much
 less accurately, Śy 30 Wer an Schwachen seine Oberlegenheit erprobt und
 sich dann auch mit Oberlegenem zu messen trachtet, dessen Ende ist gekom-
 men. Ar as Śy both times. Vā 6=T 7, Ar. d. T bhavanti hy aṣṭ, T bha-
 vanti viphaṣṭ, em. Hertel. Ar JCap 166.9 nec debet quis v. l. pendere aum
 inimicum etiam ut imbecillum. OSp p 166, bottom, ca al. homine ostendide
 non se segure an su enemigo, maguer que poco poder haya, e maguer que
 sea polo, non se segure an su aria. Vā 7=T 8, SP 10, Ar? Possibly
 JCap 167 1, immediately after prec. vā) nunc maxime doctus et intelligen.

yam evā 'bhyupayati śrīr upāyaparitoṣṭā
 nirudvignā hi tatā ste ca karagrahadūṣiṭā. 8.
 śatayaty eva tejāṁ dūrastho 'py unnato ripuḥ
 śāyudho 'pi nīkṣatāmā kim asannah kariṣyat. 9
 na bhīṣo na parāmṛṣto nā 'payāto na varjitāḥ
 nā kastro 'py avamantavyo nāi 'ko va 'zī nayādīkaiḥ 10.
 (yasya śidhyaty ayaṁnena śatruḥ sa vijayi narah
 ya ekataralām gatvā jayi vijita eva sah. 11)
 śiddhīr vāṁcanayā veti paraspāraavadhena vā
 nirupāyāḥ sukhaḥ svāntaḥ dāyagḥ kim itī cintyatām 12.
 madavalipṭaiḥ pīṣunair lubdhaiḥ kāmātmakaiḥ śāṣṭraiḥ
 darpoddhatāiḥ krodhaparair dardhanitḥ sudurgrahā. 13
 iyaṁ tv abhinnaṁaryādāiḥ śāntiśīṣṭaiḥ kṛtātmabhiḥ
 sarvabhaṣair upāyair amūḍhaiḥ eva dhāryate. 14

Here T vs 9, nowhere else. Vs 8=T 10, SP 11, N 9 a, SP ed yam
 but all mss except one (the best) have tam. SP evāśrayate ca śrīr,
 N evāśrayatā (supporting T). a, SP nirudyogī (a text). d, SP śakac-
 graha" (v. l. na for sa), N na karagraha", T "grahapidiṣā. Vs 9=T 11,
 SP 9, N 8, Sy 6, Ar. a, SP śatayaty (a śakti" or śīkṣaty). N aṣi for eva.
 b, N unnato. c, N corrupt. Sy Selbst wenn die Kulan nicht gegen uns
 anrücken [JCap 167 18 quoniam distemus ab eis], müssen wir uns fürchten,
 denn die Feinde können auch aus der Ferne schaden. Vs 10=T 12,
 SP 12, N 11, Sy 6, Ar. a, SP, N bhīṣo. SP nāparā" (a nāpārā, nāpāya")
 b, N nāparyāṣto. SP, N na nīkṣatā. c, T mss. nākastro (em. Hertel SP
 N nākastro nāva" d. SP yo na a, N nāiko. SP veti, N orte. SP nayādīkam
 (a nayādīkaiḥ or nayādīkam), N nayāvikaiḥ (intending "dhīkaiḥ), Tṣ nayādi-
 kaiḥ (corr E), Sy Aber auch wenn sie kommen und sich besiegt stellen,
 dürfen wir nicht sicher sein daß sie eingschüchtert sind. Vs 11=T 13,
 Sy 6 (?), Ar 7 Sy Der Kluge soll darauf bedacht sein, vortedhaft und
 richtig zu handeln Ar, JCap 167 18 quoniam vir sapiens videt rem ante, cum
 adveniat ei, postquam vero advenit eam revocare non potest, belians vero
 non habet agere nisi bellare et raro evadit. The Pa versions are so loose
 that it cannot be considered certain that they represent this va. Vs 12=T 14,
 Sy 7, Ar e, Tṣ avantah. Sy Und [der Kluge] handelt mit List, nicht
 mit Krieg, denn im Kriege kommen viele um, wer aber ohne Krieg seinen
 Vorteil sucht, braucht nichts daranzusetzen. Here T vs 15. Vs 13=T
 16, SP 14, N 12 (Not in Ar, in spite of Hertel, who identifies it with
 JCap 167 29, but this is our vs 17) a, SP madāddīpṭaiḥ (a text). b, SP
 kāmātmakaiḥ (a, N kāmātmabhiḥ). d, SP, N sudurgrahā, SP v. l. enduḥsahā.
 Vs 14=T 17, SP 15, N 12. (Not in Ar, in spite of Hertel.) b, Tṣ svānto,
 SP, N anubhaktaiḥ (a nānubhaktaiḥ). SPa, N kriyātmabhiḥ. c, SP sarvabhaṣair
 (a text), Tṣ apāyair d, SP, N ava for eva SPa -dhāryate, N manyate.

(22) tat sarvathā yuddham (eva) na śreyaskaram (iti). kasmāt,
jyāyusā virodho hastinā padayuddham ivāi 'kāntavivādāya.
(23) meghavarjā āha: (tāta, kathaya,) kuṁ niṣpannam. so 'bravit
(bhadrā,) sampradhāryatām etat. (uktam ca:)

yā hi prāṇaparitṛṣṭamūlyenā 'pi na labhyate
sā śrīr mantravidāṁ vespamāy anāhūta pi dhāvati. 15.
krameṇa yaḥ kṣātravido hitāṣiṇaḥ
kriyāvibhāga sukrdo na prechati

16.

deśam balam kāryam upāyam āyuh
samcintya yaḥ prārābhate svakṛtyam
mahodadhikā nadya ivā 'bhīpūṛṇam
tam sampadaḥ satpuruṣam dhayante. 17
śūrāḥ sarvopadbhāsuddhā buddhimanto vicakṣaṇāḥ
sahāyaḥ syur nṛpatvaṁ hi satsahāyaṇibandhanam. 18.

(22) T A207b text. SP 1197 tat sar^o yu^o niuddham. tatthā cektam Sy A178
Meine Ansicht ist also dies: So lange es noch Mittel und Wege gibt, führen
wir mit den Eulen nicht Krieg, denn wer mit dem Elefanten einen Fuß-
kampf führt, kämpft mit seinem Todeschicksal. Ar as Sy The comparison
occurs in Kāutilya p. 266 bottom (Ch. 7, § 3, Hertel, WZKM 24 418).
(23) T A208 text Sy A179 Da sprach der König der Raben Wenn wir
nicht Krieg führen, was müssen wir dann tun? Der Rabe sprach Wir müssen
uns miteinander beraten, denn. Ar as Sy Here T vs 18 and 19, also
SP 18 (in this position in SPa and N). Vs 18=T 20 (not in a), SP 16,
N 15, possibly confused in Pa with versions of our vs 12? In SP ed. the vs
stands before our § 22, but SPa has our order. a, T yā prāṇaparitṛṣṭam
'tam, corr. R) dehamūlyenā SP 'paritṛṣṭam (a text). c, SP, N nītvīdāḥ,
T mas mantravidā, em. Hertel. N vesma. d, N caṇṇāpi! Vs 18=T 21
(not in a), Sy 8, Ar (see Derenbourg, JCap, p. 167, n. 8). T has only
the first half vs. and as I have been unable to find the vs elsewhere in
Skt. literature, I cannot supply the missing half. Sy Zumal wenn er das
Wert von einem Ratgeber und Helfer vernimmt, der nicht aus Habsucht oder
Streben: oder Furcht vor den Freunden ihn anstimmt, sondern aus Über-
zeugung. Vs 17=T 22 (not in a), Sy 8, Ar (see Derenbourg's note, prec.).
This vs is found in Valabhadra's Subhāṣitāvalī, ed. Peterson, No. 2918,
from which I quote the first two pādas, which are missing in T. In pāda c
Valabhadra reads ivābhīpūṛṇam, in d sampradhāryatām pu^o bha^o. Sy (before
the prec. vs, this may be the orig. order) Ein Herrscher, der sich zu beraten
weiß und verständig, weise und ansehnlich ist und dazu guten Rat erhält,
dessen Glück erfährt Zuwachs, wie das Meer von den Flüssen, die in dasselbe
einemünden, Zuwachs erfährt. Possibly our vs 21 should be in this place, as
SP, N have it, instead of below, it resembles the prec. vs. Vs 18=T

cīṣaprasaṅghasthasamutthānala-
sphulīṅgamalakulite 'pi dantīnām
raṇe 'pi pītva tu yatāṁsi vidvāṁśi
bhavadīyavidvān na hi bhāṣaṇam vṛjyaḥ 10

(24) *ītat sarvathā guṇavatsahāyoparigraha vij.giṣṭvām chānta-*
mddhaya. uktam ca.†

na vatsāmārgakramalakṣaṇaḥ guṇaḥ
nirīkṣato naī 'va vapur na cā gainam
ya eva śūraḥ susahāyavān naraḥ
tam eva lakṣmī capala pi sevato. 20
guṇeṣv adharabhūteṣu phale kaṣyā su saṁśayaḥ
nyastaś cā 'imā uktāḥ vṛtte vibhūtiś cā na darśalā. 21
api. kīrtiyartham āyanti nāṁni sadyo 'tūmāninaḥ
na cā 'echanti ayakomīram apy eva 'namīyam āyupaḥ. 22.
jyadyo 'tkepyatām pādo dakṣiṇaḥ kṛt vicāryato
mūlath hi prakur acārya dirghasūtratvam apadām 23.

18, SP 10, N 18. a, SP *sa(ī)va-parāḥ śu°* a sarva py [or, hy] upāyā ca, best ms *sarvopadāḥ śu°*, N "dhāy-uktāḥ read °(ā), T "dhāyitvād. Here T vs 14 25. Vs 18=T 19 (not in a), Sy 10, Ar Sy War aber nicht weise und einsichtig ist [here next], dem bleibt auch großer Ruhm, den er im Kriege findet, nicht lange. (24) T A 209 last. SP 1904 f (Before our vs 18 but after our vs 21 correspondence, if real, extremely remote, SP's omits) *tadadbhavaḥ kim aparaṁ* "What else has its origin therein? ". Sy, part of vs 10=our vs 19, und seine Berater nicht liebevoll und vorstündig behandeln.—A 180 Die Weisen haben gesagt. Ar as Sy Here T vs 27 and 28. Vs 20=T 29. SP 21, N 19, Sy 11, not in Ar? a, N na *mādhumārgaḥ cakāṣṭhimanāḥ guṇaḥ*; SPa na *vatsāvatīśatāśāśucāśadguṇaḥ* SP ed and T text, except T ill. *naḥ* for *lakṣ* and SP *h. tam* for *gu°* b, SP's *avakṣate*. SP N *drī* na for *nā va* T *ad kṛntim* (em., a mss. *kṛnt. h*), but *ḥ cāḥnam*. c, SP *rūḍhaḥ*, a *gūḍhaḥ*, for *śūraḥ*. T₂ SP, N *susahāyavānśi ca* (om *naraḥ*, SPa, N, T₂ v l. *ca* for *su* N adds *īat*). SPa *capala* hi N *capa* *kā* ca, T *caḥ* *hpi* (ḥ *anah* *hpi*). Sy Das Glück steht nicht auf Abstammung, Name und Aussehen, sondern geht zu dem, der weise und strebsam ist und gute Helfer hat. Vs 21=T 30, SP 19, N 17. No real variants, N and SP's have some corruptions. The *va* may have been placed above where SP and N have it. Vs 22=T 31; (not in a), Sy 13 Ar c, T mss. *cacchanti yaśo°*, em. Hertel But perhaps the mss. reading should be kept: "adulterated (debased) in respect to fame" d, T mss. *arīṇaṁ*, em. Hertel, Sy Es steht dem Stolz (so by em.) besser an, ein kurzes Leben mit gutem Namen zu wüncchen, als ein langes Leben mit Schande. Here T vs 32. Vs 23=T 33, Sy 14, Ar. a, T₂ *āśyo°* b, T₂ *vidīkryate*, mss. 2 of *ḥ vidīkryate*. Sy Aber bei dem, was er tun muß, soll er ohne Sorglosigkeit verfahren, denn die Sorglosigkeit ist die Ursache aller Übel. Sy has almost reversed the orig.

pratyapariddhar etāṁ vā vṛthā kim śukṣhmasatāḥ
prājñas teṁ tyajyātāḥ mānuṣmāḥ yasyaṁ vedaśśaḥ nṛpaṭam 24.
mantramāṇāḥ hi vijayaṁ pravadanti manasā qal,
mantrasya punar ātmā ca buddhis ca yatanam param 25.
śud era khale mantrasya drāṇāḥ tu narādhipa
viditany eva ta tāta kṛtavyānyāṁ kṛtman. 26
ātmānam mantridātāḥ ca chānu(n) trīpazayakṛimam
ākāraṁ bruvate paṭham etāḥ mantraniscayaḥ 27.
asaṁgrhītasya punar mantrasya īṣṇu yat phalam
ahinaḥ dharmakamābhyāṁ artham prapnoti kevalam 28
atā vyacasūdanuṣṇā chedanāḥ saśāyasya ca
anāṁ tasya ca jñānāḥ mantriṇāṁ trividhāḥ phalam 29

meaning. Ar better JCap 169. 31 -pigricia not causa omnis mali, KP 133. 16 -
 we ought not to remain in a state of negligence or keep delaying or be guilty
 of remissness. Vs 24=T 34 (not in s), Sy 12a and b? Ar Correspondence
 with 1'a uncertain and, if real, shows the extent to which Pa can carry
 misunderstanding. Sy 12a (see under § 25, Du nun hast weise, 12b Das
 aber, was wir im Geheimen reden wollen, soll im Geheimen vor euch gehen,
 denn. Ar (for Sy 12b), KP 133. 22 And that which it behoves us to speak
 in secret should be concealed and hidden in the heart of the earth, and
 ought not to be said except by four ears. Here T vs 35, Vs 25
 =T 36. SP 17, N 16, No 16ab. Sy 1a, Ar d, SP budhir Sy", \ buddher
 Sy" So mantras-lijan idam mastro mūlam rāṣṭraṣṭa corāta. Sy Der Sieg
 der Herrscher ist zu den Verstand, der Verstand an den Rat und der Rat
 spezial Jaran gakuñ, it, daß man, wenn das Verstand vorzüglich bewahrt
 Vs 26=T 37, Sy 16, Ar c Tj tñā for tāta. Sy E n heimliches Wort wird
 von folgenden Sechse ausgezeichnet. Vs 27=T 38, Sy 17, Ar b. T,
 chānu-trī" d, T v l. etāṁ. Sy vom ursprünglichen Inhaber des Ge-
 heimnisses oder vom Ratgeber oder vom Überwinger der Mitteilung oder
 von heimlichen Lauschern oder von einem Sklaven oder vom Augensein.
 Vs 28=T 39 (not in s), Sy 18, Ar Sy War auf ein Geheimnis sorgfältig
 achtet, der hat dadurch Vorteil Ar more fully KP 133. 33 that he overtakes
 is enemies, or that he is delivered from shame and confusion. Vs 29
 =T 40 (not in s), Sy 19 (part 1), Ar a, T was according to Hertel atā
 vṛttasādhanaḥ he amends to āvṛtyaḥ and āvṛtyaḥ, rendering "Stets
 gemäß gte Einnahme und Ausgabe", which is not only a violent amendment,
 but gives a very improbable meaning ("moderate income" is not at all a
 desideratum for a king or anyone else"). My amendment is textually very
 simple. In the Bṛhadḥ alphabet jñā and jñā are quite similar, and (e cha
 is hardly distinguishable from ścha. Sy 19 includes first what is obviously
 a d f. vs [Der Herrscher, mag er noch so weise sein, ist wie ein leuchtendes
 Feuer, gibt man ihm Stoff so strahlt es um so heller] Dem Herrscher aber
 genügt es, die Meinungsäußerungen des Herrschers wohl anzuhören und
 ihn über das, worüber er in Zweifel ist, zu einer festen Übersetzung zu

(25) *†tad yathā yo mantrō viśrambhāṇam gacchati, tathā prajā-
tīṭavyam, yat kṛāṇam:†*

*mithyā prajñāto mantrāḥ prayoktāraṁ asahśayam
durīṣṭa eva vetālo nā 'nihatyo paśāmyati. 30.*

*ātmapakṣakṣayāyā 'va parapakṣodayāya ca
mantradvāidham amātyānam tan na syād iha bhūṭaye. 31*
āyavyayāu yasya ca saṁvibhaktāu

*channas ca cāro nibhṛtas ca mantrāḥ
na cā 'priyaṁ mantriṣu yo bravīti*

sa sāgarāntāṁ pṛthivīṁ prakāśati. 32

(26) *†tad evaṁ punar bravīmi: yuddham na śreya iti samāhiv-*

bringen. (25) T A 210 text (not in a). viśrambhāṇam is Hertel's suggestion for mas viśrambhāṇam, in WZKM 35 2 Hertel further suggests 'yām for yo. It is barely possible that this is represented in Pa by the first sentence of Sy A 181 (Ar el viliariy; placed just after Sy va 12a [see under our va 24], which comes after Sy va 11=our va 30): Was ich mit dir zu reden habe, muß ich teils öffentlich, teils unter vier Augen sagen. Very uncertain. Va 30=T 41, Sy 21 (after next), Ar. c. Tṣ ariṣṭa, but ma a first hand text. Sy Gleich dem, der einen Dämon beschwört und gegen jemand losläßt, falls er ihn nicht mit der richtigen Formel loslassen vermag, so wendet der sich gegen ihn und tötet ihn. Va 31=T 42, Sy 20, Ar. 7). Sy Wenn sie aber unter vier Augen heimlich verschiedener Meinung sind, so erwacht aus der Uneinigkeit des Betroffenen und seines Beraters den Feinden Vorteil und jenem Schaden.—I think a reflex of this found in OSp p. 153, bottom,—a sentence coming just before the prec. va (as in Sy, this may in fact be the orig. order): Et quando non fuere tu al consejador es enemigo de aquel que se demanda consejo e de sí mismo. The other Ar versions are confused and I find no clear parallel in them. Here T va 43, 44, also SP va 22(=N 20) and 23(=N 31). Va 32=T 45 not in a). SP 24, N 22, Sy 22 (not equated in Schulthess or Hertel, but I think certain), Ar a. N vittāṁ saṁvīyāya saṁvibhaktāḥ. SP su for sa. a. N cāpriyo. SP, N pṛkṣu, T mm. a. r eukṛtṣu, ms. B text. d SP ed. printed sāṁgarāṁ tām. SP sa 48a (best ms. text. By Der Herrscher aber dessen Geheimnisse man sorgfältig hütet und kein Spion erfüllt, von dem wendet sich das Glück nicht ab. Ar, OSp p. 159, top, Et quando el rey toviere bien sus portadas, e se consejare con sus privados leales, e fuere temido de sus pueblos e muy caro en non saber ninguno su corazón e que galardone bien al que le fiere servicio, e que escarmiente al que fiere mal, e que sea asegurado en su dispensa, con estas cosas le puedo durar la merced que Dios le fizo. Here SP va 26=N 23, also T va 46, wrongly equated by Hertel with Ar, JCap 169 i. (26) T nothing. SP 1218 text a 'akṛya iti aṭha saṁdhiḥ kṛyate, sa cāpy akṛyo 'rthāḥ saha^{ms}bandhina[m]. So 15th ed kaḥ saṁdhir dāta eva kaḥ, śaṁṣi viśrambhāṇam ulukāḥ tatra ko vṛjjet. Sy A 181.2 just after passage quoted under § 25) Und nun, wo du mein Gutachten

apy asakyo rthah sahajavārānubandhānam + (27) + tad yadī mayā 'vāsyaṁ mantrayitavyam, tad apāniyantam ete mantrīmā-
travyapadeśakavalopajivinaḥ kathākuśalāḥ na ca karavīyeyo
ātyāyikeṣu saṅkaryāni rahasyaṁ phalavad bhavati + (28) tathā
cā 'nuṣṭhite meghavarṇa śha tata, +bālabbhāvād anabhījño 'emi,
yathā bravīsi, tathā karomi. tvadāyattam hi sarvaṁ idam.)
tvam adhunā 'rthavādī jñānavijñānasampannaḥ pūṭṭkrameṇa hi-
tāsi + (kimi tu kūtūhalam ucyatām-) katham (punar) asmākaṁ
ulūkaiḥ saha vāiram (utpannam iti). (29) so bravīt: (bhādra.)
vāgdoṣāt.

gefordert hast (cf. first sentence of § 27?), ist es, um es öffentlich zu sagen,
dieses Wie ich nicht den Krieg wünsche, ebensowenig wünsche ich. daß
wir die Zahlung eines Tributes auf uns nehmen und uns demütigen Ar as
Sy (27) T A 211 text (ed. with § saṅkaryānam, we with a ed. om. naphalāḥ
for phalavad, so R. other mss. phalāḥ, SP 1164 (in middle of our § 21, q. v.)
yady apy ami vidvāṁṣaḥ paramavivāśabhūtā ca (x om), tathāpi mantrō
tīvanibhṛtam neyate. (vs 5, not in N) Eptaparamparayā mantrō bhidyate.
(vs 6=N 5). Then tathā cānuṣṭhite etc., see our § 21 and next Sy "vs 23"
and A 182 Eine geheime Angelegenheit soll man für sich behalten, oder
wohl einmal einem oder zweien oder mehreren mitteilen. je nach Beschaffen-
heit der Angelegenheit. Aber in dieser unserer Sache mit den Eulen möchte
ich nicht mehr als vier Ohren ins Geheimnis ziehen, deine und meine.
Ar as Sy. (28) T A 212 evaṁ ca varṇite megha° śha tīta, ūkīa° (ś ba-
lat-ād) (§ adda etad before ucyatām) u. n. k. ān. ū. v. l. r. am. iti. SP 1171
tathā cānuṣṭhite (see under prec. and § 21) 1220 megha° śha tīta, katham
asmākaṁ ulūkaiḥ saṁjagvānam (a saha vāiram) utpannam. So 18cd, 17
śrutvāntat kākārjāṁ tam so 'bravīḥ cira-jīvanam, vṛddhaṁ tvad vetai cet tan
me brūhi tvam kena hetuṣā, kākolūkasya vākritvaṁ mantrāḥ vakṛtyas atah
param. Kṛ 442(8)abc śrutvati vāyasapātur mantrīṇaṁ cira-jīvanam, pāpāccha
kākārjāṁ. Spl 59.12 evaṁ mantrivākyaṁ śkarnyākīrāntare meghavarṇa śha.
tīta, atīta kṛtīmīttam evaṁvidhaṁ prāpīntīkaṁ sādṛṣva vāyasolūkānāḥ
vāiram. Pq 180.9 megha° śha tīta, kṛtīmīttam evaṁ prāpīntakaraṁ
vāiram vāyasolūkānām. Sy A 188.1 Der König stimmte ihm zu und die
beiden erhoben sich. begaben sich an einen versteckten Ort zur Sitzung
und berieten zusammen. Der Rabenkönig sprach. Du hast mancherlei ge-
sehen und gehört: aus welcher Ursache ist denn dieses Wissens die Feind-
schaft der Eulen mit uns entstanden? Ar similarly. (29) T A 312 end,
text (vākṛtīti). SP 1220 text (om bhādra). So 18abc tuc śrutvā kākārjāṁ
tam cira-jīvi jagīda saḥ, vāgdoṣo 'yam. Kṛ 441(5)d, 442(6)cd, 443(7)abc
śatravo vākṛtīṇaṁ naḥ. prapāḥ so py śha śrutvāntam itī, mitrakṛi śatrutām
yānti śatravo yānti mitratām, vākṛtīṇaṁ. Spl 59.18 aa śha vama. Pq
180.9 aa śha śrutvāntam. Sy A 188.5 Der Rabe sprach: Wegen des Wortes
eines Raben ist die Feindschaft der Eulen mit uns entstanden. Ar.

sucirāṇi hi cārāṇi nityāṇi grīṣṇe śāśyam abuddhiman
 dvīpicarmaparicat channo vāgdoṣād rājabho hataḥ 33
 (30) so brūvaṁ kathāṁ cā tat ciraṁjīvyā śha

KATHĀ 1 (STORY 1: ASS IN PANTHER'S SKIN)

(31) asti kasyacid rajakasy(a vastranayan)ātibhārapitṛṇya gar-
 dabho 'vasannaḥ (32) rajakena cā (adū) pūṣanabuddhina dvīpi-

Vs 33—T 47, SP 26, N 24. H₁ Hm III 9 SpI IV 45. Pp IV 43, So 18cd.
 K₉ 443(7 cd. The va and the following story are missing in Pa. On certain
 late versions containing the story, see my Introduction, Chapter II, foot-
 note 28. I quote in what follows here certain of the readings of the ms.
 "E" (see I. c.), which used T ab, Jn suguptaḥ rākṣaṇāṅgo pi darśayan
 dāruṇaṁ vapuḥ. b, N Hp śreyāḥ, Hm kṣetre, for grīṣṇe. II śāśyam, N
 śaś am. c, Jn vyāghracarma^o SP, N, H parichanna. d, T, Jn vākkṛtāḥ
 (Jn "te, N, H gardabho. So śrute kṛd na gardabhakhyāyikā tvayā. K₉
 vāgdoṣo bhūyate gardabho hataḥ (30) T ATIS text ciraṁjīvy. SP
 1224 rājāḥ kathāṁ cā tat (a om ca). so śha (a so 'bravit). Others noth ag.
 (31) T 114 2 text. SP 1224 asti kasya bhārapitṛṇya gar-
 dabho. H diff (Hp 90.6, Hm 84.1 tasya gardabho 'vibhāḥ (Hm "vāhaṇād)
 darbho mamūṣur abhavat (Hm vābhavat). So 19ab kenāpi rajakenaṭīya
 gardabhāḥ pūṣaya kṛtāḥ. K₉ 444(8)b rajakena purā kharāḥ (and af.
 2, duebalāḥ) Jn 4:8 (SpI 19, 10, Pp 247 18 so pi ghaṭṭbhāḥ atidur-
 balāḥ (Pp "balatāḥ gaṭāḥ). (32) T 116 2 na evaṁ cīnatyāṁ śha.
 kṣam na śobhanam kṣatitām. mama karmavyāghro mūlyahīnā (ś mūliṇ)
 na. adbhutā kathāḥ kareṣyāṁ śhavāṇy upāyāḥ rūpakatrayaṇa drip narna
 labhyasā, tadāvacchādyāṁ (ś tadāch^o) saṁ rāṭrāḥ haritasāye (ms. "E",
 ZIMG. 66 317, "yasa mokṣayisyāmi. tadbhakṣaṇād aśāśāyām (misprinted
 "śāśyam) alpakir aśobhir ayaḥ balavāṁ bhaviṣyati SP 1224 rajakena pūṣa-
 buddhina (a so pūṣabud^o) dvīpicarmaparichanno rāṭrāḥ parasaṁ prayuktaḥ.
 Hp 90.6. Hm 84.1 tasya tena rajakenaṭīya vyāghracarmaṇi prachādyāṇya
 cādmidhānāśāyamadhye muktaḥ (Hm "raṣyasaṁpā śāśyakṣetre niyuktaḥ,
 Hp v 1 nruktaḥ, prayuktaḥ). So 19cd (cf. b, pūṣaya, parasaṁpā mukto
 'bhūd bhāḥ dvīpicarmāḥ. K₉ 444(8)a, cd dvīpicarmāvanaddhāṅgo (here
 pres.), pūṣaya para^o grīṣṇe iyuktaḥ na darbhaḥ (Ma. su-durabbhaḥ). SpI
 19, 10 aṭha tena rāj^o kvāpi vyāghracarma pūṣitam. tatā cīnatyāt. aho
 śobhanam kṣatitām. etāḥ carma paridhāpya śābhāḥ rāṭrā yāvāt (read
 yava-) kṣetreṣṭarjāmi yasa vyāghraḥ matvā mamiparitanāḥ kṣetreṇ na
 nīkṣayanti. Pp 247 19 tena ca rajakenaṭīyaṇi bhṛmatvā mṛtavyāghro
 dṛtāḥ antatāḥ ca aho śobhanam kṣatitām. anena vyāghracarmaṇi prati-
 chādyā śābhāḥ rāṭrā yavakṣetreṣṭarjāmi. ta ca kṣetrapāṇi vyāghraḥ
 matvā na nīkṣayisyanti.—The fairly close agreement of B₁ with SP and
 H seems so indicate that the longer versions of T, Jn are expansions, tho
 this cannot be considered certain. SP-H and B₁ are frequently abbreviated,
 to be sure, but their abbreviations are independent of each other, and here

carmanā paricāḍya rātrāṃ parakasyeṣu muktaḥ. (33) *sa ca yathoṣaṃ saśyabhakṣaṇam karoti na kaścid dvipibuddhyā (tadantikam upetya saśyebhyo) nirārayati* (34) *atha (kadācit) kenopi karakeṇa saśyarakṣakeṇa sa dr̥ṣṭaḥ, dīpy (ayam naḥḥo 'sm.) ti mātā kuljibhūya dhūṣara) kambalācchitatānur tudyatruhanuṣpāṣīt (śandih-śandir) apakramitum ārabdhāḥ.* (35) *tathā ca (dāre) dr̥ṣṭvā gardabhāḥ puṣṭāṅgo (jātubalo) gardabhiḥ yam iti mātā (nīkṛtjāyāḥ paratī vegam āsthāyo) 'pasirpukm (ārāb-dhāḥ. ādāṃ npi śīghrataravego dhāvatī gurdabhāḥ cāi 'tām acintayat kadācid iyaṃ dvipicarmavyavasthitānarirama mān dr̥ṣṭvā 'nyathāi 'vā 'cagacchet, ato 'ham aśyāḥ svām prakṛtim āsthāya vāsitena manohīdanam karisyāmi. iti) vāsitum ārab-*

they seem to be interdependent. (33) T 116.6 *tathā nīkṛtjāyāḥ bhak-syamāṇeṣu saśyēṣu* 81' 122' *sa ca yathoṣaṃ parakasye samāḥ. na kaścid vyāghrabuddhyā tadantikam* .. Hp 90.7 Hm 64.3 *tato durā vyāghrabud-dhyā tam avalokya (Hm tr tam aśa' vyā)* kṣetrapatayaḥ satvaram paśyante. So 30ab *et tām kṣādam dvīpīḥ janāḥ trāḥaṃ na vāritāḥ.* Kp cf. next. Sp 19 14. Pp 247 22 *tathānīkṛtjāyāḥ rāśabho rātrāṃ (Pp om) vathocchayaḥ (Pp 'chayāḥ jayabhaṅgaṇam karoti. rātrāṃ 'pi bhūyo rājasaḥ (Pp pratyāṣa rājako bhūyo 'pi avāśrayaḥ sayati evaḥ gacchati kṣāṇa (Pp evaḥ ca gacchati kṣāḥ) na rāśabhaḥ (Pp om jīvarastanur jātub Pp pīnatanaḥ mah jīrāḥ kṛcchrād bandhanaḥ Pp 'na-sthānam' apī svata. (34) T 116.7 kārakaḥ evakastṛāḥ rāṣṭ tum ārabdhāḥ. kad' ca kṣetranūddīyendīyetaḥ sa ca dr̥ṣṭvā matvīdrakambaleṃ uparī dattivodīyatādhanuṣpāḥ. (ed. 'krīnūtum, most mm. text, SP 1226 *atha kenopi aśyaḥ' dhūṣarakambalā-tanūtrāṣeṇa dhanuḥ saḥjīkṛtya hantukṣmeṇa śrutam* Hp 90.8, Hm 64.5 *atha (Hm alik-kadā) kenopi. aśyaḥ' dhūṣarakambalākṛtatanūtrāṣeṇa (Hm dhūṣa') dhanuḥ Hm addē kṣodam) saḥjīkṛtyanatakūyendīkṣme śrutam* So 30cd, 21 ekena dādīte jītu kārakaḥ (B. kārka' dhanurbbhṛtā, na tam dvīpīḥ manvī-nāḥ kabjī' bhayānataḥ, kambalā' gantam pravayite tataḥ. Kp 44v, 9 *saśya-gopīṣṭha 'tāḥ dr̥ṣṭvā cakito dvīpīrūpam, dudr̥va dhannakodaudāḥ* (M' v. l. and Ma. ma. grasta-ko', Ma. om to nyasta-ko') kambalāchannavagataḥ. (35) T 116.9 *etāḥ gardabhāḥ tam dr̥ṣṭvā gardabhiḥ yam iti nīkṛtjāyāḥ* *ayam for 2d yam, corr. E, β tr dr̥ṣṭvā mām ed. om nyatrāiva for mam. nyathāiva, which must be kept. m. "E," which borrows this story from T, has also 'nyathā, wrongly amended by Hertel to 'dā, ZDMG. 50. 217). SP 1227 *tathā ca durā dr̥ṣṭvā jītasamarāḥ (a jātubalaḥ) kharo rāśabhīyam iti matvī śabdāḥ kurvāṇo dhāvatī saśyābhīmukham (a om saśya').* Hp 90.9, Hm 64.4 *tathā ca durā (Hp addure, v. l. ca dūre) dr̥ṣṭvā (Hp addē sa, v. l. om) gardabhāḥ puṣṭāṅgo* (cf. Jm under § 33) *jātubalo (Hm yathoṣadāśya-bhakṣaṇa-jī)* *gardabhiyam (ti jātivā (Hm matvōcchī) śabdāḥ kurvāṇa tadābhīmukham dhāvatāḥ.* So 22 *tathā ca dr̥ṣṭvā tathāyānataḥ kharo 'yam iti cintayān. kharas tam svarutenocchir vyāharat saśyapōṣitaḥ.* Kp 44b, 447 10, 11)**

dhāḥ (36) *tac* (ca) *śrutāḥ saṣyarakṣakeṇa* (*śabdād*) *gārdabho*
'yam iti *matrā* (*pratiniṣṭṛtyā*) 'sau *uṣṇā* *vyāpāditaḥ*

(End of Story 1)

(37) *ato* *hast* *bravīṃs* *sucirath* *hi* *caran* *nityam* *iti* (38) *evam*
asmākaṃ (*api*) *vāgdoṣād* *ulūkaḥ* *saha* *vāram* *utpannam* (*iti*
meghavarna *dha*; *katham* *atat* *so* 'kathayāt).

KATHĀ 2 (STORY 2 BIRDS ELECT KING)

(39) *asti*, *arājake* *sarvapakṣiṇāḥ* *sambhūya* *cittam* *utpannam*
katamath *vajanath* *pakṣiṇām* *adhigacchāma* *iti* *tatas* *śāśvā* *matam*

saṣyapūṣṭadarīro 'tha *tam* *matrā* *gārdabho* *kharab*. *addaṇḍamehāso* 'dhāvad
atyatūlakhorudvayab, *mūḥ* *dvipinam* *jālayatī* (Ma. **āti*) *tam* *manoharaya*
gīrā, *ghajayant* (Ma. em. *ghatī*) *iva* *sammatto* *vadat* *ālmoc*: *tam* *kharab*.
Spl 11 15, Pp 248.3 cf also § 33 *āthānyasman* *ahanī* *rāśabho* (Sp. *na*
madoddhato) *dūśadharāśabhdādam* (Spl *dūśād* *rā*) *śrāvāḥ* *ālmavareṇa*
(Pp *āḍṇot*, *śaśhravapamītroṣṭiva* *avayam*) *śabdāny*: *tam* *śrābḍhaḥ* (36) T
115.13 *tac* *ca* *śrutāḥ* *śrakṣaparakṣaḥ* *śaniparakṣaḥ* *śādhayitrā* (ms. "K" *śodhayitrā*)
gārdabho 'yam *iti* *pratiniṣṭṛtya* *tam* *uṣṇābhyanamat* *īśam* *avayam* *evāśu*
pakṣatvam *agamat*. SP 1228 *saṣyarakṣakeṇ* (a om *api*) *śabdād* *gārdabho*
(a "bho" 'yam, *iti* *matrā* *vyāpāditaḥ*. Hp 90.11, Hm 64.9 (Hp *tatas* *tata*)
rakṣakeṇa (Hm, and Hp v l. *saṣya-ra*) Hm *adda* *oith* *śrābḍha* *uśāṭiya*,
gārdabho 'yam *iti* (Hp *adda* *śābḍha* *nūcītya*) *īlayā* (Hm **yāiva*) *vyāpāditaḥ*.
So 23 *ab* *tac* *śruteḥ* *gārdabham* *matrā* *tam* *upatya* *na* *kṛpikab* (B. "akab"),
avadhiḥ *charagṣṭāna*. Ks 445 12 *ab* *gārdabhaḥ* *ca* *gīrā* *jāntvā* *jagbhāna* *sa*
dharurdharab. Spl 19 13 *ata* *ta* *kṣetrāpā* *rāśabho* *yam* *vyāghracarṇaspra-*
tichannā *iti* *matrā* *lakṣapāṣāṇasaprahārā* *tam* *vyāpād* *tavanitab* Pp 248.4
atha *śāḥ* *kṣetrāpāb*, *rāśabho* 'yam *pratichannab*. *iti* *jāntvā* *lagudapāṣāṇa-*
saprahārā *vyāpāditaḥ*. (37) T A 214, SP 1230, Spl 19.20, Pp 248.7
text (Spl *repaste* *entire* *va*). So 23 *d* *kṛtāvārah* *avayā* *gīrā*, Ks 445 (13) *ad*
vāgdoṣeṇa *nihato* *gārdabho* *buddhi*: *īghavāt*. (38) T A 214 *tac* *śāḥ* *nyūnam*
avadhārya *meghavarna* *dha* *katham* *vāḥ* *kṛtād* *asmākaṃ* *ulūkaḥ* *saha* *vāram*
utpannam *iti*. *so* 'kathayāt, SP 1230 *evam* *bhavāt* *im* *api* *vāgdoṣād* *vārah*
jīlam. *tathā* *hi* So 24 *ab* *evam* *vāgdoṣato* 'asmākaṃ *ulūkaḥ* *saha* *vārah*.
Others nothing except Pa under §§ 35 and 39. Pa probably fuses those §§
with this, Pa *adda*, Sy A 184 *Der König sprach* *Was ist das für eine*
Geschichte? Der Hase sprach *Ar* (39) T 117 1 *text* (om *sambhūya*). SP 1222
yadā (a *śādhā*) *pakṣiṇām* *rājyavibhramo* *rājyāb*: *śakṛtham* *sarvapakṣibhir*
mantrayitvolsakab *sahpradhāntas*. So 24 *ed* 23 *ab* *pūrvam* *hy* *arājake* *śān*
kādāmad *api* *pakṣiṇāb*, *ta* *sambhūyākrabbhānta* *ena* *pakṣiḥ* *śābhīpcaṇam*, *sarve*
kartum *ulūkaṣya* Ks 449 (13) *ab* *ulūkaḥ* *pakṣiṇām* (Ma. em. "oḥ") *rājyo*
vihagbhā *kartum* *udyatāt*. (In 8, *pūrvā*) In expanded and diff but includ-
ing Spl 69.14, Pp 180.13 *kādānt* (Pp *adda* *pūrvam*) - *pakṣiṇāḥ* (Spl
pakṣiṇāb) *nametya* (Spl *adda* *sodvegām*) *mantrayitam* *śrābḍham* (Spl **śāḥ*).

vakranāsah sujhmākṣaṁ kṛāram apriyadarśanam
 akruddhasya mukham papam kṛuddhaḥ kṁ nu karisyati 34.
 svabhāvarāḍram atyugraṁ kṛudram apriyavādinam
 ulokam abhiṣicye 'mam katham rakṣa bhaviṣyati. 35.

(43) so 'yam dṛṣṭadigdāham karoty avyapadaśakṣamaś ca uk-
 taś ca:

vyapadeśe 'pi siddhiḥ ayāś asaktas ca nārādhipaḥ
 śāśino vyapadeśena vasantī śāśakāḥ sukham. 36.

mīnēpi divāndhasyāya (Po tr asya divā) karāvakrasyābhīṣekāḥ Po
 karāvacadanāya yad abhi*) kriyate, tam na (Spī tam nātān) mama mataṁ.
 yataḥ. Sy 94 18 Und der Kaiser sprach Selbst wenn Sūmyr nicht auf der
 Welt wäre, und Pfauen, Gänse, Kraniche, Strandläufer und wer sie sonst
 noch sind, untergegangen wären, so wäre die Erde nicht zur Königswürde
 geschaffen, denn. (See following vs. Sy fuses part of this prose with the
 next two vs.) Ar as Sy. Vs 34—T 43, Spī 78, Po 68; cf. Br under
 proc., Sy 34, Ar. a, Spī "nāś ca karkṣo. b, Spī kṛudraś apriyadarśanaḥ.
 c, Spī akruddho 'yam divāndhaḥ syāt. Po akruddhasyadṛṣṭam vaktram.
 d, Spī kṛuddhaḥ kidrḥ bhaviṣyati. Po bhavati kṛuddhasya kidrām. Sy Sie
 steht häßlich aus, hat einen bösen Charakter, ist böse genannt, jähzornig
 und unbarmherzig und kann nicht einmal bei Tage sehen (divāndha, cf.
 Spī version of cf., and wegen ihres Jähzorns und ihrer bösen Haltung
 kann sich niemand ihr nähern und einen Auftrag von ihr entgegennehmen
 Ar similarly. Pa fuses this and the next vs with the last part of the proc.
 prose. Vs 35—T 49, SP 37 (not in N), Spī 79, Po 69. Br, Pa of
 under proc. and § 41. b, Jn (and v. 1 of SPs) kṛāram. Spī and SPs
 apriyadarśanam. c, T abhiṣicadhyam. Jn upatith kṛiv, SP text (a "pīyāśva).
 d, Jn kṁ nu (Spī nat) siddhiḥ bha", T na vāś droyo bha". (43) T 117 13
 text, exactly as rom., except that a reads apadeśakṣamaś, we with β. Hertel
 completely misunderstands the passage (see note in his translation) and
 emends so 'yam to moghaḥ, dṛṣṭa" to dṛṣṭi", and reads apadeśa" with a.
 BP of. under § 42. Spī 81 15, Po 183 21 tat tasya nāma Spī Po māyāiva
 nāmaḥ tasya refers to Garuḍa) ydyam paraśm agamyāḥ (Spī adds bhavi-
 syatha), nātāś ca (Pa adds yataḥ). See 30 and K, especially 30, under
 next vs. 30 has clearly been influenced by this passage. Perhaps something
 of the sort was found in Pa. JCap 171: 5 Expedit enim magis vobis alterius
 stulticia quam filius sapientia. Vs 36—T 50, Spī 25, N 25, Hp, Hm III. 15,
 Spī 87, Po 72, So 29ab, K 451(15, Sy 36, Ar. ab Jn vyapadeśena
 manatām siddhiḥ samprāpyate (Spī samprāpyate) parā. a, SP "deśena for "pi
 b, T ed. can, but mss. except R ca, which need not be changed. SP, N, H
 atidekte (SP mostly apī nārādhipa. d, T mss. na santi. Hertel em. to text
 (with Jn). SP, N. H śāśakāḥ BP "aḥ) sukham śāśate (SP adhaṭe). So rājā
 prabhāvarāḍ kṛyo yasya nān āva siddhiḥ kṛ. K 451 siddho hi mahimāṭhaḥ
 kṛyāḥ sarvasukhivāhaḥ prasiddhyāśāśino (Ma. em. "śāśino) nāma śāśakāḥ
 sukhaḥ śāśat (Ma. "bhāginah). Sy Mag ein König auch beschränkten Ver-

(44) pakṣiṇa śreṣṭh kathadhī (cā) 'tat, kaka āha:

KATHĀ 3 (STORY 3: ELEPHANT HARES AND MOON)

(45) (asti,) kadācid dvādaśavārṣiky anāvṛtīr āpatitā. (46) tayā (ca) tadāgahradapalvalasurāsīḥ śoṣam upāgalāni, sarcasatśodānāḥ (tṛṣṇartandāḥ) mahad vyaśanam utpannam, vubheṣa tu dantindm. (47) atha caturdanto nāma kastirājāḥ (so) 'nyāir gayāir vyūṣ- pataḥ. (48) deva, pipṣādāknāḥ kalabhāḥ kecit mṛtāstathā santi, (mṛtāḥ cā 'para.) tac cintyātāḥ kaścit pipṣāpanayanādyo pāyāḥ

standen sein, so läßt sich mit ihm doch ganz gut leben, sofern seine Nächsten ihm die Geschäfte führen wie es heißt, daß ein Hase durch ein angeblich im Namen seines Herrn gesprochenes Wort allen Hasen Freude und Jubel bereitete. (44) T 117 18 atah śreṣṭh paistriṇa śreṣṭh kathadhī eṣtat. so 'bravit, SP 1240 text (a om ca). So 28 cd iathā cā śṛṇuṣṭīrīkīkīkī (B. 'kīkīkī) kathadhī vo varṣayāmy āham. Spl 61 21 ta śreṣṭh kathadhī eṣtat. so āha. Pq 183. 4 pakṣiṇaḥ pṛochanti kathadhī eṣtat vāyaṇaḥ kathajāt. Sy p. 24 bottom: Die Vögel sprachen: Was ist das für eine Geschichte? Und der Hase sprach. Ar (45) T 117 19 text. SP 1241 kadācid dvādaśavārṣikyān anāvṛtīyāḥ. Hp 91 18, Hm 65 12 kadācid varṣāḥv api. Hm tr api var' vṛtīr abhāvāt. So 30ab tatīrāvagatāśasuke 'nyanipāne. Kp 452(16)ab anāvṛtī- hata kile; nāś dvādaśavārṣike. Spl 62. 1 tatra kadācin mahaty anāvṛtīḥ an- jñā prabhūtavārṣiṇī yāvat. Pq 183. 5 atha kadācid dvādaśavārṣiky avṛtīḥ anjñā. Sy 95. 3 In einem gewissen Lande hatte es mehrere Jahre nicht geregnet. Ar (46) T 117 19 tanyāḥ cā sarva' mahad, (ś ca for tu. SP 1241 tṛṣṇarīḥ. Hp 91 18, Hm 65. 13 tṛṣṇarīḥ. So cf. prec. Kp 452(16)c kṛtīrīkīr. Spl 62 2, Pq 183. 8 tayā (Pq yayā) tadāga' śoṣam upāga' (Pq upag' Sy 95. 4 und Saat, Gras und Kraut waren spärlich, sogar die Flüsse und Quellen waren verkniet, und alle Tiere, vor allem die Elefanten,

kamen in große Not. Ar so Sy. (47) T 118. 1 atha caturdaśāno nāma haṣṭi' so 'nyāir (ś and P of a nīnyāir for so nyāir) haṣṭipatibhir (ś haṣṭipatibhiḥ) vyūṣā SP 1241, Hp 91 18, Hm 65. 13 gayayūṣa yūṣa- yatin āha. So 30bc gayayūṣaḥ, caturdantābhīdhīna Kp 452(16)cd vyūṣataḥ kṛtīrīkīr (cf. prec.) nāgāḥ caturdantāḥcā dvīpāḥ Spl 61 22, Pq 183. 8 (beginning of story) aśu (Pq om kasmācid vane Pq va- noddeśe) caturdanto nāma mahāgaya yūṣādhīyāḥ (Pq nāma haṣṭirīḥ 'nakagayāḥ pativṛtāḥ) pativasati sma. At this place Spl 62. 2, Pq 183 9 atha śreṣṭh samastagayāḥ sa gayarīḥ (Pq yūṣādhīyāḥ) prakṛtāḥ. Sy 95. 6 So traten sie vor den König und sprachen zu ihm. Ar (48) T 118. 2 parivṛtyavāśmāḥ vṛtitarapaneti so 'bravit upaśabbhāḥ, kuta sthāna by udakam, tatīrāham udakena yugmān vitṣāke karomi. SP 1241, Hp 91. 18, Hm 65. 14 nātha, ka 'bhyaṇṇyo Hp sty upāyo. smākam Hm adde jīvaṇṇya).—Here SP vs 29 not in N. aśy atra kṛdṛajantūṇāḥ nimaj- janaśabhaḥ payāḥ, tīrāśukarākāḥkṛdāḥ karigāḥ tu sandulabhāḥ. H has prose similar to this vs: aśy atra (Hm nātu, kṛd' nimajjanaśābhāḥ, varāṇi

(49) tato yāthapatimā 'śāśa (api) dīkṣa vagavanto dhāvaṇta
 udakāvegaśāya preṣitaḥ (50) tatra cāi kenā 'gatya kathitam'
 (deva) nā 'tidura (vimala)jalasampūrṇam vyomā.kadeśam va
 mahac candrasaro nāma saras tīrkaṭṭ (51) hastarājā ca (tathāi
 'va) sarodh grhītaḥ (satvaran) saharṣam prāptas tat sarah
 (52) avataradbhū ca tāiḥ (samanāḥ asukhāvātāre tarman)

ca śimajjassathēkēbhāvā mārāhā iva, kiṃ karmāḥ kva yāmāḥ (Hp 91maj-
 janēbhāvā andhā iva kva yāmāḥ kiṃ karmāḥ) Kp 453 17 ab vināṣiḥ aṣa
 hāḥi m m a payaso virahāḥ vajam. Śpi 52. 3 deva, pīpāṣkūḥ gajakalabha
 mṛtāpṛāyāḥ apara mṛtā ca. tad aṇṇiyatām haḍci) jālāyā yatra jānāpāna
 evasthātāḥ vrajanti Pp 125. 10 text. Śy 94. 7 Wir haben kein Kraut und
 Gras, ja nicht einmal Wasser, darum suche für uns Mittel und Wege, daß wir
 nicht vor Durst sterben. Ar first part as Śy, for "darum" etc., JCap 171 20
 mune, et videtur tibi bonum, carnis et queramus locum meliorem isto, quoniam
 in hoc vivere non possumus. OŚp and KP seem to omit the entire passage.
 (49) T 118. 4 yato 'śāśa dīkṣa praritaḥ β prapitāḥ udakā' vega' ŚP 1245
 tato yathā' vega' dhīv' (a inserta nitarāḥ) pratidātam udakā' (a om) pra'
 Kp 453(17)ed ity ukteḥ drāṣṭum āgamana udakāḥ mih iḥ mahim. Śpi of
 proc. and next. Pp 125 13 tatas tādāpāṭhāpi dīkṣudakā' vegaśāyānucārāḥ
 pra' Śy 94. 9 Da schickte der König nach allen Richtungen aus, zu suchen,
 wo es Wasser gebe. Ar (50) T 118. 5 tatrasampūrṇa-va 'vāḥ) dīkṣābhīr
 upalabdham candrasaro nāma vimala' kiṃ bahunā vyomā.kadeśaparimāṇam.
 Kredite as tasmā. SP 1245 tatra, śāśidura vyomāśā' nāma (a add
 saras) u' Hp 91 30, Hm 54. 2 tato hastarājā śāśiduraḥ gatvā nirmalaḥ
 hradaḥ darditavān So 29ah asti candrasaro nāma mahā bhūtyalāḥ sarah
 (this is beginning of story in So). Kp 454(18 ab, 5) tatas candrasaro jāśivā
 jāśāḥ gṛāṣaḥ [here next] mṛtāvalāyākuḥāḥ (Mā. m. reported as mṛtāḥ),
 om to mātāvalāyākuḥāḥ. Śpi 51. 5 tatas saras dhyātvā tādābhūtāḥ
 asti mahim hrada vivikta pradāte śāśāmadhyagataḥ pātālagangāḥ aṣa
 eadāva pūrṇaḥ. tat tatra ganyatāḥ it l'p 123. 13 aṣa ye pūrṇaḥ gāḥ
 gatāḥ, tāt upalabdhāḥ (then insertion, description of pond - vimala, āśāśā-
 pūrṇaḥ kiṃ bahunā vyomā.kadeśaparimāṇam candra' nāma sarah. Śy 94 10
 Und so kam ein Elefant und sprach zu ihm Es ist eine große Quelle an
 dem und dem Ort, die heißt Mälchhat (Persian word, = "moon-lake"),
 und ebenda ist auch Gras. Ar, JCap 171 22, at and at est locus bonus
 aquarum et herbarum et [aut ibi nobis] bona pascua. (51) T 118. 6
 hastarājā prāpitāḥ m. 'tāḥ or 'tata tāśaro ad. put tāśaro with next,
 read yāpāḥ, or 'tata, tāśarah). SP 1247 hanti' saharṣamāḥitāḥ. H of
 proc. So 30c d mbbāḥ pītum āgāi kadācana. Kp 454 18) he tathā dvitāḥ,
 amhāḥṣe 'vatatāśāśu (so Mā. m. 'vātā', SP vātātāśāśu Śpi 52. 7 tathā-
 mṛtāḥ pāśāśāśāḥ spāśāśāśāḥ samāśāśāḥ tātā an hradaḥ. Pp 124 1
 aṣa tāt śhrutāḥ caturdaśana tātā tātā kramena prāptas candrasarah.
 Śy 94 12 Da wachte sich der König mit allen Elefanten auf und alogingen
 zu jener Quelle. Ar, OŚp and KP add 'to drink water from it'). (52)
 T 118. 7 'avataradbhū saukhāvātāre saras: pūrṇa' tasmāi śāśāḥ

asastire pārvaktīdātsāḥ śaśakāḥ samprasaśirogrivā bahavaḥ
 kṛtāḥ. (53), aha pitaḥ 'cagākyo gata tasmā gayayitā, (54)
 kṛtāpāḥ śaśakāḥ sampradhāryutam ābrāhṇāḥ, aha śilimukho
 nāma śaśak arāja āha adhunā kiṁ karāṇiyam. (vināṣṭam as-
 matkulam.) dṛṣṭamārgair ebhūḥ punar iha cāsyam āgantaryam
 tad yidmad eta iha nā 'gacchanti, idrad) upāyas cintayātm (iti).

SP 1247 gacchanti mahatiḥ gayayitāna (a om gaja' asastire vitatapadapāṭṭena
 śaśakāḥ curāṇikāḥ. Hp 51 21, Hm 66 2 Hm begins tale d. naga gacchantu)
 tatirasthitaśaśakāḥ ca gayapādāḥatibhūḥ curāṇikāḥ (Hm diff. So 51 tasya
 yitāna śaśakāḥ gāhamānaḥ tatra te, śilimukhasya bahavaḥ śaśakāḥ curā-
 ṇikāḥ Kp 465 19) ad tatropakaṇṭha śaśakāḥ gayandracarāṇikāḥ kṛtāḥ Sp 12 2
 tasya ca brādārya samantāḥ chāśakabūḥ sādābhyaḥ sukumaladhārmāḥ tūṣṭanti.
 te 'pī samastāḥ api tēḥ gajāḥ ita tato bhāramādhāḥ paribhagoḥ, bahavaḥ
 śaśakāḥ bhagnapādāḥirogrivā vihiḥḥ kociṁ mṛtāḥ koci jivāṣṭā yāḥ.
 Pp 164 2 avataraḥbhūḥ sūbhāvatāre caran tālajapārvaktīlāyāḥ sampi-
 śādrogrivākaracarmāḥ sahaśraḥ śaśakāḥ kṛtāḥ Sp 26 14 Kungo am die
 Quelle heram aber befanden sich Hasenbäse, und als die Elefanten dort
 ankamten und zur Tränke gingen, stritten sie die Hasenbäse, so daß die
 meisten in ihren Löchern umkamen Ar. (53) T. 12. 5 kṛtāragho de-
 rad, aur apayitāḥ ca tasmāt carantāḥ. So 52ab tato gayayitāḥ tasmā gata.
 Sp 12 2, before tree tatra evachayāḥ jalam atagāḥśaśakamāvalāyāḥ
 aṣṭāntāḥ. At this place, 62 12 aha gata tasmā gayayitā Pp 164 4
 pītivāgāḥtra ca parāḥ saparivāra eva dvitadapatir apakramya evāsaṅga-
 kṣamam anupravivāḥ. My 26 17 Nachdem jene Wämer getrunken und sich
 entfernt hatten. Not in ArV not in JCa, OSp; KF, Wood) (54) T. 12. 9
 aha bātā' śaśāḥ sampra' āra' adhunā kiṁ kara' dṛṣṭā' (3 om it).
 SP 1248 anantaram śilimukho nāma śaśakarājāḥ curāṇi amṣṭyān bhāya
 (a pṛkṛtā) mantrayām śaś. vājāḥ gayayitāna cāvatāra pāṭyāḥbhāḥ
 evātra āgantaryam. tann āgacchanti bahavāḥ maghavāḥ dāo vyākṛāgan-
 taryam a vyāpyante, tānāḥ pṛaśrābhāḥbhāḥ a pṛaśrā' vināṣṭam asmatkulam.
 Hp 52 1, Hm 66 4 anantaram śilimukho nāma Hp 'mukhanāḥ) śaśakāḥ
 cintayām śaś. anaga gayayitāna pṛaśrābhāḥpratyaham aṣṭāgantaryam
 ato vināṣṭam (Hm vināṣṭāry asmatkulam So 296d śilimukhāḥya tatire
 'py avāṇa śaśakavarāḥ) 296d, 22 so tra śilimukhāḥ, dūḥkṛtā vyayam
 nāma śaśakāḥ pṛaśrābhāḥbhāḥ, labdhāḥbhāḥ gayandro yam punaḥ punar
 ibhāyati, aṣṭāgantaryam samastāḥ ca tad apāya 'ra cintayātm. Kp 466, 19 a
 dṛṣṭvā śaśapāṭir Sp 12 13 śaśakāḥ evāgrā gayapādāḥcāśakamāvalāyāḥ (then
 expasion) — sametya mūḥa mantrāḥ cakrāḥ aha vināṣṭāḥ vāyam aṣṭam
 evātra gayayitāḥ āgantaryam yato aṣṭayatra jalam aṣṭ. tāi carvāḥbhāḥ aṣṭo
 bhāṇiyāḥ (va 23-24 or va 25) tann cintayātm kāmāḥ upāyāḥ. Pp 164 5 aha
 te kṛtāpāḥ śaśakāḥ parāḥ samprahāraḥ cakrāḥ kiṁ adhunāḥbhāḥ kar-
 tavyam dṛṣṭamārgāḥ pratyaham aṣṭāgantaryam. yāro ca paner iha
 āyānti tāva aṣṭāgantaryāḥ cintayātm Sp 26 14 kaman die Elefanten
 kamen zum Hasenbäseig und sprachen Die Elefanten haben viele von uns

(55) *atha tatra bahuvrttantadarśi vijayo nāma śāk(ak)as tām*
śha: śakyam etat na punar yatho 'hā 'ganuṣyanti ta, iyam me
pratijñā. kiṃ tu mama karmasāksināḥ kevalam prasādāḥ kriya-
tam. it (56) *tac chrutvā śilimukhaḥ (śakarṣam idam) āha,*
bhadra, avatyam: etad eva, yat karanam:

nīṭśāstrārthatattvajño desakālavibhāgavit

vijayaḥ preṣyate yatra tatra siddhir anuttamā 37

mitavaktā mitavaktā saṃskṛtavaktā na cā 'pī bahuvaktā

arthān vimṛṣya vaktā sa hi vaktā sarvakāryakaraḥ 38

(57) *†bhavato buddhiprāgaḥbhyam upalabhya mama dūratsthasyā*
pī śaktitrayaśi hastino jñāsyanti. yataḥ †

getölet, darum suche für uns Mittel and Wege. Denn die Elefanten kennen
 jetzt den Weg zur Tränke. Ar. all vermons add a sentence like this,
 JCap 179, 10 Respondens rex dixit eis Veniant ad me omnes sapientes
 corde ut videam consilium vestrum] (55) T 118. 11 *atha tatra vij'* nāma
 śha: (β om yathā). SP 1261 *atrāntare (a tatrā', bahu'.. śasakas tam*
śha: śakyam evedam mayā kṛta gajayutthāḥ punar nāsyti. (a diff.) Hp 92. 3,
Hm 66. 6 tato vij' nāma vṛddhasāśako 'vadat nā vṛṣidatā, mayātra prati-
 karaḥ (Hp atra prat' mayā) kartavyaḥ. So cf. prec. 33cd. Kp cf. under § 69
 Spl is very diff., the hares have no earthly king, their king is 'Vijayadatta',
 the hare in the moon, they choose a clever hare named Lambakarna to
 impersonate this Vij. as the moon's messenger Pp 184. 6 *atha tatra vijayo*
nāma śasakas tām bhīṣṇo prapīṣṭaputrakalatrābhādhavān sudupkṛhīṣṇo vikṛyā-
nukampayedam śha: na bhātavyaḥ bhavadbbhīḥ na te punar bhāgam. syanti.
Iti me pratijñā. yato mama karmasāksināḥ prasādāḥ kṛto sū. Sy 96. 23 Da
war nun ein Hase namens Pērōn (Persian word—"victory brilliant"), dessen
Schlauheit dem König wohlbekannt war, und der Hase sprach Fürchtet
sich nicht, denn ich mache, daß die Elefanten nicht wieder hitherkommen.
Qib mir nur einen sichern Mann an Augenzeugen mit. Ar Note the plura-
lity of hares spoken to in Pa as well as T, Pp, and apparently H. (56)
T 118. 12 Tac (β adda ea) śrutvā śilimukho nāma śakarṣo 'bravit: avatyam...
*SP 1262 *tac bhadra, tūṣṇam anubodhiyatām. Pp 184. 11 'tac ca śrutvā śil'**
nāma śasakarṣo vijayam abravīt: bhadra, saṃśāyam etat. yat karanam.
Sy 96. 16 Der König sprach Ar. Vs 37=T 51, SP 80, Pp 73, So 34cd,
35ab, Sy 36, Ar So tvam hi kṛyam apṛyam ca vetni [here next], yatra
yatra galas tvam hi tatra tatrābhavac chabham. Sy Du bist zuverlässig und
sicher, und ich verlange keine Zeugen für d.h. Vs 38=T 52, Pp 74,
So 34d Hietel puts here Sy 27, but it belongs to our va 41 a, T mss.
om mitavaktā. b T mss. nītibahu', Hietel om to na cītibahu' c, T ad.
with a arthod, β and Pp text T mss. vimṛṣya. d, T (om ea hi) vaktiyāḥ
sarvasvaśinām. So (in prec.) vaktiḥ ca yuktimā. (57) T 119. 1 aya
ca matiparichadān mama dūra' pī śakt' tār upalabdham bhaviṣyati. katham
(a om ad this.) Pp 184. 19 text. Some prose such as this is almost necessary

dūtān vā lekhaṇā vā dr̥ṣṭvā haṁ narapater adreṣṭasya
jānām; taṁ narendrah prajānāṁ prajānāṁ vā. 39.
dūta eva hi saṁśadanyād dūto bhidyāc ca saṁbhaṭān
dūtas tat kurute karma nāhyanti yena mānandh. 40.

(58) trayi ca gate svayam eṣā 'haṁ gata iva (iti) yat kṛvānam;
brūyā anugataṁ yuktān manyase yac ca sādho iti
brūyā anumataṁ sarvān samadvacanān eva tat 41

(ayam dātārhasamkṣepaḥ pratyartḥanīyatā girāḥ
prayojanān kriyotpādi kīyac chakryeta bhāṣitum. 42)

(59) iti kalarājam āmantrya vṛjayasāśo hastirājasamīpanā prajāḥ

(60) gatvā ca dviradapatīm dr̥ṣṭvā cintayām āsa- (61) atakyo

as introduction to the following vs. Vs 39=T 43 (not in a), Pp 76, Sy 28, Ar in Sy after our vs 41, and in Ar after our vs 40, with which it seems to be partly fused). b, T mss adreṣṭam, em. Hertel. Sy denn im Überbringer der Botschaft dokumentiert sich die Besehung des weisen Königs. Not in most Ar versions, but in De Sacy acc. to Derenbourg, JCap p 172, n. 3, and Wolff p. 194, middle, seems to contain a reflex of it fused with our vs 40. Here T3 tat pramāṇasya (Hertel em. mānasya). uktam ca. Vs 40=T 54, Pp 76. Ar (JCap 172. 19). d, Pp yena siddhanti śāstravāḥ T mss bhidyante (which would fit with śāstravāḥ as in Pp'), em. Hertel. JCap Scias namque quoniam nuncios pae est qui aptat verba et dissipat, et differre facit negotia et ea appropinquat, si addit in rebus et dimittit, et ipse est qui suis verbis attrahit corda hominum et ea reprimat, et ipse est qui exasperat corda sua minus verbus. (58) T 119. 8 aṁena ca gatenāśāśājam nām eva gato bhavatyāṁ. yat kṛvānam. So 34a gaccha taṁkṛtikāḥ. Pp 185 4 text. Sy 'vs 27 darum geh nur Ar. Instead of the next two vs, T ed with a has only kṛvānamiti vyāt. Vs 41=T 3 p. 119, n. 3, Pp 77, So 34ab7, Sy 27, Ar (In Pa before vs 39 and 40.) a, T mss. a sahyuktān for yuktān. ab, Pp yad vyākaraṇasahyuktān yac ca manyeta sādhubhīḥ. c, Pp brūyā anumataḥ. So paīya yuktīḥ kṛpy asti ta na vā. Sy -und sprich das, was es meinerseits bedarf, von dir aus, wie es frommt. Vs 42=T 3 p. 119, n. 3, Pp 78. a, T ayam tēvad (read tad?) arthaḥ b, T pratyartḥanīy After this Pp adds tat, bhadrā, guṇyāṁ, ayam eva te devīyāḥ karmaṇāḥ bhavatu. (59) T 119 9 text (β om all, except wa. R ity etao chrutvā vṛjaya). SP 1256 yathāḥṛṣpayān avāntīy uktvā calitas. Hp 93 4. Hm 66 7 tato 'aṁ prajāḥ calitā. So 35ed iti sa prajāḥ tana prajāḥ tāra yayāu śanāḥ. Kp 456 19)nd (āśāpatur) dūtān vṛjayān. Ma. em. vṛjayān) prajāḥ guḥ. Sp 64. 2 aṁ lambakārṇaḥ gajayuthāḥhipaṇmīpa nṛp to gataḥ ca. Sy p. 33 bottom Der Hase Fürst nun ging, [als er den Mond im Wasser sah] zu den Elefanten. Ar (60) T 119. 10 text (after ca β inserts taḥ puspitakarpikāḥkṛbhīḥvṛjayānamarastarajabhakakāśāḥ) SP 1256 tāra gatvā gajayūthān dr̥ṣṭvā cintayāt Hp 93 5. Hm 66. 8 gacchāt ca taṁkṛtikāḥ. So 34abc mārgānāḥprīṭ prīṭān ca vāragendrah dadarśa tam, yathā Kp 456 20)ab sa kapotalāśānamāḥli-

'nena saha 'smadvidhānam alpakāyāndam saṅgamah. yad āhuḥ
 sprāṇa api gajo nanta jighraṇa api bhujāṅgamah
 haṣaṇa api nṛpo haṇti māṇayāna api durjanaḥ 43.

(62) ato 'haṁ parvataśikharam āruhya hastirājāṁ abhivādayāmi
 ('ti). tathai 'ed 'nupūṭhya braviti. (63) (bho api bhavataḥ
 sukham (tae ca śrūtvā vīkṣya, hastirājāḥ) (śaśakam) āha kas

valayam dvīpam. Sp. 64.3 tatbānugibhite lambakarpo 'pi ga, amārgam śāḍya.
 Pp. 185. 11 iti. aha sa gatvā puspitakarāṅkūśāśikhāgrakūśalayaracūśarastara-
 rajapūṭjapūṭjajaratatram (then expansion) — tam gajendram tasyāḥva saraso
 'bh mukham Evāntam dṛṣṭv vijayā cintayām ān. Sy p. 94, bottom: und
 als er die Elefantenherde erblickte, überlegte er. Ar as Sy (61) T 119 10
 adakya anena (ś adakya 'nena or adakya anena) aśhmad' saṅgama
 ita (ś om iti). yad āhuḥ SP 1766 katham 'smadvidhānam alpakāyāndam
 (a om) abhivādayāmi karisyati, katham bhavisyati (a om hi' bha'). yūthapatib
 katham n katham vaktavyaḥ. uktaḥ ca (a om a' ca) Hp 92 5, Hm 46.3
 katham mayi Hm om, gajayūthasikāṣe Hm 'samīpe) sthira vaktavyam
 yataḥ. So 36nd tatb ca yuktāḥ syāt saṅgama balināti m. Pp. 185 20
 adakya 'nena aśhmad' saṅgamaḥ. yat kārāṇam. Sy p. 94, bottom: Ich
 bin ein Kleiner und die Elefanten sind groß, und wenn ich mich dort in
 die Nähe beuge, komme ich, auch ohne daß sie selbst mich töten wollen,
 unter ihren Füßen um Ar Vs 43—T 55, SP 51, N 36, Hp, Hm III 14,
 Spl 93 above, see under § 541, Pp. 185 21 reference to II 170 where va
 is quoted in Pp., Sy 29, Ar SP iva for api four times (N text). a, N bhāṣya.
 T ca vaillo mm. of = 'la., Tṣ kyāghnaḥ ca, for nṛpo haṇti Hm diff Sy
 Denn wer den Drachen mit seinen Händen reißt, kommt, auch wenn nicht
 der Drache ihn tötet, durch den Hauch seines Rachens um, und wer sich
 einem bösen Manne unterwirft, dem tut der Böse Böses an, auch wenn er
 es noch so gut einrichtet. JCap 172 26 (acc. to Derenhourg not found in
 any other Ar version Quoniam quicumque transiit super serpentem aut
 animal venenosum dignum est ut suo morte venenosus interficiatur [It is
 barely possible that 'animal venenosum' points to vaillo of Ta, but since
 the other Śkt. versions are unanimous in having nṛpo haṇti. It is more
 likely that 'animal venenosum' is simply a repetitions synonym of 'ser-
 pentem'] (63) T 119 14 tat parvataśikharayāṁ bhūmī (ś adda
 sthira) saṁdardanam sayā prayacchāmi. yathocchistatām vīpamā śikharam
 śrītyābravīt. SP 1361 text (a adbhūya, ed 'vadāmīti' a text, Hp 92 10,
 Hm 46. 12 ato yūthasikham saṁvādayām. tatbānugibhite (Hp adda satī.
 So 27ab ade didikharāruḥo dhīmāḥ tam avadaḥ gajam. Kp 458(20)d
 jagadābhūtya nirbhayāḥ. Spl 64.3 agamyaḥ sthānaḥ āruhya tam gajam
 nṛpam Pp. 185. 22 tat sic as T to prayacchāmi. it vicintyocchistatavīpamā-
 śikhāṅgopari sthiraābravīt. Sy 94.3 Darum will ich einen erhöhten
 Platz (JCap montem excelsam) besteigen und (von da aus) sagen, was ich
 zu sagen habe, und mich so vor dem Untergang bewahren. So tat er and
 sprach zum Elefantenkönig Ar (63) T 119 14 api śaśam āha
 kuto bhavān iti anāy āha. SP 1767 bho (a adda api) bhavataḥ kalyāṇam

tvam, kuto bhavan. sa kha (64) dūto 'ham bhagavatā candreṇa
preṣitaḥ. yūthapatir āha karyam ucyatām. śak(ak)a kha jandīty
eva bhavan, yathā 'rthavādino dūtasya na doṣaḥ karaṇīyaḥ
(dūtāmukhā hi rājānaḥ sarva eva. uktam ca.)

uddhṛteṣv api śāstreṣu dūto vadati nā 'nyathā

te vā: yathoktavaktāro na vadhyāḥ prthivibhujā 44.

(65) so 'ham candrāṇāya bravimi (katham nāma 'tmānaḥ
param eṣ: 'vā 'parichīdya bhavan parāpakāre pravartate.
uktam ca.)

(= adda astu, hasti. kha: kas tvam (= adda kuto bhavan). sa kha. Hp 92.11, Hm 68.13 yūthanātho vadat (Hm uvāca, Hp v. l. kha) kas tvam kutaḥ samāgataḥ (Hm samāyātaḥ). sa brūta. Sp 64.4 bho bho duṣṭagaja, [here passage quoted under §§ 64 and 67] tad ākaroṇya viśmitamānā gaja kha: bhoḥ kas tvam. sa kha. Pq 185.22 dviradapata, api bhavataḥ śivam, tac chratvā suniṣṇaṁ vikṛya gajapatir abravīt ko bhavān. śaśaka kha. (64) T 119.16 dūto 'ham iti. tenābhīhitāḥ kena preṣitāḥ. kathaya karyam iti. śaśa kha. karaṇīyaḥ (β adda uktam ca. dūtī hy [ms. dyutī hy, dūndī]). SP 1262 dūto . sa for yūthapatir, ucyatām. dūtaḥ (= adda kha) Hp 92.11, Hm 68.13 dūto ucyatām. vijayo vadati. Hm diff.) So 37 d āham devasya candrasya dūtas. Kp 456(20)c viṣṭaḥ śaśināmīti. Sp 64.6 āham vijayadatto nāma śaśakaḥ candramaṇḍale vaktāmi. sūthpratāḥ bhagavatā candramāṇā tava pūrīve prabhas tasya vacanasya śraddheyatvāt. [The elephant then asks what the moon's orders are.] Pq 186.1 dūto 'ham iti. sa kha. kena bhavān preṣitāḥ dūta kha bhagavatā candreṇa. gajapatir preṣitvā kathaya karyam iti. śaśakaḥ kathayati jandīty. . Sy 96.12 Der Mond hat mich an dir geschickt, und du weißt, [here next vs. in which last part of the prose is swallowed up in Sy, but Ar versions seem to have clear trace of the prose introducing the vs, JCap 178.5 et nulla est culpa nuncii etc.]. Der König sagte: Bring' deine Sache vor. Der Hase sprach. Ar Vs 44=Tp note to p. 120, l. 1; SP 32 (not in N), Hp, Hm III 16, Pq 79, Sy 96.12 (in midst of prec. prose), Ar a, SP, H udyateṣv Tp śāstreṣu. b, Tp om. Pq bandhuvargavadheṣv api. a, Tp yathoktavaktāraḥ teṣāṃ, Pq parūṣṇay api jalpanto, SP te yathārthapravaktāraḥ (= te vā yathārthavaktāro), Hp te yathārthasya vaktāro, Hm sadāivādvadhyabhāvena. d, Tp antevānāno 'py avadhyā iti, Pq vadhyā dūtī sa bhūbbhujā, SP prthivyāḥ prthivibhujā (= text), Hp 'py avadhyā hi bhavādīdām Hm yathārthasya hi vācakaḥ. Sy daß ein Botschafter, auch wenn er in einer schlimmen Sache kommt [this phrase proves that Pa represents the vs, not the prec. prose], weder getötet noch gefangen genommen werden darf. See Hertel, ZDMG 69.289ff., for his views on this and the prec. prose, and my Introduction, Vol. II, page 111ff., for my different interpretation of the facts. (65) T 120.1 text (β inserts mānuṣya after nāma, β om bhavān, and reads pravartate). SP 1266, Hp 93.16, Hm 67.3 tad āham tadīdānyāḥ (SP devīdānyāḥ) bravimi. (H adda āryaṇ.) So 37 d tvāḥ śivam kha sah. Pq 186.3 so 'ham bhavantaḥ candrā . nāma manu-

pareṣām ātmanaś cāi va yo vicārya balābalaṃ
kāryāyo 'tisthate mohād āpadaḥ sa samīhate. 45.

(66) *tat tvayā* ('*amānāmaprasiddhaḥ*) *candrasaro* (*nyāyena*)
dharṣṭam. (67) *tatra* cā '*amātmahrakṣaṇtyāḥ śāś(ak)ā vyāpaditāḥ*
na cāi tad yuktam. *te tu mayāi 'va dhartavyāḥ*. (68) *yena*
'haḥ itān vrasā dhārayāmi, *ata eva śāśāṅka iti (loke) prakhyā-*
tanāmā sma (69) *sa tvāḥ yadī na nivartase 'mad (a)vyāpārāt*,

vyātmānāḥ paratḥ cāparichīdyā śaktitāḥ parāpakārāḥ varitāḥ. itī uktam ca.
By 96. 16 Ich habe dieses zu sagen. Der Mond hat mich zu dir gesandt
mit den Worten 'Geh', sprich zum Elefantenkönig (here next vs) Nachdem
du nun deine Kraft im Kriege mit den Tieren erprobt hast, willst du jetzt
auch mit mir den Kampf aufnehmen. Ar. Vs 45—T 56, 8P 33 Pp 90,
By 36, Ar. (In Pa imbedded in pres. pres.) This is a repetition of our
vs 6, variants quoted on that vs. q. v. (66) T 120. 5 *sa tvāḥ candrasaro*

'nyāyena pradhārṣṭavān. 8P 1269 *sa mīm candrad candrasarorakṣaṇārtham*
prāṣṭavān *stad anenokiam* Hp 92. 16 Hm 67 3 *yad ete candrasarorakṣakāḥ*
So 39ab, 39c *Itam candrasaro nīma nīśeo 'ti saro mama*, —*tat saro*
śāśītam. Spl 64. 4 (see above, § 58) *him evaḥ śāśā nīśāṅkatayātra*
candrabrādā āgaccham. Pp 186, 12 text. By 86. 24 and haet die Hasen, die
um die nach mir benannte Quelle herum wohnen [JOnp 178. 16 *addo*, *et*
qui sunt populus meus et gens mei imperii, *gettötet und das Wasser betrübt*
Ar. Pa *fuere* the next with this. The word '*amānāmaprasiddhaḥ* (Pp)
seems to find support in Pa, but nowhere else in Skt., and the Pa versions
do not necessarily point to the existence of the word in their orig., the
phrase "*nach mir benannte*" may be merely a rendering of the Skt. word
candra-sarabāḥ.

(67) T 120. 5 *tatra cāmātmahrakṣaṇtyāḥ śāśāṅka vyāpādi-*
tarāṇa nai β vyāpādayasī. *sa* 8P 1269 *rakṣyāḥ śāśāṅka (a śāśā) amādiya-*
Hp 92. 16. Hm 67 4 *śāśāṅka* *llp om*, but v. 1. has it) *trayā nīśāśīṭha tad*
anucitatā (Hp *na yuktam*, v. 1 *yuktam*) *kṛtam*. *te śāśāṅka c ram asmākaḥ*
rakṣyāḥ (Hp *yato rakṣakasaśāṅka te 'amādiyāḥ*. So 39cd. 39cd *itrāśāśā*
śāśā teṣāṁ rāṣṭhāt te ca me pratyā, *te ca śāśāṅka me hatā trayā*.
Kp 457(21) *bo pālyā te śāśāṅka mama*, *teṣāḥ kṣayam imam kṛtvā*. Spl 64. 5
tan nāgantavyaḥ vivartyatām itī. 64. 10 *bhavadīśādivasā yūthasa saśā-*
gacchati prabhūṭāḥ śāśāṅka nīpāṭhāḥ. *tat kṛm na veti*. *bhaviṇ yan mama*
parigraho yam. Pp 186. 12 *tatra cāmādiyāṅkaśāśāśāṅkaendrajātyāḥ amā-*
tmahrakṣaṇtyāḥ śāśāṅka vyāpāditāḥ. *tad etad ayuktam*. *anyao ca him na*
jñātavān nai. Pa see pres.

(68) T 120. 6 text (*om ata eva ad with*
a adda ca after it). 8P 1270 *maccharitrapāṇāḥ*, *ata eva vayam śāśāṅkaiva*
prasiddhāḥ. Hp 99. 16. Hm 67 5 *ata eva me śāśāṅka iti prasiddhiḥ*. So 39ab
ata evāsmi śāśāṅkaḥ śāśā veti gataḥ prathām Kp 457(21) *a yallāśāṅkaḥ*
saśāṅko 'haḥ Pp 186. 16 *yai loke prakhyātanāmāsmi śāśāṅkaḥ*. itī. (69)
T 120. 7 text (*avyāpārāt*, *a v. 1. vyā*, *a om nivartaseya* *asamaj*, *om*
separitāro). So 40ab *bhūyāḥ karīmā cād evam matāḥ prapayāḥ* (H.
pāpāni) *itapbalaṃ*. Kp 457(21) *d* (cf. also b c, under § 67) *matkopāṇa*

tato ('amatto mahāntam anarthaṁ prāpayasi nicṛttasya mahān
vīro bhaviṣyasi amājjyotīṇaḥ 'pyāyitāraḥ syāḥ anyathā)
'madratmisamirodhād gharṁābhīṭāpitāraḥ (sadyaḥ sapariv-
dro) vīndām ayyasi 'ti. (70) evam uktavati (dūte) haṁsrajo
'(ivabhaya)kṣubhīṭāhrdayas (tam) śha (71) bhādra, satyam,
mayā ('jñānād) apakṛtam, so 'ham adhūnā tatnā saha virodhaṁ
na kariṣyāmi 'ti. (72) sa śha: sa rājā 'tra sarasy eva tiṣṭhati
tad āgacchatu bhavaṇ (ekāka), yāvad ahaṁ (tam) darśayāmi,

na bhaviṣyasi. SpI 44.11 tad yad, jiviteṣu te prajojanaḥ tadā kenāpi
prajojanēṣu atra brāde nāgantavyam itī samśedāḥ. Pg 154.15 tat kiṁ
bahunā pralap tana. yadi tvam amāḥ yāpārāṇa na nivartase, tato 'mat-
saktāṁ mahāntam anarthaṁ prāpayasi itī. yadi tvam adyadivānāḥ śrabhya
nivartase, tat te mahān vīro bhaviṣyasi. yat hīraṇam, amājjyotīṇ
jyotīṇaḥ 'pyāyitāraḥ saparivīraḥ sukhaṁāṁ vane yathāstāpātāḥ vi-
harīṣyasi. anyathāmatkṛtārasamirodhād gharṁāḥ paritāpitāraḥ sapa-
rivīro vīndām ayyasi itī. Sy 96.25 So wisse denn: wenn du so tust,
(du)re ich Finsternis und Asche herbei und vernichte dein Leben [Ar ver-
sion: add; and all your compassions]. Ar (70) T 120.10 evam ukto
'tva (3 insert bhaya)kṣubh' .. SP 1270 evam vadati dūte haṁsrajaḥ
śabbhayaṁ śha. Hp 92.17, Hm 67.6 evam ukta' dūte vūḥapatir bhayād idam
śha So 40ed etad du'ke H. dhurtā chādē chrutvā gajendraḥ so 'bravid
bhayāt Kā 458(72) a ityukṣakṣitasyātha. SpI 64.12 and 64.15 gaya śha.
Pg 166.32 [it] kṛtāḥ haṁs' 'tīvakṣubhīṭāhrdayas citraḥ vicrityābravit.
Sy 96.30 Als der Elefant das hörte, verwunderte er sich sehr JCap ob-
stupuit. Ar (71) T 120.11 text (om jñānād and adda tat pradattaya
(mā. pradattaya corr E' panthāṇam, kva tam paśyeyam itī). SP 1271 idam
ajñānāt kṛtāḥ kṣamyatām, punar ahaṁ nāgacchāmi. a om punar . and all the
following to § 80.; Hp 92.18, Hm 67.6 praśidhebi (Hp om). idam ajñānāt
kṛtāḥ, punar na kariṣyāmi (Hp na, v l. nā, kariṣyāmi). So 41ab nīvaṁ
kariṣya bhūyo 'ham māno me bhagavān śaḥ Sp. 64.13 aha kva vartate
bhagavān evāmi candrah-. 64.15 vady evam tad darśaya me tam evāṁāṁ
yena prajamāyāyātra gacchāmaḥ. Pg 156.23 bhādra satyam, mayāpakṛtāḥ
bhagavatāḥ candramāṁ so 'ham adhūnā tana saha vira' na kar' tad ān
darśaya panthāṇam yonīḥaṁ itra gatvā bhagavantaḥ candramāṁ kṣa-
myāmi. Cf. under next. (72) T 120.12 sa śha āgacchatu bhavān β adda
eko, yāvad ahaṁ darśayāmi. SP 1271 dūte śha sa rājā candramāṁ eva
tiṣṭhati. tat evayam eva vijñāpya candrarāṁ kṣamyatām. Hp 92.18, Hm 67.7
dūte vīra (Hm adda yady evam) tad aṁsaraḥ kopit kṣamyāṁāṁ Hp
pra-ā' bhagavantaḥ (Hp before kopit, śaḥāḥ Hp om, prajamāya pra-
āḥā Hp adda en) gaccha. So 41ed tad ebi darśayāṁāṁ te yāvat tam
prārthayāḥ (B. 'ye) aakhe. SpI 64.13 sa śha atra brāde nāpṛtāḥ (them
insertion) samāṁāṁ tiṣṭhati. [After insertion and second part of prec.]
śaḥā śha bho āgaccha mayā saḥāḥāki yena darśayāmi. Pg 167.2 śaḥā
'bravit āgacchatu bhavān śāki, yonīḥaṁ tam darśayāmi. Sy (before § 70)

†bhagavantam prapamya (prasādyā ca) gaccha.† (73) ity uktvā
(tam gajam) rātrāu candrasaro nivā (sāmpūrṇakalāmandalam)
udakagatam candrapratibimbam adarīyat. (74, tasmā api
(hastirājo) devatāpramāṇam (paramatucir bhūtvā) karomi 'ti
matvā (daimanuryabāhugrāhyapramāṇam) karam ambhasi pra-
kṛiptavān.† (75) atha sāmksubhitodakacalanmaṇḍala itaś ca 'tad
ca (cakrārūḍha iva) bhāhrāma. (tena gajāt candrasahasram
apātyat) (76) (atha 'vignakṛdaya iva pratinvṛtya vijayo 'braoiti

84. 87 Und wenn du an diesem Worte zweifelst, so tritt an der Quelle
heran, ich will warten, bis du kommst Ar. JCap 173. 23 et eam ubi de-
monstrabo). Ar Cf. praec. SP H, Sc and Pa agree in making the hare suggest
the visit to the moon (which seems a priori rather more likely), while T,
Pp, and confusedly) Spl make the suggestion originate with the elephant.
(73) T 120. 13 ity uktvāu candrasaro gatvā sāmpūrṇa' udaka' candram
adar' SP 1278 m āha evam astu tato dūrāt tena rātrāu candrasarai
candrapratibimbam darśayitvā. Hp 87. 18, Hm 87 9 tato rātrāu Hm adda
yuthapauḥ) nivā jāle caśmāṇam candrapratibimbam (Hm om prati) darśayitvā.
So 42 ity uktvān sa nāgandram āniya sarasā 'ntara, tātra tasmāi dādā
candrapratibimbam (B. cāndrah pr') adarīyat. Kp 455 '23) bc dvipasyādayaj
jale, pratimācandram amalā. Spl 84. 17 tatbhūṣṇhita āśako nūlāmāye
tad gajāt hradaṭṭre nivā jālamadhye sthitam candrabimbam adarīyat.
Pp 127 5 ity uktvā candrasaro gatvā [then expansion] sāmpūrṇakalā-
pākhyaḍmaṇḍalam udakapratibimbam rātrāu sandramānam adarīyat. Sy
86. 80 und er machte sich auf und ging mit dem Hasen, um zu sehen, ob
er wahr gesprochen. Als sie angekommen waren, trat der Hase hinzu,
zeigte dem Elefanten das Spiegelbild des Mondes im Wasser Ar (74)
T 120 14 text ed. om hastirājo, but a has it, mae, pravistena for grāhya,
ed om). Kp 456(22)d gajas tam prapamya ca. Spl 84. 19 āha on: lho ega
nab vṛṇmī ja, amadhye samādhīkṛtas tathati. tam nibhṛtam prapamya saivareṣ
vrajati Pp 127 6 andv api drṣtvā tucir bhūtvā devatā, prasādhā karomi, lī
puruṣadrayabāhugrāhyapramāṇam karam ambhasi kṛptavān. Sy 86. 84 und
sprach zu ihm: Nimm mit deinem Hümel Wasser und wasche dich und falte
zur Anbetung nieder Du, als er es nahm. Ar.—Spl and Pa again, cf. praec.,
indicate that the suggestion of making obeisance was made to the elephant
by the hare, and this seems a priori more natural than the T-Pp version.
But the reading of Spl is not reconcilable with the following passage (omitted
in Spl) as it stands and rather than venture on a manufactured version
of my own, I have that best to put the T reading in the text in daggers.
It may, after all, be orig., and if it is not, we cannot hope to constitute
the orig from the texts which we have. (76) T 120. 15 text (um 2d ca,
gajāt only in ms. R). H cf. caśmāṇam in § 73. Kp 459(23)ab m ca candrasaro
drṣtvā karasparśacalanajalam. Pp 127 7 atha sāmksubhitodakavāḥ itaś caśaś
es cakrārūḍha iva bhramati candramāṇḍale candrasahasram apātyat. Sy
86. 86 sah ar, wie das Spiegelbild des Mondes erritterte. Ar. (76) T 121. 2

kaṣṭam kaṣṭam, dviguṇataram ākopyas tvayā candramāḥ) (77) *sa āha: kena hetunā bhagavānś candro mayi prakupitah. vijayo 'bravīt sparśanād asya pāṇiyasya* (78) *atha tac chrutvā (samlīnavādladhīr ākṛṣya karaṇi nīkṣṭajādnur) avanitalavinyastatirāḥ prapamyā (bhagavantam) candramasam hasty avocat: (79) deva, (idam agnānāt kṛtam) kṣamyatām. na (cā 'ham) punar iha 'gamisyāmi. (80) ity uktvā (navalokayann evā 'punarūga-manāya yathāgataḥ) prāyāt.*

(End of Story 3)

taxi (iva only in ms. R). Cf. Spl 64. 20 no cet samādhibhāṅgād bhūyo 'pi prabhūtaḥ kopam kariyati.] Pq 187 9 aha vijayaḥ antarām udvigna° prati° hastirājam abravīt: deva, kaṣṭam kaṣṭam, bhavati dviguṇam kṛpitaḥ candrah. (77) T 121. 5 ibah (°so ed. sm., ms. .ti, β adds tam) prajavān R adds gajah, α adds sa āha) kena hetunā sa āha udakasparśanena. Pq 187, 11 text, Sy 96. 37 Und der Elefant sprach Warum ättest du den Mond? Er sprach zu ihm Weil du demen Räsel ins Wasser getaucht hast, darüber ist er erzürmt. Ar. Here T inserts so 'bravīt: kenopajyēnyah prahjyate, vijaya āha. asprātā pāṇiyam iti (R pāṇiyāsparśana). (78) T 121. 5 evam uktah (α uktvā) samlīna° .avani° (α avanitalaya vinyastajñu-vāḥ) .. hasti (β adds tam) āśam avocat. SP 1274 pādapītaḥ kṛtāḥ. abravī ca. Hp 92. 20, Hm 67 10 sa Hm om) yūthapātāḥ prajāmaḥ kṛtāḥ. (Hm adds uktam ca tena.) So 43ab tad dṛtvā dūrato natvā bhavāt kampasamākulaḥ. Spl 64. 21 aha gajo 'pi trastamantaḥ tam prapamyā. Pq 187 15 aha tac chrutvā samlīnakarṇo gajapātūr avanitalanata-iznaḥ prapamyā bhaga° candra° kṣamyām āha, bhūyā ca vijayaḥ praty evam āha. Sy 97 1 Da der Elefant das sah, dachte er Der Hase hat Recht, der Mond ist über mich erzürmt, und so fiel er anbetend nieder und sprach Ar. (79) T 121. 6 bhadra śaṣṭakīlāḥ tvayā pratyāyyah, α pratyāyah sarvakṛyeṣu bhagavān (α bhavān). (Cf. apunargamanāya in next? SP 1274 deva, kṛtam, bhūyo nīgacchām. Hp 92. 21, Hm 67 11 deva, ajñānād anena kṛtam, (Hm anenāparādhaḥ kṛtas tataḥ) kṣamyatām (Hm adds nīvaḥ vīkṣantaram vidhīsyate). So, cf. next, 43d? Spl cf. next? Pq 187 15 bhadra, śaṣṭakṛyeṣu apī madvacanād bhagavānś candro mamopari prahjyativayah, na... Sy 97 3 Wohltäter, Mond, mein Herr, stürme mir nicht, denn wir kommen nicht wieder hieher Ar. (80) T 121. 7 text (perhaps apunargamanāya may represent last part of prec., α reads 'agamāya). SP 1275 ity uktvā prapamyā gataḥ. Hp 92 21, Hm 67 12 ity uktvā prasthāpitah. So 43cd vanam dvipendrah sa yayān bhūyaa tatra ca nīyayān (cf. prec.). (So 44 seems to be an addition, the hare-king rewards the messenger, cf. K₁, Spl) K₂ 459(25)cd śaśavīkyid yayān nīgo [nananduh śaśahā tataḥ, cf. So, Spl]. Spl 64. 21 punargamanāya prasthitaḥ (addition; rabbits live in peace, cf. Br). Pq 187 17 iti. evam uktvā yathāgataḥ eva prāyāt. Sy nothing, some Ar versions also nothing; but JCap 174. 2

prīti utpannā, pratidīpāsam ca kṛtāhāravādayoḥ¹ prathamā
 pradopākle subhāptaprasaṅgpratiṣṭhāy kālō śarartate (87,
 aha kadācid dūpavētyām (adgamāmasamaye pi) kapinjalō
 nā yāti 88 yato mama hṛdgatā śrākulatā vimutspannā, evaṃ
 cā cintayām kim aśmā vimāṣo baddho vā, ahaṃ nāyā
 śasya prīti utpannā, yena nā 'yāti' ti mama cintayato bahūni
 dīndm vyatikramāni, (89) anantaram (ca) tasyā vāṅkoṣaram
 dirghakarpō nāma śāśaka āgatya praviṣṭaḥ (90) tathā ca dṛṣṭvā

Ēgataro dvayor anekasubhāptagocchāḥ devarebrāhmarvīrjārguparāgarita-
 kirtanānā ca parvatasādṛṣṭābhāṣāprakāśanā ca paramasūkham
 anubhavatēḥ kīlō vṛjāḥ. Pp 188. 2 Iata dvayor ekādvāgocchā abhedaḥ .
 pratidīpāsam ca kṛtā² pradopāsamaye anekasubhāptaprasaṅgādhikāḥ pradopā-
 bhāṣābhāṣābhāṣā vācāḥ kīlō 'tv' ḥy 87 18 und wir verkehrten unter
 mitsprache (cf. also in next "damit wir zusammen" etc.). Ar, KP 127 24
 I constantly enjoyed him society because of our nearness to one another
 (87) T 131 17 aha kadā³ 'yāp' hapi' āyāti. KP 128 aha (o adda kadācit
 hapi' āyāti) "pi āyāti of nāmasamaye of Spī possibly this would
 justify me in leaving the phrase out of parva. and printing samaye in roman.
 So 188b m kadācid gataḥ kvāpi yāvan na hata next āyāti. Spī 65 18
 aha kadācit kapinjalāḥ prāsaḥ śrīrtham anāḥ catatāḥ anāḥvāḥ pāḥ-
 āḥ. prītyaś dāśm gataḥ tato yāvan nāmasamaye pi nāyāti. Pp 188. 6 aha
 kadācid anāḥ pāḥvāḥ aha tūtiḥ pāḥvāḥpāḥvāḥ hamaḥ dāśm
 prāsaḥ śrīrtham gata vāḥ. āḥ na nāyāti. ḥy 87 30 Kinos Tages nachte
 ich das Hasenbuhn auf. damit wir zusammen plauderten und uns amüsierten
 of prec. i. wie an unsere Gesprächigkeit war, fand es aber nicht Ar (88)
 T. 21 17 Iatā hāḥ nāḥ. āḥ ahaḥ. āyāti. prīti ut', 3 om ita KP 128
 ato a tato 'ham adigme nāḥ. āḥ ahaḥ. āyāti. prīti ut' (a pāḥvāḥ a pāḥvāḥ).
 So 188b in prec. d vāḥa hāḥa Spī 65 18 āyāti ahaḥ ahaḥ ahaḥ ahaḥ
 gadābhāṣāḥ cintayām aha kim adya kapinjalō āyāti. hāḥ hāḥāḥ pāḥvāḥ
 baddha nāḥvāḥ hāḥāḥ vyāpāḥvāḥ ahaḥ yāḥ hāḥāḥ bhavāḥ tan mātā
 vāḥ na tūtiḥ evaṃ mē cintayato bahūni āḥāḥ vāḥvāḥ. Pp 188. 8
 und aham api tadvyogadābhāṣāḥ cintayām aha kim adya mama mitrāḥ
 tūtiḥ āyāti. tat hāḥ hāḥāḥ pāḥvāḥ baddha vyāpāḥvāḥ vāḥ bhavāḥ. it
 mama vyāḥvāḥvāḥvāḥ hāḥāḥ dāśm vāḥvāḥvāḥ. ḥy 87 22 und ich
 wartete eine Zeitlang und als es immer nicht kam, wurde ich betrübt und
 machte mir Gedanken ob sei etwa getötet oder gefangen und gebunden,
 oder es habe einen andern Wohnort gefunden Ar (89) T 127 2 āyāti
 ca tasmā tadvyāḥvāḥ āḥāḥ dirghakarpō nāma śāśaka mē. 2 'hāḥāḥvāḥ
 āḥāḥ, mē. 7 āḥāḥ, ad. insert āḥāḥ without mē authority tadvyāḥvāḥ
 (mē. 2 āyāḥvāḥ) dhigāḥ. KP 128 anantaram tasyā. āḥāḥ vāḥvāḥvāḥ
 py, cf. next āḥāḥ praviṣṭaḥ. So 188d vāḥāḥ vāḥāḥvāḥ mē āḥāḥ
 vāḥāḥ. Spī 65 17 tātā ca tatra hāḥāḥ kadācid dhigāḥ nāma āḥāḥ
 āḥāḥvāḥvāḥvāḥ āḥāḥ praviṣṭaḥ Pp 188 11 aha kadācit tadvyāḥvāḥ
 āḥāḥvāḥvāḥvāḥ nāma āḥāḥvāḥvāḥvāḥ ḥy 87 25 Da kam ein Hase an
 die Wohnung des Hasenbuhns. Ar. (90) T ad. with a nothing. but 3

'ham acintayam sa eva me sukṛtā nā 'sti, kṛh mamā 'vāsurya-
pārena. (91, sa tatra kṛyatkālāni yāvad atīṣṭhat, tāvat kapiñjala
(trāḍi 'va) samāyataḥ (92) (atka) 'sau koṭaragatam śnāḥak, aṣṭ
dṛṣṭvā 'ha (bho) madīyam idam atkānam, tac (chighram) apa-
gamyatām (itah). (93) sa (tam) śha: mūrkhā, (kṛh na te vidi-
tam.) upasthānabhogya āvāso (bhuktis ca). (94) kapiñjala śha,
santiy atra prāśnikāḥ, pṛechāno (dātārāpam itī uktam ca dhar-
māśāstre)

p. 122 l 3, note, text (misunderstood by Hertel in his Translation). SP see
proo. Sp. 65. 13 Pp 183. 13 mayāpi kapiñjalān. rāśātyasa Pp tūtirisamāga-
man rāśāsa) na nivāritah Sy 97 26 und da ich dieses aligende sah, dachis
ich Weil mein Freund nicht zur Stelle ist, so fange ich mit dem Hasen
keinen Streit an. Ar. (9.) T 122. 4 tato (vv ll. aha, tatka, or tarkayato)
'sau kapiñjalo (ḥ om) 'rdhamāsamātrugāyātah SP 1284 text (om 'trāva).
So 49a dīnāḥ kapiñjala 'trāḥ. Sp. 65 13, Pp 183. 13 atkānaminu abhāt
kapiñjalaḥ Pp an tūtirih śālbhaktāpād aiva pīvaratānūḥ svādrayāḥ sah-
smṛtya tatāiva (Sp. evam ārayam smṛtvā bhūyo py ātrāva) samāyātah
Sy 97 26 Nach einiger Zeit aber kam das Haselbube heim Ar similarly (but
OSP p. 144 l. 8 has first: et morō ahi la hēbre na tiempo, cf. our text).
(92) T 122 4 tāvāḥ dṛṣṭvābravit: apagam" madīyanakalanāḥ (ḥ mama nī) itī
SP 1285 tenoktam madīyam idam atkānam, tad apasara tvam itah. So 49b d
(fuses this and next) tato aya śāśakaya ca, niḥo me tava naty evam vivāda
adabhdh dvayoh Kp (begins story here 461(25)ah kapiñjalāśāśu pūrvam
va-madānavinodinā (Ma. am. vivēdinā). Sp. 66. 2 atkānu koṭarāntargatāḥ
tātāḥ dṛṣṭvā atkāpam śha: bho madīyam etad grāham, tac chighram
apagamyatām. Pp 183. 16 atka, . dṛṣṭvā atkāpam idam śha: bho bhoḥ śāśaka,
na tvaik sundarāḥ kṛtam, yan mamāśasāḥ prāvṛṇo 'si tac chighram apag"
Sy 97 26 und so sprach zum Hasen D. unser Ort gehört mir, darum pack
dich fort. Ar, JCap 174 24 et cum in suo loco laporem inveniret, dixit e., etc.
as Sy. (93) T 122 5 text (om kṛh, a upasthānāyogya). Sp. 1285 aśv āha
mūḍha, upasthānabhogyn (a "bogyāny or "yogyāny, āvāśāśāśā. So,
Kp see proo. Sp. 64. 3 tāśaka śha na tavatāḥ grāham kṛh tu mamāiva. tat
kṛh mīthyā parupāpi jāpā: uktah ca. Pp 183. 20 so 'bravit' mūrkhā kṛh na
te viditam, yad upasthānamātrabhogya evāśāḥ. Sy 97. 30 Der Hase sprach:
Ich gebe meinem Ort nicht preis wenn du willst, so gehs. Ich mit dir vor
Gericht. Ar, JCap 175. 2 begins, Habitaculum est in potestate mea, etc., so
also KP, OSP. (94) T 122. 6 text (mam. prāśnikāḥ, am. Hertel, ed am.
dadabhdhām, but the reading of the mss. is to be kept, it means "surtah ity
propriety"). SP 1289 after next vs confusion of this with § 95) tatka ca
vyāvahārikāḥ pṛecha. So 50a nīrnetārāḥ tatāḥ abhyam. Sp. 66. 12 (after
next vs and insertion) tan mamāśad grāham na tavet: kapiñjala śha: bho
yadi smṛtāḥ pramāṇikarōpi tad āgaccha mayā naha yena smṛtipāśhaktāḥ
pṛtvā a yasya dādāti as grāhātu Pp 186. 21 tūtirir abravīt yady evam,
tāḥ pṛtīveśmīkāḥ pṛchayantām. uktam ca dharmāśāstre. [After vs and

vanikūpatadāgānāḥ gṛhasya 'vasatharya ca
 sāmāntapratrayaḥ siddhar ity evaḥ manur abravīt. 47
 (95) tatthā udme 'ci pratipadya prasthitāu vyavahārakāraṇāya
 (96) aham api kūtukāt tayoṛ eva prṛhato 'nugataḥ (paṭydm
 kim atra bhaviṣyati, ii.) (97) tato nā tūdurāḥ gatvā kapi-
 jaṇāḥ śatākam āha kaḥ (punnar) avayor vyavahāraḥ draṣṭavyaḥ
 (98) śatāka āha. (nānt ayam) nadipulīnagato dadhikarṇo nāma
 vṛddhamarjaraḥ tapasasāhṛitāḥ satīcayādinnakampō dharmadāstra-

[assertion] 189. 15 tad yady api tvāyam āvayāḥ, tatthēpi āvayāḥ am
 mayāntiāḥ iti madya evāyam tūturāḥ prāha bhob. yadi smṛtiḥ pramā-
 haroṣi tad āgaccha mayā aha, smṛtiḥ prochāvaḥ. Hār datam tava mama
 vā bhavatu. Sy 97 32 Das Haselhuhn sprach ("vs 32") Der Ort gehöri mir,
 und ich habe Zeugen. [The last is regarded by Schulthess and Harnal as
 corresponding to the next vs, which I think is extremely unlikely. It seems to
 me clear that it represents the sentence senty atra prāmāṇikāḥ. Note that
 prāmāṇika, according to Hindu lexicons, means "witness" as well as "umpire"]
 Ar as Sy Vs 47=T 58, SP 55, N 33, Sp 33, Po 33. (Net Sy 33, see
 proc. a, T 'adāksāḥ, SP 'atāksāḥ. b, Sp devīdayakujānmanāḥ, Po
 gṛhasyopavānaya ca. c, SP ākṣādhyaḥ (a śāṁpiyāḥ prāyāḥ si", N śāṁ-
 piyapratrayaḥ Sp utargāt paratāḥ evāmyam. d, Sp: api kartum nā śakyaḥ.
 (95) T 122. 10 text. SP 1289 (cf. under § 94, ity āhiv tatthēva caṭṭhā. So
 50) anvaṣṭuḥ prasthātū ubhān cf § 94, Sp cf § 94) 56. 14 tatthānugāta. Po
 (cf. § 94, 189 15 tatthā, it pratipadya vyavahārakāraṇāyāḥ abhiprasāhitaḥ.
 Sy 96. 5 (after passage quoted under § 99, and also given as dem Kār.
 Ar as Sy (96) T 122. 10 text (tatthāyam for bhaviṣyati). SP 1289 aham
 api kūtukāḥ (a kūtukāḥ) eva tūv saṅgataḥ. So 50ed tūv aham kūtukāḥ
 draṣṭum anvaṣṭocham ālakṣatāḥ. Sp 56. 14 mayāpi sūntam kim atra bhā-
 viṣyati. mayā draṣṭavyo 'yam ayāyāḥ. tatāḥ kūtukāḥ aham api tūv au
 prasthitāḥ. Po 189. 17 aham api prṛhato āgataḥ, paṭydm atra kim bhav'
 iti Sy 96. 5 (just after proc.) and ich beglückwünsche sie, um suszeptanz. Ar.
 (97) T 122 11 atūdurāḥ ānām āha ka avayor. SP 1290 tato nūdurāḥ
 gataḥ kapiḥśānāḥ kaḥ puṇar avayor ayāyadurā. Po 189. 18 aha
 nūdurāḥ gatvā ānāḥ tūturāḥ āpochat: bhadrā, ko vāmavayor vyavahāraḥ
 draṣṭavyaḥ. Sy 97 34 Der Hase sprach: Erst brauch' ich einen Richter und
 danach erst die Zeugen. Das Haselhuhn sprach: Es ist ein Richter vor-
 handen. Der Hase sprach: Wer ist der Richter? Ar. (98) T 122. 13 adūv
 abravīt: nānt ayam nadī' tapāḥ' adadhikarṇo nāma sakāśadāstrapṛagāḥ
 etajjivī dharmā' mārjara itī. ayam evāya samānyaya chetā. SP 1290 ānāka
 āha yamunāḥ 'vāhito (a om 'va', or 'ūr'vānāḥ) dirghavāḥ (a dadhi-
 karṇo) nāma vṛddhamarjaraḥ (a 'rāḥ) adāḥ ādipulīnagatāḥ (a 'adāḥ) apad
 caran vāhita. ee... So (cf. 51, under § 100; also) 52ab etam eva na prochāvaḥ
 (B. "maḥ kim ayāyam āha dharmikam. Kā 481(34)ed mārjaraḥ dadhikarṇāḥ
 yam ayāyam papracchātāḥ purā cf also under § 100). Sy: 47. 15 (after § 100,
 which cf. also, ānāka āha bhob kapiḥśāḥ, oṇ nadīḥ tapasvī dharmavāḥ

vid (vasatī) so 'amākaṃ nyāyadarśi bhaviṣyati. (99) (tac ca śrutvā) kapiṇjalo bravīti, aiam anena kṣudrēṇa (uktam ca)

(na hi viśvaśanīyaḥ syāt tapasvichadmanā sītitaḥ
drśyaute bahavas tirithe galadantāḥ tapasvināḥ. 48)

(100) tac ca śrutvā (sukhopayapraṇatiprasādhanaśchadmarāpi)
dadhikarṇo (māryāras) tadviśvāśandṛtham (sutarām) adityābhī
mukho dvipādaḥ sītitaḥ, ardhvabāhur nimlīṭākanayano japaṇaṃ

Uphad, tad cañch prechāvaḥ. Pg 189 30 so "bravīti" was inserted (then insertion)
bhagavatyā gaṅgāyāḥ puline galas taponiyamavratayogasmethaḥ satva-jā-
tānukampo dadhi" aīma māryārah. iti. Also 190. 23, a doublet, agreeing
with Spl in position and substantially in language. Of my Introduction,
Vol II. pages 71 f. By 97 26 Das Hasselhuber sprach: Es gibt den und den
Fluß, und nahe bei seinem Ufer lei ein gerechter Kater der betet jeden
Morgen früh die Sonne an und istet nichts, fastet beständig, weidet Gras
und trinkt Wasser. Der sei uns auf unsere Bitte Recht sprechen. Ar The
versions mostly seem to mix up this § with § 100, and it is impossible to
reconstruct the orig. of either with entire certainty. (99) T 122 14 text.
B! 1292 kapiṇjaleḥ (v. l. adds kha : ca hatbam bhayor viśvaśanīyaḥ. kṣudrā
hi māryārah. Spl 67. 16 kapiṇjale kha sañu avabhāṇato 'yam amākaṃ
bhaviṣyati. tad dāra sītitaḥ prechāvaḥ (then insertion). Pg 189 23 aha
dṛtvā na tañ bhayaprasāditatāratmāśāśakāḥ ponaḥ abravīti: aiam. Also
Pg 190. 24, doublet, agreeing with Spl in position and substantially in
language, which makes Pg inconsistent with itself. Cf. pres. and references
there quoted to my Introduction. [By 98. 4 Als der Hase diese Worte
sprach er Zeige ihm mir Ar, JCap 176. 16 Dixit lepus: Placet mihi, amma.]
Va 68—T 59. Pg 67 a, Pg viśvaśanīyam b, Pg tapasvichadmanā dhamo
c, Pg dṛ' cīva tiritheṇa. d, Pg galadāntāḥ (mam. mostly "varitāḥ). (100)
T 122 16 text (dadhikarṇo, β om māryāras, for sīt, β idam [B adds kha]
cāndṛāyagaturāyaṇa [v. l. "turāya or om tar" varitāḥ (v. l. tūḥ or brhātūḥ]
puruṣakūḍibhir upakramāir dharma [v. l. dharmāir] upādātavya it tac na
śchadmanā). [SP 1293 na kha kim (a om avamanno d. kapiṇjaleḥ ubhaya
api eame 'yam dopaḥ. Ity uktvā gatāu.] So B! guivā stokam sarasūre
hinaścharyamprastam, dhyānārthamūlīteḍṛam māryārah tēv apadyātam.
Kp 669, 26, ade mithyā-vritāḥ sādharmaśāstṛāḥ dāntiparīyāṇaḥ japaṇaḥ iva
cūpāḥ. Spl 66. 16 sītātare dṛṣṭadānāṣtro cāmāryāyāmāryāras taylor viśvā-
dāra śrutvā māryāśannam sādīṭam śāḍya. cf. § 98, kṛtakūlopagraho
nimlīṭākanayana ardhvabāhur ardhapādaśrīṭabdhūḥ śrīḍṛyābhī mukha
[māśā dharmadānāḥ aharot (then insertion). Pg 190 2 taduktam śrutvā
sukhopāyavṛttiprasādhanaśchadmarāpo dadhikarṇas taylor viśvaśanīyam
sutarām adityābhī mukho bhāḍivā dvipādāsvasthita ardhvabāhur nimlīṭāna-
yanaḥ subhāḍedhyā taylor vaśānārtham evam dharmadānāḥ aharot
(then insertion as Spl). By 98. 6 So kamen sie dort an, und der Kater sah
sie von ferne. Schnell richtete er sich auf seinen Hinterfüßen auf, nach der
Sonne zu, und betete diese an. Ar See under § 98, which is more or less

astt. (101) japataś (ca) tasya viśvataḥrdayāṁ upaśiṣṭāu sthāna-
vyavahāradāvagam akurutaṁ. bhos tapasvin, dharmadeśaka,
āvayor vivādo vartate, tad dharmasāstradvārend 'emakam nir-
ṇayam dehi. (102) tena cā 'bhūṣitam: vṛddhateḥ dhatendriya-
tude ca dūrān na samyak śṛṇomy (aham), samnikṛṣṭam bhūto
'cāśiś trāvayataṁ. tatas tāu nikaiśbhāya kathayataḥ. (103) tatas
tatsamnidhānrikam vādosam upapādayataś (dadhikarṇena) dhar-
masāstrak pañītam:

dharmā eva hato hanti dharmo rakṣati rakṣataḥ

tasmā dharmo na hantavyo mā so dharmo hato vadhiti. 49.

confused with this in most versions. (101) T 123.2 japataś ca (β om)
tasya viśvataḥrdayāṁ (α 'hrdayaḥ) upaśiṣṭā- (β 'tāu) sthāna- (so α, β sthā-
vara, ed. am. sthāna), vyavahāradāvagam (mos. 'hrat', em. Hertel akur'
SP 1294 gatvā ca tasmā (α dadhikarṇa) kathitam. So 52cd, 53ab ity akivā
tāu biddhāś tam upetyāgam avocāim, śṛṇu nāu bhagavaṁ nyāyam B
nyāyāś) tapasvi tvaṁ hi dharmakāḥ. Sp. 57 10, Pg 191.2 tate dūrāntāu
tāu dehatā Pg tate ubhāv api tāt praṣṭum śrabdhāim) bhos . (Pg dhar-
masāstrakāvayor nir') dehi. (Then insertion.) Sy 98.8 Als der Hase das
sah, staunte er Und nachdem sie sich in Furcht genähert hatten, sprachen
sie Wir haben einen Rechtshandel miteinander, darum bitten wir, sei
unser Richter, und sie trugen ihm ihren Rechtsandel vor Ar as Sy (some
versions have no direct quotation). (102) T 123.3 tena cābhi'...ca
nāstapastarāś śṛṇomy aham, samnikṛṣṭam (so mos., ed. om. 'tāu) . .
'trāvayataṁ (mos. 'tāu). SP 1294 ca tās: vṛddho 'ama, kṛpo 'ham, dūrān
na -ṣṇomi. tatas . . (α dli., corrupt). So 52cd 54ab śrutvāśiś alpāyā
vācā biddhāś tāu jagāda sah, na śṛṇomi tapakāimā dūrāś syāte me
'atikam. Spl 68.9 parāś vṛddho 'ham dūrān na yāhāve śṛṇomi. evaḥ
jñātvā samipavartitaḥ bhūtvā vivādaś vadatāś yena me vijñātaparamārthaś
vivādaś vadatāś parataraḥ na viraḍhyate. (Then insertion.) tasmā viśva-
dhār bhūtvā karṇante nivedyāim. Pg 191 17 kiṁ tv aham vṛddho dūrāś
yuvayor bhāṣitaraś na samyak śṛṇomi tat katham jayaparajayāś kariṣyāmi.
evaḥ jñātvā samipavartitaḥ bhūtvā mama nyāyam nivedayataṁ. yena vijñā-
tavivādaparamārthaś vado me paralokabiddhā na bhavati. (Then in-
sertion as Spl.) tasmā viśvaśādhār bhūtvā mama karṇāntike sphuṣam
nivedayataṁ. Sy 98.12 Der Kater sprach Infolge meines Alters höre ich
schlecht, darum tretet näher und sprechet laut. Und so näherten sie sich
noch um ein Kleines und erzählten ihren Rechtsandel mit lauter Stimme.
Ar. (103) T 123.4 sañjñatarāś cāśrīto bhūtvā dharmasāstrakābandham
avocāi SP 1296 tatas... upapādayāś dharmasāstrakā dirghavādo 'pañīat
(α upapādayatā etc., as text). Kṛ 463(26)d so 'bravit padāvaranāḥ. Ja, cf.
prec. fusion of these two. Sy 98.15 Er aber sprach zu ihnen, damit sie
Zutruen zu ihm fänden und heranzöten Ich habe euren Rechtsandel
vernommen, aber ich gebe euch den Rat, daß ihr wahrhaftig Recht suchet,
denn Ar. Vā 49—T 80, SP 84, N 29, So 54cd, Sy 33, Ar d. T ed.

eka eva suhṛd dharmo nidhane 'py anuyāti yāḥ
 śārīreṇa samatā nāśam sarvaṃ anyad dhi gacchati. 50.
 andhe tamasi majjāmaḥ paṭubhur ye yajāmahe
 ahīśāyāḥ paro dharmo na bhūto na bhaviṣyati. 51.
 mātṛvat paraḍārkaś tu paraḍravyaṇi loṣṭavat
 ātmavat sarvabhūtaṇi yāḥ paśyati sa paśyati. 52.
 (104) (*tat kiñ dahunā,*) *tathā tū chadmanā viśvasam (a) nītan,*
yenā 'nkam upagatāu (ubhāv apy) ekadāi 'va (tena kṇudreṇa)
grhītau hatāu ce ('ti).

(End of Story 4)

with a kadācid api addhubbhī, β text (v. l. bhavet), SP nāsti dharmāt paro vidhiḥ, α mū sma dharmo (v. l. 'mam) ivāvadhiḥ (vv. ll. bhavadhiḥ ato vidhiḥ), N mū yām dharmo hato vravīti. So dharmo by samanyā nirṇīto nīhanti ubhayaślokaśch of Jn under § 103). Sy war ähnlich Recht sucht, kann sich als den gewinnenden Teil betrachten, auch wenn er verliert, und wer es betrügerisch sucht, kann sich als den verlierenden Teil betrachten, auch wenn er gewinnt. Vs 50=T 51, SP 37, N 50, Sy 54, 55, Ar a, N ātmā for suhṛd. d, SP atra hi, SPa, N anyatra. Sy Denn aus dieser Welt nimmt einer nichts mit sich hinaus als seine guten Werke, alles andere bleibt hier zurück. 55, not a separate vs but an expansion of this same idea) Was einer für immer erwirbt und dauernd besitzt, das soll er zu erwerben bestrebt sein, aber was man nicht dauernd besitzen kann, soll er verachten und verwerfen. I think that Hertel's attempt, *WZKM.* 26. 26f., to equate this with T vs 54 (see § 104), is unsuccessful. The two passages have nothing in common. The order is against the identification, and the words yato 'āv etc. introducing the vs in T, are clearly a secondary addition. Vs 51=T 52, SP 38, N 51, prose in Jn (SpI 55. 4, Po 191. 11), Kṛ 463 (17). Not in Pa. a, for maj', N vajjāmi, SP vārdhakyō, α duppāro, v l. bhagnāmi. b, SP, N na ca (α, N yadā) mīthya vadāmyi (N bravīmyi) aham c, T ad. ahīśāyāmaḥ (ad min. 'ko, β 'yama yo) dharmo: SP text, α ahīśāparamo, v l. with N ahīśāya samo. SpI etc ye yajāmaḥ api yajñakarmāṇi paśūn ghaṇti te mūrkhāḥ, paramārthān īreter na jñanti. So essentially Po. Kṛ ahīśā paramo dharmo mokṣaḥ parāhitam nṛpān, prajidrohaprānaktānām andhe tamaśi anubhūtiḥ. I cannot agree with Hertel's understanding of this vs, *WZKM.* 26. 21f., I regard T as corrupt. The general sense of SP N, Jn and Kṛ is the same, and seems to me orig Vs 52=T 53, SP 39, N 52, Sy 56, Ar a, SP 'dārkaś ca, α v l. 'dārkaś, N 'dārkaś. b, N paraḍravyaṇi. SP loṣṭavat c, N 'bhūtaṇāṃ. d, N sa paśyatiḥ. Sy Dem Waisen ziemt es, alles, was sein Nächster besitzt, zu verachten wie einen Stein, und allen Reichtum wie Staub, und jedermann sich selbst gleichzumachen. (Ar, JCap also has 176. 1 reputare mulieres in oculis suis sicut serpentes.) (104) T 123. 14 tat. . tathā (α atha) tū chad' viśv' nītan (β nītan) yenā'kam upagatāu (v. l. upa') hatāu ceti. yato 'āv antarīnam avahasyābravīti (vs 54, nowhere else, cf. on vs 50, above).

(106) ato 'hath bravim: kaudram arthapatam prapya 'ti. (106) tat sarvathā nā yath (2kaudra) rājyaṃyugya nāka it. (107) (taṃya ta tad vacamaṃ hrūtvā sādhe anena bhāhitam iti matas 'bruran tṛṇat ova samavadyam kṛtā malah rājakāryam sam-pradhārayisyamah † ity uktīḥ yathagatam sarvapakṣeṇa vicorah. (108) kacalas te aratyaḥ bhadravipīṭhagata 'bhipekādōhivukho

SP 1306 evam adyantaivāṣṭiḥ samāhṛīḥ jātīn a evam tū viśvāṣa nikaṭ-
bhūṭu akadāṣa a adda tann gṛhīṭu hrīṭu ('reed hatte ova na nikaṭu,
a bhakṣitū) na. So 55 ity uktīḥ tṛṇa tṛ agnam hāya sa bīṣṭakab, abhāṣ-
apy avadhit kaudraḥ alkaṣa āśakapīṭhāṣu. Kṛ 444 25 abe āratvay vīṭha-
padarim tadā Ma yātū tṛ agatū Ma anagṛhe tatūh, abhāṣayāt. Spl
60, 19 kim bahusā, tann kaudraḥ tṛṇat viśvāṣitv abhāṣa yathā baddhi-
vīṭhā tū aṣṭiḥ abhavaritū. tatad ca tatāḥ samakṣiam akah yāṣa-
tannāḥ/āṣa aya dāṣṭrīṭhakaṣa. tat gatiprāṣu tū bhakṣitv it. Pp
192 5 k m bahusā, tatāḥ tann kaudraḥ tū viśvāṣitv yathā tadantim
apagatū. tatad ca samakṣiam akah yāṣaṭhakaṣa, dvidya dāṣṭrīṭhaka-
ṣa evam d. tṛ apt gatiprāṣu bhakṣitū. By p. 90 bottom Durch diese
Kade variatote er me so lauge, bis die ihm anbakamen, und als er sie nabe
genug sah. Ging er zu mit einem Bata und Wote etc. Ar (106) T 123. 12.
51 1306, Spl 60. 22. Pp 192 5 text (pratīka, Spl whole ver. So 55 abe tad
evam nāṭu viśvāṣaḥ kaudrakarmat daryasa. Kṛ 444 26 cd kaudraṣṭo dṛatā
sarvavāṣakṛ. By 90. 1. Ar as usual. (106) T 123. 12 lat sarvathā
adrayaṣṭiyaguoṣeto 'yam. tat kim aṣmet. SP 1306 text (om kaudra). So
55 cd tannāḥ nikaḥ r, āṣaḥ na hāriat, a tīdriṣaṣ Kṛ 445/25 a tannāḥ nikaḥ
āṣhe yam Sp. 60 2. Pp 192 5 tad bhavanto pr evam Pp evam divāṣāḥ
kaudram Spl om. adh patim kṛtī. Spl arthapatim (āṣṭya) rīṣyaṣṭhāḥ
aṣatā. Spl om) āṣatīṭhīṣāṣaṣa. Spl āśakapīṭhāṣaḥ yāṣaṣ. Iti
viśvāṣa Spl evam āṣitv yad ut tad tad viśvāṣitv Spl vīṭhayaḥ. By
90 2 dāḥ aṣaḥ die Eslen heimlich, böse und Törfremer sind. Ar (āṣa
JCap 174. 8 nec debemus eis confidere nec de eis nobis regem constituere).
(107) T 124 1 text (akṛīṣya for āṣitv). SP 1307 etas chrutv vīṭhāḥ
Bhokim sarvāḥ on vīṭhāṣyaṣa ova tīvad abhipekāsakṛīṣṭa ity uktam
for last clause a has a corrupt reading. ending tad hāṣa tīvad abhipeka-
kṛīṣṭa akṛīṣṭa (a om yathāṣṭam sarva gatīḥ. So 57 ity uktīḥ patāṣa
tann vīṭhāṣa tathā ta, abhipekām alkaṣa nīṣṭyetas late yayāḥ. Kṛ
445 29 bē itī tadvacam purā, āṣṭaṣṭyo 'bhavad. Spl 60 5, Pp 192 11
atha taya tad (Pp om vacamaḥ āṣitv, Pp kṛīṣṭa: sādhe aṣāṣṭhīṣam
ity uktīḥ bhūyo pī pīṭhīṣṭam Pp āṣṭhīṣa sametya Pp adda any-
yaṣaḥ manṭrayīṣṭam (Pp 'māhe) itī hrūtvāḥ sarva Pp sarvapakṣeḥ
yathāṣṭam Pp yathāṣṭam, jagmāḥ By 90. 4 Als die Vögel diese Worte
hörten, stummen sie alle zu und machten die Hele nicht zum König Ar.
(108) T 124 3 text († ty apalabbhyasṭha tadnamanaḥ pradīpī). SP 1308
atha āṣarpo (a 'āṣṭ vīṣam nikaḥ Ma. So of 55 d kṛdṭh (āṣṭ 5 111).
Spl 60 5, Pp 192 13 kavalas avadṛṣṭa (Pp om) bhadrāṣṭapavīṣṭa 'bhipe-
kṛīṣṭam Pp 'kṛīṣṭakṛīṣṭa) divāṣāḥ kṛīṣṭīṣṭa āṣṭa. Ma om (Spl aṣa

divāṇḍhaḥ, kena ca 'dam anarīhāya 'bhīkṣitāḥ mama, vāyasena 'ty upalābḍhāvartita) ulūko vāyasavāsanena 'diputamāṇaḥ tam kha. (109 kiṁ mayā 'pakṛtāḥ bhavataḥ, yonā 'bhīṣakavyāghra-
tāḥ kṛta (it)).

samrohatai 'supā viddham vanam parāṣunā hatam

dagdhāḥ dāvānalaṇā 'pi na prurohatai vāḥkṣatam. 53.

(110) *tat* (kiṁ bahuna,) *adyadvasād arabhya 'makam bhavataḥ*
ca vāiram. (111) *it* (cā, 'bhīdhāya divāṇḍhaḥ krudhā (yathā-
gataḥ) prāyāt. (112) *asdu api vāyaso bhayavyākulāḥ cintayān*

tanEkha kṛtam) *kaḥ* ko 'tra bhōḥ kim adyāpi na kṛyate me 'bhīṣakaḥ ('tō
'py abhi' na kṛi') aṭha (Pō it śrutvā) kṛkṛikayābhīhītam bhadrā, kṛto
'yadh vighnaḥ te kṛkṛeā 'tō kṛtas te 'bhīṣakavighnopāyo vāyasena). Then
insertion, *tāo* chrutvā na Pō om; *saviṣṭam* (Pō adda *piṭhāḥ*) vāyasam
(Pō om) kha ('tō prāha). Sy 99.5 Die Kule aber war darob im Harren
verbittert, und sie sprach zum Raben. Ar (109) T 124.5 text (β yonā
mamābhi*) SP 1305 kiṁ lavīpakṛtāḥ mayā, yonā rājyam upanāṣat hatāḥ
ivayā. Spl 69 11, Pō 191 10 bho duḥkṛtman, kiṁ mayā te 'pakṛtāḥ yad
(Pō yonā) rājyābhīṣako me vighn tāḥ ('tō 'ko vighnītas ivayā). (Here § 110.)
What om Sy 99.5 Was habe ich dir umaltes getan, daß du ein Wort ge-
sprochen hast, das mir geschadet hat? Bedenke wohl Ar Vs 53=T 45,
SP 40, N 33 Spl 111, Pō 99, Sy 57, Ar. a, N so (read nam) rohatūṣa d-
dhānEkha, Spl rohata aṣyākir vā, Pō rohata aṣyākavi* b, SP vṛgaḥ (a
vanam) a, T Ju vāḥ duraktāḥ bibhatam, N dagdhavāpyalāṣaḥ Spl
d, SP, N vāḥkṣatam (N vāḥkṣatam) na pra* T Spl samrohatai T, Pō vāḥ-
kṛtam Sy Der abgehauene Baum sproßt wieder, und eine Schwertwunde
heilt, doch die von der Zunge geschlagene Wunde schließt sich nicht wieder
zusammen. Pfeilspitze und Lanze lassen sich wieder hervorstechen, aber ein
Wort, das hart ist wie eine Pfeilspitze, bleibt im Harren stecken Here
follows Sy 35, which has no other representative in Ekṛ than the *pre* va,
it seems likely that it is merely an expansion of the idea of *pīda* a, and
if so it points to the reading of SP N as the orig in c Überhandnehmendes
Feuer kann mit Wasser niedergeschlagen werden, Edliches Gift macht man
durch Gegengift unwirksam, Not verschwindet durch Ueduld, aber Ver-
bitterung [JCap 176 26 iguḥ varo laṁcīnā] läßt sich mit nichts aus-
löschen noch beruhigen. Ar similarly. (110) T 124.5 text (β ca bha-
vataḥ for bhavataḥ ca). SP (cf. under § 115). So 58abe adyaprabhṛi.
jūyāḥ om vāyavā cāyonyasātravāḥ, amara ysm. Kō 465(39)ed vā rī kṛkṛ-
nām ity amāṅgalāḥ. (Fusion of this with § 115. Spl 69.12, Pō 192.21
(before *pre* va) tad adyaprabhṛi sūvayam 'tō om) ivayor vāiram. Sy
99 33 So habt ihr Raben ewige Verbitterung und Feindschaft mit uns ge-
pfanzt. Ar (111) T 124.5 it cābhi* (β om ca) samuḥḥitābhīṣako divā
'yathā* prāyāt. So 58ed 'y aḥkha tad kṛkam uktvā krudhā yayā Spl
69 15, Pō 185.1 aṭha 'Spl ity evam abhīdhāya. kṛkṛikayā saha (Pō adda
taṣmin) svādrayam gataḥ (Pō gate). Sy 92.23 Und sie wandte sich in hef-
tigen Grimm von dem Raben ab. Ar. (112) T 124.10 text 'om bhaye-

*āsa kum idam anarthaṃ mayā sāmānye 'rthe kṛtam iti. (sādhv
abhihitam.)*

adeśakālarthaṃ anāyatikṣamaṃ

yad apriyam lāghavakāri ca 'tmanah

yo bhāṣate kārāṇavṛjitaṃ vaco

na tad vacaḥ syād viṣam eva tad bhavet. 54.

balopapanno 'pi hi buddhimān narah

paraṃ nayan na svayam eva vāritāṃ

bhīṣaṃ mama 'sti 'ti vicintya bhakṣayed

akāraṇaṃ ko hi vicakṣaṇo viṣam 55.

(113) *tad idam āpatitaṃ mama 'jñānād (iti). yac ca hitāyibhūḥ
sārdham asaṃpradhārya kṛiyate, tasye 'rtha eva vipāko bhavati.
uktaṃ ca:*

suhṛdbhir āptāir asakṛtparikṣitaṃ

svayaṃ ca bhūyaḥ paricintitāśrayam

karoti kāryaṃ khalu yad sa buddhimān

sa eva lakṣmyā yatasat ca bhājanam. 56.

vyā°, ed. with α om mayā and om sādhv abhi°, β text). So 59ab kko 'pi
yuktam uktaṃ in matvā vāgmaṃ tato 'bhavat (B. vi° 'bhavat kṣaṇam). Spl
69. 15 atba bhayavyākulo vāyaso vyacintayat: aho akāraṇavāḥram bhādayaḥ
mayā kṛit vyākṛtam. uktaṃ ca. Pp 103. 1 vāyaso 'py acintayat aho akā-
raṇavāḥram bhāditam, yad idam vyākṛtaṃ mayā. uktaṃ ca. Sy 99. 25 Da
empfand der Rabe alsbald Reue und sprach Ich habe schlecht gehandelt,
dann mein Schade betrifft nun die ganze Gesamtheit. Ich hätte nicht auf
eigene Faust kämpfen sollen, am wenigsten in ihrer (=der Eule) Gegen-
wart, heißt es doch. Ar. Vs 54=T 66, Spl 112, Pp 100, So 69cd,
Sy 99, Ar. a, Ju 'kalajñam c, Spl yo 'trābravit kṛ°. T vicintya buddhyā
muhur apy avāṇimy aham. d. T 'vaco bhāḥalaṃ hi tad viṣam. So (combines
this and next vs) vāṣṇitrotipāditāśrayavāḥrit (B. 'rah) ko nāntapayate. Sy
Ein Wort, das man zur Unzeit törichterweise ausspricht, ist kein Wort,
sondern Gift, zumal dann, wenn es Feindschaft erzeugt. Vs 55=T 67,
Spl 118. Pp 101, So 69cd Sy 40, Ar. b, T mas. yad, ed. om. to kah, for
na. d, Spl akāraṇāt, Pp °pe. So, cf. prec. Sy Sogar ein Mächtiger und
Herrscher geht im Selbstvertrauen nicht so weit, daß er gegen einen ge-
wöhnlichen Menschen ein Wort ausspricht, aus dem Verbitterung entsteht.
Ein Weiser, wenn er auch Arzt und Medikamente zur Hand hat, trinkt
nicht unnötigerweise Gift. Here Pa inserts a vs (Sy 41) not found in
the Skt. versions. (113) T 124. 20 text (α taṃt for uktaṃ ca). No-
where else in Skt. Sy 100. 7 Nun habe ich solches in meiner Torheit ge-
sprochen, ohne damit zu Rate gegangen zu sein, und kann es nicht wieder
gutmachen. Heißt es doch. Ar similarly. Vs 56=T 68, Pp 103, Sy 43,
Ar. Pp in a asakṛd vicṛitaṃ, in b °ca buddhyā pravāḥritāśrayam, in d

(114) (iti). *evam uktoś kake 'pi (tataḥ sthānat, prayat*

(End of Story 2)

(115) *tad evam, deva, vākyātād asmākam ulūkāḥ saha vairam*
(iti). (116) *meghavarpa kha avagataḥ maye 'dan; itā, sam-*
pradhāryā 'dhund yāvat te 'rman prati samnipātāya ne 'hā
'gacchanti, tādā upāyāś cintyātām. (117) asāu kha svāmīn,
(sathdhivigrahāsanayānasamārayadvādhībhaḥvānām) *saṃpāṃ guṇa-*
nām sathdhivigrahāv asāu (vy)akhyātāu. (118) adhunā tv āsa-
nayānasamārayadvādhībhaḥvānām asmākam abhāva eva, yat kara-
nam, āsanāḥ baliyāsi dvīpati sthānasyā (tmanāś ca) vināśāya
(bhavati), *yānāḥ (tāvat) sthānaparityāgāya; tkaḥ balavantam*

yadāśā. T3 in a yaa tu or yasya for yah sa. Sy Der Mensch muß sich mit Freunden und Ratgebern beraten, dann erstatet er Gutes von seiner Tat. Andernfalls kommt er auf verkehrte Gedanken, die unliebsame Folgen haben.

(114) T 125.2 iti 'pi prayāt. Spl 70.2 *evam. pi svabha-*
vanaḥ prati prayāt. Pg 198.20 evam vicintya kake. . Sy 100.16 So sprach
er, machte sich auf und verließ die Versammlung der Vögel; Ar (115)
T 125.3 (A215) text. SP 1212 ato 'yam tadāprabhṛti kākāḥkayor vāirānu-
bandhaḥ (probably fusion of this with § 110) So 60ab evam vāgdoṣasam-
bhūtam vāirāḥ nāp kākāḥkīb saha. K3 see under § 110. Spl 70.2 tad vata,
evam asmābhīb saha vāirāḥ kākāḥkībānāḥ anvaśyātām. Pg 198.21 tad, vata,
asmākam itihāḥ kākāḥkīb ābhāvayavāram .ii. Sy A125.1 Diese Ver-
bitterung und Feindschaft der Eulen mit uns besteht also infolge des
Wortes des Raben. Ar. (116) T A215.1 megha'... sampradhāryām,

yaneha nāgacchanti. ., but β text, with v l. yāvanto for yāvat te). SP 1213
meghavarpa kha itā, idāntā dighram (a om) eva vādīya (a aīra) upāya
upadiśyātām (a cintyātām), yāvan nābhīyati rajanī (a yāvad nāka nābhīyati).
Spl 70.4, Pg 198.21 meghavarpa kha itā, tad Pg om evam gata smā-
bhīb kīm kriyāte (Pg kīm kriyam asmābhīb). Sy A125.2 Der Rabenkönig
sprach: Ich habe gehört, was du gesprochen hast. Jetzt aber s3 uns förder-
liche Worte reden, denn die Eulen werden abermals kommen und uns
Schaden zufügen. Wie müssen wir also mit ihnen verfahren? Ar. (117)

T A216.2 text (ed. with α Ikhyāntu, β vyā). SP 1214 ea kha svāmīn
(a svāmīn, v l. adda guṇaḥ jātāu itā sathdhivigrahān nīrīkrīṇu. So 60cd
ity uktoś kākārajāḥ tath ciraḥīry avadat pataḥ. Spl 70.5 ea kha vata.
Pg 198.22 sa prīkha. Sy A126.1 Der Rabe sprach: Wir wollen weder die
Eulen bekriegen, noch die Zahlung eines Tributes auf uns nehmen, aus
dem Grunde, den ich bereits erwähnt habe. Ar. (118) T A216.3 adh' .
**sathārayasamavāśyānām asmākam abhāva eva, yat kārānam āsanāḥ durgā-*
vināśāya, yānāḥ durgāparityāgāya, kaḥ bal' aśmā' (mā. a kaḥ balāḥ β ke-
valāḥ, samārayas sa, om Horte.), kaśya samavāśyāḥ. SP 1214 adhunā tādā
yānāḥadvādhībhaḥsamārayāś cintyātām tadvāsanāḥ baliyāsi dvīp sthā-
nām (read sthānasy) ātm'... 'ityāgāya, dvādhībhaḥvāś ea baliyāś pratiyā-

samśrayamāḥ, kṛya dvaidhībhaḥ.† (119) †*śed evam gate śamudānabhedadāṇḍānāḥ caturṇāḥ nayānāḥ nā 'stī evakāśāḥ. aśī pañcamo 'py (a)śāstrakartur nayatī chalo nāma. tam angī-kṛtya tam evā 'haṁ tadvijayāya (paribhāvāya ca) prayatītya. uktāḥ ca.*

bahavo 'balavantaś ca kṛtavīrāś ca śāstravāḥ
śaktā vaucayitum buddhya brāhmanāḥ chāgalād iṣa. 57.
(120) so 'bravīt katham eā tat. ciraṇi'pīvy aha.

KATHĀ 5 (STORY 5 BRAHMAN AND ROGUES)

(121) aśī, kaścid brāhmaṇo grāmāntarāt paśubandha(na)nīmīttāḥ
chāgam ādāya skandhe kṛtvā svaveśmani gacchan, (122) pathī

sannena saha na kṛyāḥ. aśāḥ samśrayaś cintyatām. So 61 ab bahavo balavas
te ca jetaṁ śakyā na kīṁkṣāḥ. Others nothing. (119) T A216 text
(β adds 'pi after gate, β śāstrakartur, β samam for tam after angī*, a text,
ed. em. to svayam) SP 1317 na ca śāstravyayenaśpi mayā prayatāḥ śuṅgīk-
tavyāḥ. uktāḥ ca. Kp 466(30)ab chālena pñtaya rīpūn amṛtopāyaparikāya
(Ma. em. *yā. SpI 70.5, Pp 193.22 evam gate 'pi śāḍguyāśd aparāḥ eṭhō
'bhīpṛāyo 'eti tam angīkṛtya svayam evāhaṁ tadvijayāya yāyāmi, rīpūn
vañcayitvā (Pp tr vañc' tīn rī') vadhyāmi (Pp vadhyān karīyāmi) uktāḥ
ca. Later: SpI 72.8, Pp 194.11 vatas Ekarpaya tarhi ālmādin atikṛāya
yo mayā pañcama upāyo (Pp yāḥ pañcamopāyo mayā' n.rupatāḥ, ten (Pp
yathā, Sy A183.2 vielmehr wollen wir Ihnen durch List schweren Schaden
zufügen. Ar Vm 67=T 69, SP 41, h 54, Hp IV 56, Hin IV 53, SpI
114, Pp 104, So 61cd, Kp 466(30)cd, Sy 43, Ar H quite d.f. ālmāpam-
yena yo vetti darjanam astyavādinam. sa tathā Hp ava, v l. tatthā) vadhyata
dhurīḥ (Hp tena) brāhmaṇaś chāgalā yathā. ab, Ja bahubuddhiamapatīḥ
(Pp "samīyaktīḥ) sevājñāḥ balotkām (Pp "īḥ). a, all mss of T and SP
, except best of SP) lack avagrāha in bala* c, T prāḥam, Ja dhurīḥ(i),
for buddhyā, SP bu* vaś* śakyā, N śakyā va* bu* (so SP v l., with some
ms. reading śaktā or *tyā). [Hortel, SP, p. XXXVII, calls buddhyā an in-
ferior reading, without saying why. On the next page he justly remarks
that the story illustrates the victory of buddhi rather than bala! Apparently
buddhyā must be an inferior reading simply because it appears in SP
rather than in T] d, Pp chāgakabrahmanāḥ yathā SP, N brāhmaṇaś
(v l. of SP text). T chāgalād. So bahavo hi (B. 'pi) jayantiḥ eṣa cūtra
nidarśanam (cf. also under § 118). Kp chālena bhraśātāḥ (Ma. "ta-) eṭhāḥ
(v l. of SP chāgalād, Ma. ma. chāgalād, em. to chāgo) dhurīḥ śāstrabhir
agrāyāḥ. Sy wie sie die schlanen Männer gegen jenen Äsketen anwen-
deten. indem sie ihm über etwas ihre Zweifel äußerten, dessen er doch
ganz sicher war. (120) T A217, SP 1321 text (T ciraṇi'. SpI 70.10,
Pp 194.3 mephavārpa iha: katham etat so 'bravīt Sy A187, Ar as usual.
(121) T 125.16 aśī ka* (a em) brā* pañ* (β bandha for bandhana)
pañam ādāya svava* uccalitāḥ. SP 1322 aśī kaścid brā*, m. em (a em

dhūṛisr dṛṣṭaḥ tāt cūṭam brāhmanaḥ 'yaḥ cāgasth tyāya-
tām .u (123) tāt taryā ('vā' 'grāṣṭh kṛtānākalpār mārga-
bhūmukhyānā' gacchādōhīr (akaduvtripravādhānā) athnām. (124)
yas tu tātām āgrāṣṭh, tām brāhmanaḥ bhūṣṭhāḥ kim uḥ ayāṣṭh
kūḥkūras tvaḥ ākandhēnō 'brāṣṭh. / tātāḥ tvaṣṭhāḥ tvaṣṭhāḥ

(on) yāgūṛī chāḡam Jñiya (s Edhya) gaocaa Hp 143 7, Hm 199. 14 au
grāmāntaraya (Hm "tamaayār") praotatayajadā haoid brāhmaṇa (Hm adda sa
en yaḡārīkha grāmāntarā chāḡam upahṛitya śhaandho hṛivā (Hm utivā)
gaocaa So 63ab chāḡak kṛitāh grātīvādā grāmēt ho "pi vṛajan dr̥yabh.
Ep 467 31)ah śhaandho chaganaṁ Edhya vṛajantāh brāhmaṇaṁ SpI 70 12
au — , here various expansions) brāhmaṇaḥ — padapṛsthāśrithāh haoid
grāmāntaraḥ gataḥ — so "pi — taḥ padam — śhaandho hṛivā satvaram paribhā
mahān prastātha. Pp 184 6 essentially as Sp. By 100 bottom Kln Aśhi
hatte nich einen Ziegenbock gekauft in der Abzucht, ihn zu opfern. Als er
heimzog Ar as Sy. {122} T 124 17 ardhapathe (s atthe pathi m dhuritr
(β vūktār dyvṛbhikṣitam bhakmyāmo 'dylinam ayam it. SP 1333 text
(s om pathi). Hp 143 8, Hm 190 2 dharmatrayaśvalokitaḥ. tates m dhūrīt
(Hm adda yady eṇa chāḡaḥ kōdpy upāyena labhyate tadā matiprakarṇo
bhavati) samśloya. So 63cd bahubhir dadṛc mārgo dhūrīmā chāḡam
jātryabhā) (supporting SP; cf. Ar Ep 467, 51, he pathi, vaśeṇtyā-
[bruvan, see § 124] dhūrīt. SpI 70 13 attha tasya gaocato mārgo trayo dhūrīt
kṛathāmakasṭhā cōsmukhā bahāvrah, itis idāraḥ (then expansion —
padam — Moka (Pp avalehya mithe 'bhikṣitam bho aya pado bhakṣatā
edyanatyā kṣmaplā vyarthatā ityate, tad evaḥ vaśanyitvāya makṣatā
gr̥yate. Pp 184. 13 attha tasya mārgo gaocato trayo etc. essentially as
SpI m vaśanyitvā padam Edhya āmarṣaḥ kurvaḥ. Sy see next (fusion of
the two sections). Ar closer to orig.: Oḍp p. 184 l 11 E vidēma tree homam
agaḡṇa, s cōsojāraṇa entre el abno le agullaria, JCay similarly, but
as end 17d 24 namlum ut ipoua mbi aufserent. {122} T 124 17 tāta
(β yatas or stae) tasyā(vāgrataḥ) s om eva sthitam eo mo H coor, either
man. em., ed. yātam without man. authority' SP 1333 tārt'hakāgatya (from
this point SP is hopelessly corrupt down to § 199, see Hertel, SP, p. XXXIX f.,
cf. my Introduction, Vol. II, page 118 f., Hp 143. 9, Hm 190. 8 (Hp prātara-
vṛjatrayatole (Hm adda hr̥stātara) tasya brāhmaṇaṇya varmanā ap-
vidya Hm "magayāḡamaṁ prathya pothi, r̥thit. Ep 467(51)d māghadhā
kr̥taschvidāh. Sp. 70. 12, Pp 194. 13 (to next) vaparivartanāh (Pp "pr-
var") videllā amukke bhūtāparamārgoṇa Pp "pamārgoṇa). Sy 100
bottom, (cf. prec.) machten einige Männer einen Anschlag gegen ihn und
kamen ihm eineln, einer nach dem andern, entgegen Ar Oḍp p 164 l 12 Et
fuoromo al namino per de di habia de ir. {124} T 124. 15 yao (s yatas)
le loqum agratāh (β agratāh), tona brāh" bhī" avatyam acū, β ayam
śūdo dvā agatāh, youa trayā. Hp 143 10. Hm 190 6 indākaṇa (Hm
indākaṇa) dhūrtasa gaocan m (Hp tr as ga") brāhmaṇo 'bhikṣitā bho
brahmāna, him it (Hp adda trayāyā) kukkurāh śhaandhomohyanta. So 63
ekā en tobhya Sṇitya tam uvām cōsmukhām, brahma katham arāh

kūśala ita evam uktvā 'pakṛāntaḥ') (125) †brāhmaras cintayām
 āsu' kim anena durātmanā 'bhīhitam. katham ahaṁ tvānam
 skandhe karisyāmi.† (126) yāvad anyāṁ dvāu (dhūrtau), tādhyam
 npi brāhmaṇo 'bhīhitāḥ, brahman, kim idam asadrasaṁ vyava-
 sitam, yajñopavitam (akṣamāla kamandalus tripundrakam)
 skandhe (ca) tvā (vidhutam) atkavāśātmargasākuravyapadane
 nūnam ayaṁ kūśala (ita evam uktvā ita atikrāntān). (127)
 brāhmaṇas tu (jyāṣāya) chāgum bhūmāu nidhāya suniprayam
 (karṣāśrāgavṛṇapucchādīn) avayaoḥ parānṛtyā ('antayāt'
 mārkhās it, katham imam tvānam itā 'vadharayanti.) punaḥ

skandhe gṛhītaḥ eva tvayā tyajā. Kā. of. 'bruvan under § 133, and 468,
 469ab 32, 33ab; also dvā mṛgāḥ āvācam ayaṁ dvijarabha, skandhena
 vadhō (Ma. sm. 'dho vadhō) mārgeṣu nṛpōpāyanam eṣa vā, ekasmin ity
 apakṛānte dūram. Spl 70. 22 aṁśa teṣāḥ ekasmo (here prec.) tam bhīḥgnim
 uos: bho bho bhīḥgnibotrin, kim evam janaviruddhaḥ bhīḥakṛyam anuṣṭhi-
 yate, yad eṣa ākrameyo pavitrah skandhādharvadhō niyate. Pq 194. 16 practi-
 cally as Spl 8y 101 ! Einer von ihnen sprach zu dem Asketen Wozu
 brauchst du den Hund, den du da am Knebel fährst? Ar, OSp p. 166 l. 13
 et pardee el uno delante e dijole: Qué tan es deo que tras contigo?
 Queremo vender? (126) T 126. 3 text. Hp 143 11, Hm 130. 6 vipro
 brūte (Hm "prapoktam) nāyam dvā Hm adds kim tu yaḥchāgo 'yam
 (Hm om). So 64ab tva chruvā tam anāḍitya sa dvijah prākramad yadā.
 Sp. 71 & tala- ca tona kopāṣṭenābho bṛtam abo k.m andho bhavān. yat
 padmāh ākrameviva na pratiḥḍayam (l'q yat padmāh ākrameyavram prati").
 [aa bha brahman, na kopāḥ kāryah, yathoccham gamyātām.] Pq 194. 23
 practically as Spl. 8y nothing. Ar, JCap. KF nothing, but OSp p. 166 l. 15
 Et al homine huano non respondi, e fance su camino. (126) T 126. 4
 text (ed. adds samprapṛtīte after dhūrtau, without mss. authority, § idrām for
 idam, m. x viduram for vidh', m. R om. Hp 143. 12, Hm 130. 7 anantaram
 punar dvitīyena krodamāstrāvaṣṭhiteṇa tad evoktam (Hm atāścantarasthiteṇa
 yena dhūrteṇa tatāḥvoktam). So 64cd tato 'nyā dvāv upetyāgre tadvad
 eva tam vadhūḥ (of also 66a, under § 133, yajñopavitam). Kq 469(33)bcd,
 470(34)ab anyā dvijarabha, abo vidhutam panyāḥ skandhena yad ayaṁ
 dvijah, evāpam vadhū kim na syād ayaṁ vyādho dvijakṛtū. Spl 71 8, and
 Pq 196. 1 practically the same) aha yavat kimcid vanāniaram (Pq adhvā-
 tarām: gaccha, tavad dvitīyo dhūrtaḥ sarvavakham abhyupaiya tam vāḥ
 bho brahman, kaṣṭam kaṣṭam, yady api vaśabho 'yam mṛtāvatas tatāpi
 skandha Kropayitum śakyaḥ. Sy 101. 3 Ein anderer sagte Willet du auf die
 Jagd gehst, daß du einen Hund mit dir fährst? Ar, OSp p. 166 l. 15 al
 encontre non el otro. Et d'jole: Queremo ir a cazar con este can? (127)
 T 126. 7 text (padmā for chāgah, akṣipya for nidhāya most mss. parānṛtya).
 Hp 143 12, Hm 130. 8 tad āharya brāhmaṇas chāgum bhūmāu nidhāya
 muhur Hp adds muhur) nṛikṣya punaḥ skandhe kṛtvā (Hp 'dhaṁ gṛhītvā)
 doḥyamānamatīḥ caḥitaḥ. So 65ab tatāḥ anantāyā yāvad yāti chāgah nṛ-

skandhena 'dāya prāyati. (128) atha 'nyāte tribhīr abhikṣito
brāhmanasḥ: na tasyā sprasṭavyā vāyam itī, ekapārtiveṇa gam-
yātām,) yat kṛāṇam, tucir aśi lingamāstrena, brāhmaṇa, tva-
sāmparkam nūnāt vyādho bhaviṣyasi (ity ukto 'pakrāntāḥ)
(129) atha ('śau) brāhmaṇaś cintayām āśa katham mama
'ndriyāni vikāśāni, athavā yato bahukrami, tat pramāṇam,
dr̥ṣyante ca loka viparītāni, kadācid ayaṁ śvarūpī rākṣasaḥ

payam. Kp 470(84)ed, 471(85), 472(85)ab tayoḥ śrutvau vipras taḥ nūdhya
bhuv; śanktib, paṣyāda pñeṇā paochaviṣṇavapṇāḍiṣu, nūmatīl vilapanīy
ata chāgo nāyam itī avayam, punaḥ skandhe samādhyā taḥ yayā catur
dr̥ṣyab. Sp 71 14 sthāṇa sahopam āśa bhob kim andho bhavān yat pa-
māraśaś vadaā. Then insertion similar to that quoted § 126] Pp 196. 8
practically as Sp. By nothing, and āt verities apparently nothing (128)
T 126. 9 text (v. l. evaśucir fer tucir). Sp 1225 punar anyāte āgatyā bhāṣitam
aho dākarīam (a acarīam) brāhmaṇasya katham uttamajātīb kururam
kalyā (a om) gaohati (a vahati) Hp 144. 12, 13m 122. 9 tāna, Hp tadānan-
taram) tr̥ṣyadhūriatāśanām śrūtvā. So 86ed 86 tāvad anye traye 'bhetyā
tam evam avadaś śāhīb, katham yajñopavitam cf. § 126 tvaṁ (B. om,
śvānaś ca vāhaś samam, nūnāt vyādho na vipras tvaḥ haśy aśena śuṇ
maga. Kp 472ed, 473(86ed, 47, 88ab) tataḥ pare samabhyetya kakāṇ-
yamitūmbarīb, tucir dr̥ṣyo 'yam apṛyāḥ śvarūpaś iva pñepāhīb aho mahā-
jane nāyam tājāśa kalapāśanāḥ, śvānaś vahatī yāḥ chandho paṭhi yāu
(B. om. yāvat) ca cāṇapāḥ. Sp 71 16 atha yāvat etekam vāṇītarāḥ
gaohati tvaḥ tr̥ṣyo dharīb samuktham apotyā tam svāna: bho anyātam
etad yad rāśabhaś chandhīrūḥṇaś mayat tat tyaṣyām apā. Pp 196. 10
practically as Sp. By 10: 4 Ein anderer eagle: Willst du den Hund, den
du mit dir fñhres, verkaufen? Und wieder ein anderer eagle: Der so. He
sich waschen und reinigen, nachdem der Hund mit ihm in Berñhrung ge-
kommen ist. Ar, 48p p. 146 l. 12 Et después encontrādo con el otro. Et
dijole: Bien ureo que dōta, aunque tras hābito de religioso. que non se ad.
Ca los religiosos son truen cabos. Other Ar versions similarly (129)
T 126 12 atha . . . Kim: kim idam upatīam, athavā (v. l. anyākyam, ed.
overupam, without report of variant, it must be remembered that the śrūdaś
āś is almost exactly Devanāgarī āś, and very similar to śrūdaś āś). Sp 1227
tato brāhmaṇaś . . . vikalīl, sarveṣāḥ carvātīb (a yatra) buddhīr anyā (a om)
bhavatī (a syāt), ātrāham etannībaudhanam. Hp 144. 12, 13m 122. 9 svatī-
bhramam 13m svamabhrāmam; nūcītya. So 67 tuc chārvāś āś dr̥ṣyo dadhyā
nūnāt bhūtena kenacit, bhāṣito 'ham dṛtaś hṛtvā B. ha') sarve paśyant. B. m
mṛgā Kp 474 475ab(86ed 89) ity Ikaroṇa bhṛdodvignaś tyakivājam dūḥkṣito
dv jāḥ. bahūnām akavāhyena anjāṇīvatrayo 'bhavat, mlyāvi rākṣas: nūnam
ajo yam ayāśa na cāśāyāḥ Sp. 71 21, Pp 196. 16 atthāśu tam paśum Pp
paśurūḥṇaś; rākṣasaś manyamāno (Pp matvā) By 101 8 Aus der Asket ihre
Worte hōrte, dachte er: Fñhre ich also wirklich einem Hund mit mir und
hat sich der Verkäufer auf Gaukel verlegt und mich mit Blidheit ge-

syāt. (kim, aśya śakyam bhavānāṁ kartum itī) (130) evaṁ
sāṃpradhārya chāgath tyaktvā anātvā gṛhaṁ yayāu. (131)
dhūrtatā ca (sa) chāgo gṛhītvā bhakṣitāḥ.

(End of Story 5)

(132) ato hatu bravīṁ: bahavo balavantaś ca 'ta. (133) tat,
(deva,) aśtī me kīṁcid vaktavyam, tac ca, (adhārya) yathoktam
anuptheyam. (so 'bravīṁ tāta, aśtīa kim, ciramjity aha deva.)
(134) mātā lūpātāpakṣaḥ kṛtvā 'anupthevavacandūr nirbhartṣya

ochlagas (K? howitch my eyes? Ar. (130) T 126. 15 evaṁ sāṃpra-
dhārya bhūmā nīkēpyānavalokayān eva so ed. om. a nīkēpya aya' eva,
ś nīkēpya bhān [or 'arkaw] aśyalokayānāśva [or evāvalokana eva, or evāvale-
kayam], prāyāt prāyāścittabhāyāt SP 1226 ity Bhōya chāgath tyaktvā anātvā
gṛhaṁ Hp 146 12, Hm 122. 10 chāgath tyaktvā (Hm addo beśhmagah)

So 22ab ity viprah ca tam tyaktvā chāgath anātvā gṛhaṁ yayāu R tr ya'
gr'. Kē 475ed 40ab) ity anāntatya tatvāya tam dvijo dhūrtavakṣitāḥ. Spt
71 22 bhāyāt bhūmā prākēpya svagṛham additya pa. śv tam prāśabdhaḥ.
Pē 196. 17 bhūmā prākēpya bhāyāt gṛham additya prapālīyāt. Sy 101 11
So 126 or den Ziegenbock so und gab ihn preis. ging heim und wusch und
renigte sich. Ar. (131) T 126. 16 tīr apī bhakṣito nū paśu it' SP 1329

text om sa tr gṛhītvā chāgo, a order as text, a om ca Hp 146 14. Hm 122. 10
sa chāgath ca anātvā dhūrtatā Hm chāgath tīr dha' nī' bhakṣitāḥ. So 69ed
dhūrtatā ca anātvā tam apī yathoccham samabhakṣayān. Kē 475ab 40ed
chāgath ādāya bhakṣitā te dhūrtā munodiro jaram. Nū 71 22 tāta te pī
trayo mātāḥ paśu ādāya yathoccham bhakṣitum śabdhaḥ. Pē 196. 18 te
pi ca trayo 'pi mātāḥ tam paśu ādāya yathoccham kṛtavantāḥ. Sy 101 17
Und als sie sahen, daß der Auket den Bock preisgegeben, gingen sie ihn
und verzehrten ihn. Ar. (132) T A 212. 1, SP 1220, H, Spt 71. 22, Pē
196 20 text. Spt whole vs repeated). So 69 ity aktvā anupīti tam vīyānādvaram

abravī, tad evaṁ deva bahavo balavantaś ca durjayāḥ. Kē 475ed, 41ab) itī
vyājanā śatvāśāḥ kuryāt sampad: Ma om. opad: vāṇāśāḥ Sy A 122. 1, Ar
as usual. (133) T A 212. 1 text, me, with ś, before or after kīṁcid. ed with
a om ś maghavaraś āha (or so 'bravī, cirajity). So 70ab tamāḥ balivirodho

'amā yad aśm vacmi tat kura. Kē 475a 41c aktvā vīyānāśmitya. Spt 72. 6
tad atīrta kīṁcid vak' eva, tad aśv' yath' anuptheyatām m āha tārī omā-
dha. tāvāśāḥ āśvāśāḥ kēryāḥ othirajity āha. Pē 196. 6 aparāṁ ca deva
astī kīṁcin me vak' tae āśv' vīśrīyaś cīnuptheyam. maghavaraś āha tāta,
brūhi, yat te hṛdī othitam. othirajity āha. Sy A 122. 2 Die List besteht nun
in folgendem. Ar, JCap 179. 7 Nunc autem appone auram oculis meo et
fac ilud, quod est. Oiber Ar versions seem to lack this. (134) T A 212. 2

mātā vīgūpāpakṣaḥ kṛtvābhīr bhīrābhīr abhyakṣyānāḥ svagṛhāpāpāḥ
prākēpyāpāyānāḥ kṛtavānyamāpavato (so ed. om., a kṛtvā rya', ś kṛtvā
parvatāḥ (v l 'ta, ryanāśā nīma adbhīr anupthevā tāta. aparivāśaś
tīgāḥ. SP 1220 tamāḥ mām āha lūpātāpakṣaḥ kṛtvā parvatā' reddivāś-
vāśampantā āham ātra tīgāḥ. yāyam apy apātāpāpāyānāḥ nīma parvatāḥ

(*pāraśaktānām*) *āhītarudhiraṇā* 'lipyā 'syāi 'va (*nyagrodha*)*pā-*
daparyā 'dhaṣṭai *prakṛpya* 'r̥gṣamūkatparvate *gamyāśam*,
 tatra *saparivāras* tiṣṭha. (135) yāvā āhaṁ (śān) *sapatnān*
 (*chāstraprasūtena vidhinā*) *dakṣiṇāśamukhān* kṛtvā kṛtārthah
 (*pūnas tvatanakāśam*) *āgaecchāmi*. (na ca tvayā mām *prati* kṛpē
 kṛyā.) (136) tathā cā 'nuṣṭhite 'stath gate *savitary* (*asān*) *ari-*
mardanaḥ s(v)asānīya(*parvatra*)s tam (eva) *nyagrodham* *nidhi*

gatvā tatra tiṣṭhata (a "rudhiraśkvalīpya yūyam asya-śrīgagiriḥ [cf. name
 in text], gatvā bhavataḥ). So 70cd, 71a himel lufctiapakpam mām syak-
 tvāyāśiva B. kṛtvāy" taror adbhā, ynyam girim lnam yāś. K; 477bcd
 (41d, 42ab) crahjivī Ma om. airaj") nijam prabham, vīcīya kṛtaka-
 chānapakpam (Ma om. "nā nna") tathā m mītopamaḥ Spt 72. 9 mām vipakṣa-
 bhūtiā kṛtvāśiṣṭhura" bharmāya, yatbōvipakṣapracidhīnāḥ pratyayo bhava-
 ti, tathā namāhītarudhīrī āhīya mām nyagrodhamyādabhā prakṛpya ga-
 myāśām parvatam ṣṣamūkham prati. tatra saparivāras tiṣṭha. P; 198 12
 mām vipakṣakṛtyāśiṣṭhura" ar' vipakṣaprayukṭaprapadhiāḥ pratyayārtham
 āhītarudhīrī āhīyāśiva nyagrodhamyādhaṣṭai: tatviva ca saparivāraṇa
 bhavati sthāvyam. Sy A 135. 3 Mein Herr ergrimmt über mich angesichts
 des Gefolges und äußert sich so, um mich und Hebelitz, daß sie mir
 Flügel und Schwanzfedern ausrücken und mich mit Schweißbala schlagen und
 mit Blut bespritzen und an die Wurzel dieses Baumes werfen. Dann nicht
 mein Herr mit dem ganzen Gefolge an den und den Ort. Dort bleibt. Ar
 (135) T A 218. 5 text (for mām prati kṛpē, ad. with a madīyāntā, 3 ma-
 dāntarataḥ kṛpē). SP 133 āhaṁ ca śātruanāśtriyam kṛtvā vipaśāntataraś-
 dikam cintayāmi. So 71b kṛtārtho yāvā amā. Spt 72. 12, P; 198 14
 yāvā āhaṁ sapatnān (P; samantā ripān) svrasānta vidhinā vīcīyā
 (Spt adds āhīmukhān kṛtvā kṛtārtho) jūstāśaddurgamādhyo Spt om tad)
 divasāndhā vyāpādayāmi (Spt divasā mām āndhatām prāpīkṣā tvām oltvā
 vyāpādayāmi. [Then insertion.] Spt 73. 16, P; 198 19 na ca tvayā-
 mardarthaḥ kṛpē kṛyā. (va.) tai tvayā mām vipāyo mīpādhānyo 'ham (P;
 na ca tvayā mām prati kṛpē kṛyā. [va.] tai tvayāna vīp' mām mīpē").
 Sy A 135. 3 ble ich ein Mittel gefunden habe, die Füllen zu vernichten (Ar
 versions om all this), und zu such komme und such benachrichtige. Ar
 wieder. (136) T A 219. 1 text (apamardā, avardhā, but a text,
 which I prefer as closer in meaning to SP's *krudhā*). SP 133 tathā . savi-
 tary *arimardanaḥ* (a *amarāda*) *asānīya* āgatyā tam *nyagrodhapakṣam* *krudhā*
 am So 71cd, 72 describes how the fabled maltreatment was carried out
 (cf. Jn), then 73ab tatra tatvīyāśu rīkṣa ānagah sa ulkāreḥ, avamardo.
 K; 478abc(42cd, 42a) āhīyā vīyāśvīkṣam caturā ānuge nīl, nīkṣā.
 Jn like So describes the pretended maltreatment, which is reported to the
 owl-king by the kṛtārthā (cf. Jn in § 106). Then Spt 72. 9, P; 197 4 āhaṁ
 (P; ātholāśāhīpo) 'pi tad ākṛyāntamanavīkṣāḥ saparivāro Spt āhīyā-
 parijāno vīyāśvādāhīrtham pracalītaḥ (P; om pra', and adds kṛtaprayakṣakṣ
 provāca, (Then insertion.) Spt 73. 16 samantānt tam *nyagrodhapādāpam* *adbhā*

rudhah. (137) na ca tatra kaccid api vāyasam apāśyat. (?*śi-kharagataś* cā 'cintayat: *kva* *te* *śatraso* *gatā* *it*.) (138) (*atha*) cira(ṭh)jivi kṛtitalagatas (*tār* *adṛṣṭa*) evaṃ cintayām āsa yady eṣa śatraso 'nupalabha¹svrttāntā eva 'payānti, tato mayā kiṃ kṛtaṃ bhavati. (*uktam* ca:)

anārambhas tu kāryāṇaṃ prathamam buddhilakṣaṇam

ārābhāsyā 'ntagamanarū dvitīyam buddhilakṣaṇam. 58.

(139) (*tad* *varam* *andramōhaḥ*, na *te* *ārābhavimānaḥ* *kṛtaḥ* *yato* 'ham *epāḥ* *śalabdhāśrāvāṇā* *ātmanam* *darśayāmi* 'ti.)

(140) *evam* *anucintya* (ciraṭjivi) *mandatī* *mandam* *śabdām* *akarot*. (141) *tat* *samukṛṣṭasthāḥ* *śrutvo* 'lloka *śodayasāsyā* 'yam

parivṛtyāvasitīkṣ. Pp 197 & samantān ayagrodhapādapābhimukhaṃ pra-
thitīkṣ. Cf also next Sy A 189.1 Darauf gab der Rabenkönig diesem Befehl
und sie taten an ihm so. Als es Abend geworden war, kamen die Eulen.
Ar. JCap 179.14 Et audientes hec rex fecit ita. Post hec surrexit turba
sturnorum ad laudandum corvum et, cum venissent ad arborem. (137)

T A 218.1 text (paśyati). SP 1334 vāyasakulāṃ nāpāśyat. So 78cd na
nāpāśyat tatṛkīkam api vāyasam Spl 73.13, Pp 197 & yāvan na kaścid
vāyaso dṛśyate, tīvan chikṣhāgrasamārūḍho (Pp tīvad vṛkṣakṣhām adhiruḥya,
cf. prec.) Sy A 189.3 und trafen dort die Raben nicht mehr. Ar. JCap 179.17
adda reverti intendebant, but other Ar versions seem to lack this). (138)

T A 219.3 aṭha ciraḥ* kṛd* evaṃ (ś eva) .. SP 1334 ciraḥ* akaḥ kiṃ-
kartaṇvayātmūḥ dṛṣṭva tār idam acintayat Pp 197.13 athāśāmin praśṭhve
sth.rajivī cintayām āsa . śalabdhāśrāvāṇāḥ (so ed., read 'śupaśa')
yathāgatam eva yānti, tato mayā na kiṃcit kṛtaṃ bhavati. uktam ca.
Sy A 189.3 aber auch jenen Raben sahmen sie nicht (OŚp p. 187 l. 5 e non
sintharon al onervo a pie del árbol). Da dachte der: Wozu nützt mir diese
Mißhandlung, die ich über mich habe ergehen lassen, wenn sie umkehren,
ohne mich gesehen zu haben? Ar. Vs 58=T 70, SP 42, not in N.
Pp 114. a, Pp hi for tu, SP manuṣyāḥ for tu kṛ* c, Pp pīkrab*, SP
Krambha* (139) T A 220a.1 text (ś Krambha*, kṛtaḥ only in mm. s
and p, not in ed.; v l. 'śravaṇād, a śrāvayāntu). Pp 197.17 tad .na
cīrambhavighṣṭaḥ. tad aham sthā śabdāṃ samdṛśyātmānam darś' iti.

(140) T A 220a.1 evam anu* mandamandam (ś mandam-ma*) vāśitavān.
SP 1337 tū cintayitrī śadbhā-ryam (a om) nirachjivīkṣ (a om) śabdāḥ kṛtaḥ.
So 74ab tīvat na ciraḥjivy atra mandam-mandam virṣṭy adhaḥ. Spl 73.22
athāśāmin praśṭhve sth.rajivī mandam-mandam śabdām akarot. Pp 197.18 [tu]
vicṛya mandam-mandam Sy A 190a.1 Daher schrieb er mehrere Male. Ar.
(141) T A 220a.2 text (nived* ama with ś, c nivedayan, ed. om. niveda-
dayan). SP 1337 anantaram śabdāmāgalya samdṛśyolūkhār (a corrupt; perhaps
read samdṛśyo*, as suggested by Hertel, note ad loc.) śalyāśimardanīya
samarpitāḥ. So, cf śrutvā and dadarśa in next. K; see next. Spl 73.23 tat
śrutvā ta sarve 'py ulkāḥ tasya vadhrīkṣam prajagmuh. [After § 142]
aṭha tār nivedita. Pp 197.18 tat ca śrutvā ta ulkāḥ tadvadhrīkṣam

*śabda ity avadhāryat svāmīno nivedayanti sma. (142) tae ca
śrutvā kūtūkaparo 'rīmardano 'vatīrya (vyaktam śādhayitvā)
sartvām ābravīt prahyañtām, kas tvam iti. (143) atha teno 'kiām
śhañ cira(m)hīti. (144) tae cīrutvo 'lūkaṛājāḥ savismaya
śha: ayañ tasya vdyasārājasyā 'bhīmato mukhyo mantradharaḥ.
katham imoś dāśām (upa)gato 'si. (145) aa (svam prṇas tam)*

ahhyudyañtā [After § 143] aith tār Svad:ta. Sy A 190a.3 bis die Eulen
es hörten und zu ihm herankamen. Und als sie einen lebenden, sich
willenden und blutbespritzten Raben an der Baumwurzel liegen sahen,
benachrichtigten sie ihren König. Ar similarly but briefer with wide varia-
tions in versions, which however indicate orig. like Sy. Instead of the text
enclosed in daggers the orig. may have had something like Sy in sense.
(142) T A 210a.3 tae kūtūkaparo (β 'parito) 'pawardo, SP 1833 tae
ca (a śkaṭu) prṇas: kas tvam itī (a om). So 74cd, 75a śrutvā colukarā,aa
tam avatīrya dādāñ śaḥ, kas tvam Kq 478cd(48ab) patitām kṣkam
dādāñ cīrajivīñam. Sy A 190a.8 und der König und v als von seinem
Gefolge machten sich auf, um von ihm zu erfahren wo die Raben seien.
Und er bedach, einer Eule, ihn zu fragen: Wer bist du, und wo befindest
sich die Raben? Ar. (143) T A 210a.4 prṇas śāśv (a adda vāyasō)
śhañayāt. śhañ (β om) śrajivī. SP 1833 text (a om aīka and śhañ).
So 73cd, 75a (in midst of text) tatoh aa cīrajivī tāt rājārāparvaro
'vadañ, cīrajivīty śhañ. Spl 74.1 aith tenoktam aho śhañ śthirajivīñmā
maghavarṇasya mastri maghavarṇonadṛm avasthām śhañ. tae nivedaya-
dhvam śhañāḥ svāmīno. tae aa bañ vaktavyam aml. Pq 197.19
śthirajivīñmāñtām: aho śhañ maghavarṇamastri śthirajivī śhañ magha-
varṇonadṛm aa. aa Spl (nivedayitām śhañvāñmāñ). Sy A 190a.8
Der Rabe antwortete: Ich bin der und der Aber wie könnte ich bei dem,
was mich betroffen hat, das Geheimnis wissen. wo sich die Raben auf-
halten? Ar (144) T A 210a.4 tae cīrutvāpamardak parām viśmayam
agamat, śha aa: ayañ tasya rājāḥ 'bhīmato mu" mantra". kim ayañ tār
niranto 'bhīmatāś aa. SP 1833 tae cīrutvāñ viśmā śha: tvam maghavar-
ṇasya prabhañmantīti. katham 'si So 75ab kim avasthātū 'ity aprōbat
tām savismayaḥ. [here pres.] 76ab tasya sūtro vāyasaprabhōḥ. Spl 74.4
aa alukarāje viśmayam vīṣtas tātaklāḥ galvī provīca bhoḥ kim eīk
dādāñ gataś tam. tat kathyañm. Pq 197.21 alukarājāḥ savismayo bañ-
vragakṣmāñmāñ avasthām galvī provīca: bhoḥ katham eīk dādāñ
gato 'si tat kathyañm. Sy A 190a.11 [Die Eule fragte ihn: Was hast du
erfahren? Er antwortete: Was du siehst.—This not in Ar and obviously
unorig.] Da sprach der Eulenkönig: Dieser Rabe war der Behrder und
Berater des Rabenkönigs, darum fragst ihn. Was hast du verbrochen, daß
dir dieses Unheil widerfahren ist? Ar (JCay very close to Sy, oñm
vary). (145) T A 210a.5 text. SP 1840 aa śha (a tenoktam). Spl 74.4,
1'p 197.22 śthirajivī śha (Pq prīha: deva śrṇyañm, svāmīno (Pq 'divano,
Spl adda aa durtām maghavarṇo: yañmadṛtyāpāñmāprabhūtvāñmāñ (Pq

aha. (evāmin, śrūyatām. asti, kīncit) samutsādanam kṛtā
yusmān apayāntu meghavarṇo (kātāśpān sāmukha dṛṣṭo param
vaidam agamas,) (146) mantribhiḥ saha saṃpradhāritavān. kiṃ
bahunā, tvadvindīyā prārāddham (it). (147) (tato) mayā 'bhi-
hitam' balavantas te, kiṃ vayanī, tat (sarvāṇā) praqatir eva
(tebhya 'smākaḥ) śrūya 'ti. (uktam ca.)

balīyaś hinabalo virodham
na bhūtīkāmo manasā 'pi kuryat
na vadīyate vatasavṛttir arthān
ekāntanāśo 'sti patanīgavṛttīḥ. 59.

yusmābhir vyāpādīn saśavīryān) dṛṣṭvā. Sy A 190a. 14 Der Rabe sprach
Diesem Unheil hat mich wegen meiner Torheit betroffen. Ihr habt ja vor
kurzem die Raben überfallen und ihnen großen Schaden zugefügt. Ar (first
sentence of speech not in versions, JCap much like Sy but adds post
recamanū vestrum). (146) T A 220a. 7 text. So 74cd aa ca dktum
avasthānān āvāhat te mantrīnamānān Spl 74. 7 yusmākam upari kopāśoka-
granto yuddhārtham prasaṅga Ast. Pg 197 24 kopāśokakulamānāb aa darśitā
meghavarṇo (cf. prec.) yusmāddurgam prati calitāb. Sy A 190a. 18 und da
hielt der König eine Sitzung und beriet sich mit mir und seinen Ratgebern,
was man den Raben gegenüber zu tun habe. Die meisten von ihnen
sprachen Wir wollen Krieg führen. Ar aa Sy. (147) T A 220a. 8 tato (β ato)
mayābhi'. te balavantāb, vayanī kināb (β balā'. . . aa text). . . (β om tebhya).
SP 1840 mayā mantrayatsadam abhīhitam. yad (a uktam: ayam ta) balavān
arimardanaa (a smardanaab) tat pragamyatīn itī (a bhavantāb sarve aab
bhūya yatra pragāmanā kuruṭha, for tat pra'). So 77, 78 tatas tanmantrīḥ
'nyāśa tū nirbharatīkhaḥ tam āhravam (B āhravam). yadi pṛcchasi mātṛ man-
trāb yadi cābhaḥ mānā tava, tam na kārya balavatī kṛtūkendreṇa vīgrahāb,
kārya tv aśmāyāś tasya ātūā eod anumanyāsa. Spl 74. 7, Pg 197. 24 tato
mayābhihitam: evāmin (Pg om), na yuktāb bhavatas tadupari (Pg tam prati)
gāntam. (Pg adds yato balavanta ste, hinabalā na vayanī) uktam ca. (Here
next va.) tat tasyopapradānena sādābhir vidhīkum (Pg eva for vi') yuktāb.
Sy A 190a. 21 ich aber sprach: Die Raben sind stark und wir sind schwach, und
wenn wir mit ihnen Krieg führen, haben sie davon Nutzen und wir
Schaden. Darum müssen wir einen von beidem tun. Können wir Frieden
schließen, so sollen wir's tun ist aber Frieden ausgeschlossen, so vernichten
wir und stehen vor ihnen an einem andern Ort. Denn es heißt. Ar briefte.
Vs 50=T 71, Spl 126, Pg 115, Sy 44, Ar. (In Jn in prec. prose.) b, Spl
vācchate for kuryat. a, Tṣ vācchate (or 'cyate) for vadīyate, Jn vadīyate.
Pg 'vyantabalo hi for vet' Pg yusmāb, Spl atra, for arthān. d, Spl vyaktāb
pragāśo. Tṣ 'pi or hi, Spl hi, for 'etī. Te 'vṛttīḥ. Sy Der Schwache soll
sich mit dem Starken nicht in Kampf einlassen, sondern sich ducken, so
bleibt er schadlos, wie der Graubalm, wenn ein heftiger Wind über ihn
beruht, sein Haupt vor ihm beugt, so daß er verübertgeht. Wer aber mit
einem Überlegenem kämpft, kommt zu Schaden, gleich der Mücke, die mit

(148) tato 'yam ātṛupakṣa(pati) 'ty akṛtā 'ham imām avasthāṁ
 nirapekṣā vṛyāsur nītaḥ. (149) tac (ca) śruteḥ 'rīmardanaḥ
 (pitṛpūṣṭamāhāḥ eva)mantribhīḥ saha 'vadhāritavān, rakṣākṣa-
 krūrākṣadipitākṣavakraṇāsprākṛakarkarṣaḥ. (150) tatra 'adū
 rakṣākṣaḥ prṣṭavān: (bhādra) kim (evam) gataḥ kṛyāṁ iti
 (151) so 'bravīt kim atra cintyate avadṛya kṛtavyo 'yam
 yat kṛānam:

dem Feuer kämpft, um etwas von ihm zu erraffen, und hineinfällt und stirbt.
 Hare T v 72. (148) T A 220b tato (ś yato, ato) 'ham tvatpākṣa it
 matvā (ś kṛtvā) nirape' imām ava" prṣṭitāḥ. SP 1841 text (dabāḥ for
 avasthāḥ om nirapekṣāḥ) So 79, 80 śruteḥ tae ātṛupakṣa 'yam itī krodhāt
 prakṛiya mē, ea kākāḥ evāḥ samāḥ mitṛāḥ mūrkhā vāsthām imām vyadhā,
 kṛpivā ea mām tarutale kvāpi āvucaro gataḥ. Ity akṛtā nirajivī an āvaman
 Hāḍ adhokakṣaḥ. Spī 74. 14, Pg 197 30 tac śruteḥ teea (Pg om) dṛjāna-
 (Pg adde jamaḥprahopitena tvatpākṣapṛtunāḥ mām adāḥkamanāḥkām idṛḥim
 avasthāḥ nītaḥ Pg kāmākamānāyāḥ dāḥ om vīhīḥ). (Hare insertion, crow
 promises to destroy the crows.) Sy A 190b Sie aber billigten nicht, was
 leh sagte, und ergrimten und sprachen: Du bist der Herrscher der Kulen,
 packen mich und fügten mir diese Mißhandlung zu. Ar (149) T A 221 1
 text ('pamardāḥ pitṛpūṣṭamāḥ (ś pitṛpūṣṭāḥ, mē p "māḥ-) wān" (om eva)).
 SP 1842 evam śruteḥtvatpākṣaḥ avamantribhīḥ evam ātṛupakṣaḥ
 {a 'bravīt}. So 81 avakṛāḥ ea tātā ea papramāḥ avamantribhīḥ, kim etāya
 vidhāyāḥ avasthāḥ nirajivāḥ. (Cf. mātī) Spī 74. 19 ātṛimardana etad
 kṛyāḥ pitṛpūṣṭamāḥ evāḥ ātṛa vāḥāḥ kṛyā tīḥ evāḥ mantribhīḥ.
 rakṣākṣaḥ krūrākṣaḥ dipitākṣaḥ vakraṇāḥ etā tāya avasthāḥ avasthā. [Four
 ministers, because the four upāyas are applied in their advice. But a
 śhīḥ, prakṛakṣaḥ, finally decides the question, Spī 72. 15, see § 154.
 Spī is quite diff. through this passage, which it remodels on the model of the
 version of the consultation of the crow-king with his ministers. Pg follows
 T } Pg 197 33 itī śruteḥrīmardanaḥ pitṛpūṣṭamāḥmantribhīḥ ātṛ-
 dhāḥ mantribhīḥ mātṛa. tāya ea pākṣa mantribhīḥ, tad yatīḥ rakṣākṣaḥ
 evā ea Spī, to "adāḥ, prakṛakṣaḥ ea. itī Sy A 181 1 Als der Kulenkönig
 das hörte, fragte er die in seiner Umgebung befindlichen Kulen. Ar. The
 names of the ministers were pretty certainly given here, as in T Jn. Note
 that in the sequel SP mentions them all (except the first) without any
 āḥmā, i. e. implying that they have been named before. (150) T A 221.2
 ātṛ .gate vykṛyāḥ (om, mē vykṛyāḥ. itī SP 1843 tatra prathamāḥ rakṣā-
 kṣamāḥ āvāḥāḥ kim evam itī So 102a 26 tato rakṣākṣamāḥ
 mātṛvāḥ kṛmāḥāvāḥ, tātṛvāḥ paripapramāḥ [Somadava makes R the
 last instead of the first to be questioned, and his speech corresponds to
 § 192 below, q. v.] Spī 74. 21 tato kṛḥu rakṣ" prṣṭ' bhādra, āvāḥ evā tāya
 rīpāḥ mantribhīḥ mām kṛtāḥ, tat kim kṛyāḥm. Pg 198. 3 text (om itī).
 Sy A 191 2 māmāḥ Wā sollen wir mit diesem Raben tun? Ar (151)
 T A 221 2 text. SP 1843 ea ātṛaḥ yam prṣṭitāḥ. kṛyāḥ ea. So 102d
 (see under pra.) so 'pi prṣṭiḥ 'bravīt idam. Kṛ 479b (43d, 44a) vadhyo

hina(h) śatrur nihantavyo yāvan na balavān bhavet
satyastabalapauruṣyaḥ paicad bhavati durjayaḥ. 60.

(152) *ap: ca, svayam upagatā śris tyajyamāna* ('bhi)śapatī 'ti
lokapravādaḥ. (uktam ca:)

kalo hi sakya abhyeti yas naraḥ kalakāṅkṣam
durlabbhaḥ sa punas tena kalaḥ karma cikīrṣata. 61.

(153) tad asmin (na)nate (śatru) rājyam akanṭakam bhaviṣyati
(*'ti*) (154) (*tasya:*) 'tad (vacanam) śrutvā krūrākṣam papraccha-
(bhadrā, tvam (tu) kim manyase. so 'bravī: (deva, avadhyo
'yam (śaraṅgataḥ. yat kṛaṇam):

'yam iti cāpara, mantriṇo ghūkarājasya [after § 154]. SpI 74. 23 sa kha:
[henceforth wholly diff. of under § 149; R. advises sKman, the next three
respectively bheda, upapradāna, and daṇḍa.] Pp 198. 8 so 'bravī: deva,
kim aricKram ayaḥ han' yataḥ. Sy A 192. 1 Die erste antwortete: In
betreff dieser Frage ist das einzig Richtige, daß man ihn sofort tötet, denn
er ist beim RabenKäptling durch seine Einsicht berücht. Ar. V 60=T 73,
SP 43, N 25, Pp 116, Ar (out of place, Wolff p 209 towards bottom, after
vs 61). a, SP, N, and v. l. of Tṣ hina, Pp with Tad kinaḥ. c, SP 'balapakṣaḥ
sa (best ma. and N text), Pp 'pārasabalaḥ. Ar. Wolff, Und war seinen
Feind in schwachem Zustand trifft und ihn da nicht erdrückt, dem wird's
reuen, wenn derselbe wieder zu Kräften gekommen, und er dann nichts
mehr gegen ihn vermag. (152) T A 222 (not in a) text (ma. tyakṣy)amāp
'bhūpatitī or 'tīpat', ed. em śapat', om uktam ca). Pp 198. 7 kim ca
(ay', om abhi). Sy A 198 Und es heißt Zu wem das Glück kommt, ohne daß
er es annimmt, den verflucht sein Glück und wendet sich von ihm ab.
Und. Ar. As noted by Hertel, WZKM. 24 418, this § and the next vs are
quoted from Kāṇḍīya, p. 253 bottom (Ch. 8, § 8), Kāṇḍī is corrupt at
the beginning but reads 'bhūpatī', which accordingly Hertel accepts.
Vs 61=T 74 (not in a), SP 44, N 36, Pp 117, Sy 46, Ar a, T ma. uhrd,
em. Hertel. N atyati. b, SP kṣakṣakṣaḥ em yo naraḥ (best ma. text with
yo for yan, N intends text). d, N and v. l. of T, v. l. of SPs kṣa-
T ma. cikīrṣitam (em. Hertel), Kāṇḍīya (see under prec. §) cikīrṣataḥ.
Sy Wem die günstige Zeit kommt, ohne daß er zu dieser Zeit tut, was
er verhat, dem entschwindet sie und er findet sie nicht mehr. Here Pp
has two inserted stories, its VI and VII (153) T A 225 tad asmin
hata rājyam. (at end, adds uktam ca and T vs 75, nowhere else). SP 1543
(*'vs 45*") tad asmin nih' ak' bhūyād rāj' akaḥ" Pp 200. 16 tad asmin
hata 'yatād eva rājyam akaḥ" bhavato bhavati. Sy A 192. 3 (before § 152)
Wur er getötet, so kommen alle in seine Gewalt. Ar (position as Sy,
JCap 181 16 et sua perditio nobis erit maxima tranquillitas) (154) T A 324
tato 'nukrameṇa krūrākṣam kha: bhadrā (β adds kathaya) evaḥ gate 'ya
kim (β tr kim aya) kartavyam iti. so 'bravī: deva, avadhyo 'yam yat
kṛaṇam. SP 1849 etac chrutvā sa (a om) rāj' vikṛākṣam (a krūr') apraccha:
kim bhavā manyata. sa kha: śaraṅgataḥ na vadhya (a avadhyo yab śara")

vadatsu dānyasā śaraṇāgataḥ
 bahupraharaṇa bhayena yuktāḥ
 dayāśīlīnāḥ praharanti ye 'tra
 te rūravādīnī mṛṇayanti. 62.

(śarvopadhīnamrddhasya nā 'śvamedhasya yat phalam
 tat phalaṁ labhate traste rakṣite śaraṇāgate. 63.)

(155) (a) tad api śrutvā dīptākṣaṁ pṛjāvaṇaḥ: (śhadra,) kiṁ
 bhavaṁ manyate. so 'bravīḥ: (deva,) aśītatam eva śaraṇāgataḥ
 (śatrur apy) avadhyā iti.

śrūyate hi kapotena śatruḥ śaraṇam āgataḥ
 pṛjītaḥ ca yatibānyā(y)am eva it ca māśair nimantritaḥ 64.

Iti (a om). So 101 (fourth in list) prākṛakaraṇe śrutvāśītaś cāśītaś kṛtālō-
 sanam, u śkarījāḥ paprascha so 'pi tadvad abhīkṣata. Kp 479a(43c) keelā
 śhur avadhyo yam. Spl 78.16 (speech of Prākṛakaraṇa; see under § 149)
 deva, avadhyo 'yam viśaṣit tava pakṣīkṛayāḥ śaraṇāgataḥ ca. tad evaś
 svadurga śīrīśī amśmāyā. tate 'śvamedhasaraṇa śatravo vyākṛāntīyāḥ syuḥ.
 uktāś ca. Pp 300.16 tasyā... deva, urdayam śtat, yad aneśbhūhitam, yat
 kṛāṇam. (See also § 155) Sy 4.184 Nun fragte der König einen andern:
 Was kommt da? Er sprach: Ich meine, wir wollen ihn nicht töten, denn. Ar.
 Vs 63—T 76, Spl 185, Sy 46 (part). Ar. Pp seems to have mist this vs with
 the following prose. a, T dīnam. b ed, T kṛtopakṛāṇa bhaya sukhe ca (p 'pi),
 gṛhāḥ hi yuṣāś na rāṣāḍhī rūdratīś, śīcāyāś te pratikūlāśmayāḥ.
 Because of the superior meter in ad I have adopted the readings of Spl.
 Sy man muß sich eines Feindes (cf. next prose) erbarmen, wenn er sich
 demüthigt und Schicksal bei einem sucht, sonst wenn er einem einen Gefallen
 erwieset (this phrase seems to be lacking in Ar and is probably due to the
 passage quoted under vs 64), und muß sich mit ihm annehmen. Vs 63—T 77,
 Spl 186, nowhere else here, but SP I. 104, N II 62, Hp IV 61 Hm IV 58.
 a, T ed. om sarvopadhīnam*, a, R text, a santopadhi* p mantrāṇādhī* (I
 take upadhīnamadhīna, 'excellence'); Spl dakṣiṇādhīnam*, SP, N, H sarva-
 kṛāṇam*. b, SP ed. hy aśva* (SPa as N, v l. cāśva*), N, H aśva* (om
 na), Spl vājīmedhasya (so v. l. of Hp). T lat, a, T yat pha* bhaya utpanna.
 N labhyate, so Sp ed., v. l. text Spl, Hm samyag for trasta. d, Spl yo
 rakṣeśa śaraṇāgataḥ. (155) T 4.285a tad (katham manyase for kiṁ
 bhavaṁ manyate, apy with β, ed. with a om). SP 1250 atad śharāya (a apl
 śrutvā) rūdrakṣaḥ (a dīptā*) pṛjāvaṇaḥ: kiṁ bhavaṁ brūta iti (a manyate),
 so 'bravīḥ: na āryam idam (a adīptāḥ) śaraṇāgate vadhya (a 'gate vadhā it)
 So 62ab (first of all the ministers in 5c) tae śrutvā dīptānyano nīma
 mantri jagāda tam, arakyo rakṣyate. Kp 479d, 480ab(44ba) mukhyāmītyo
 'bravīḥ tataḥ, kṛpāśā śaraṇam yāś rakṣyo 'yam vipadī śthitāḥ. Pp 300.17
 śaraṇāgate na vadyate. saṁbu khalv idam khyāsam. After next vs
 and inserted story:) 285.2 tae śrutvā 'rīmardano dīptākṣaḥ pṛjāvaṇaḥ:
 evam avasthite kiṁ bhavaṁ manyate. so 'bravīḥ. Sy, Ar cf. under
 vs 62. Vs 64—T 76, SP 46, N 67, Pp 120. b, N śatrur apy āgataḥ

- yā mamō 'dvijate nityam sē mām adyā 'vagūhate
 priyakāraka bhadrān te yaṁ mamā 'śu harasva tat. 65.
 (156) cāureṇā ('py) uktam:
 hartavyam te na paśyāmi hartavyam ced bhaviṣyati
 punar apy āgamiṣyāmi yadī 'yam nā 'vagūhate. 66.
 (157) arimardana āha. katham (cāi) tat. so 'bravīt.

KATHĀ 6

(STORY 6: OLD MAN, YOUNG WIFE AND THIEF)

- (158) asti, kaścit śārthavaṇṇo 'tūṣṭivārṇo 'rthaprādhānyāt

svayam. c, N hi for ca. SP, N 'nyāyān, T, Pq 'nyāyān. d, T, SP
 svāś ca māsāś ca (SP, T v. l. svamāśāś cāiva, SPa svāś svāś māś
 ca) tarpitā. Pq here inserts story of the self-sacrificing dove. T₁
 inserts aṣṭhu cedam abhihṛtam, SP iathī ca. Vg 65—T₁ 83 p. 163), SP
 47, N 28, So 88cd, K₁ 480cd(45ab), Spl IV 76, Pq 166, Sy A 195 and vs 47
 (repeated below as vs 48), Ar (as Sy). a, SP mām udvaje (a mamodvaje,
 mamādvijate), N mamādvijate. b, Spl ādya mām ava*, SP sē mām adyopag*
 (a sē mamādyopag*). N sē mamādyopagūhāt, T msa. sē mātīvaghate or sē
 mamādyāvaghate (sm. Hertel), Pq text. c, T priyāś cāśī ca (v l. priyāś
 cāśī pi, bhadrā vrah (v l. vrah bhadrā), N tvatprasādāt tato bhadrā. d, N
 yatheṣṭam gṛhyatām iti. So cāure 'py upakṛtī sājanāś (cf. under § 156).
 K₁ dadān śārthapatīḥ pūrvam cāśīyīpī svayam dhanam. Sy Wie es der
 Kaufmann tat in der Nacht, wo ein Dieb in sein Haus drang, und wegen
 einer kleinen Genugtuung, die er erlebte, zu dem Dieb sprach (vs 47)
 Freund! Die immer vor mir stoh und zurückwich, drückt mich jetzt um
 deinetwillen an die Brust. Darum nimm dir alles, was du begehrst, aus
 meinem Hause und geh! (Below vs 48, very close to this.) (158) T₁ 163. 4
 cāureṇāpy ukto 'yam, SP 1357 coreṇoktam. Pq 206. 6 text. Vg 66—T 83,
 SP 48, not in N, Pq 167, not in Pa. a, T v l. hartavyam. SP me (a te).
 b, SP hartavyam te bha*, T dravyam cet te bha*. d, SP nopagūhate, T
 tvāś na gū*, vv ll. tvāvaghate, tvā na gūh*). (157) T₁ A 236bb
 apamardas ta prajān: kim idam svagūhanam nāvagūhanam iti, kaś
 cīyam cāurevyatkarāḥ, iti kathyatām. so 'bravīt. SP 1360 iti (a om).
 arimardana, 'a mard' kha: katham cāitai (a om ca). so 'py kha (a so
 'bravīt). Pq 205. 9 arimardanaḥ prajān kṛ ca nāvaghate, kaś cīyam
 cāurāḥ iti vistarataḥ śrotam icchāmi. dīpīkṣaḥ kathayati. Sy A 198 Der
 Eulekönig sprach Was ist das für eine Geschichte? Und er antwortete.
 Ar. (158) T₁ 163. 12 text. SP 1361 asti kaścināśa nagare vṛddhaḥ
 śārthavāṇṇaḥ. tasya tārūṇī cāturyavati bhāryā.—For this c: asti kaścid vṛddha-
 prādhānyasya śārthavāṇṇasya bhāryā tārūṇī. So 83 iathī hi pūrvam kvāpy śāś
 vāṇī ko 'pī (B. kaścit) sa kām api, vṛddha 'py arthaprādhānyā parīṇṇya
 vapikṇṭām. K₁ 481abc(45cd, 46a) vṛddham purā śārthavāṇṇam bhāryā
 hariṇa.coanā, bāhī. Spl (Book IV) 80. 6, Pq 206. 12 asti kaścināśad adbhīṣṭhāne
 kāmārto (Pq kāmāsturo) nāma vṛddhavaṇṇik (Sp. mahābhāṇī vapikpuro vṛddhaḥ).

taruṇaḥ bhāryāṃ anūptāva. (159) sā (tu narayāduvanasaḥ-
panna) vṛddhasaṃyogāc cā ('lekhyagatā 'va) nityaprayojanaḥ
yāduvanasḥ manyamāna tatsamāśā 'pi pratīnaktaḥ sayanatalagatā
viparivartamānāṅgayasīḥ paraḥ duḥkṛtaḥ anubhavadā (160)
(atha) kadacid vātrāṃ tasya grhe (para)vittāpahārī cūraḥ
pravṛtīḥ. (161) taṃ (ca) dr̥ṣtvā sā bhāyopagatā viparivṛtyā
bhartṛaṃ piḍitam (angār) alīṅgitavatt (162) tathā ca vartā
māna 'sā pritiḥ prakharapraspanditaromāṇicatātarīḥ kim idam

tama na (Spl om) kṛmepahataścaśāḥ mṛtabhāryaḥ (Spl te mṛ kṛm) kṛcā
nirbhāṣavāṇikrāḥ (Spl nirbhāṣaya dūhīḥ) prabhūtatāḥ (Spl 'ta-vittāḥ)
dattvōdāhīḥ. Sy 108.34 Ka war einmal ein reicher (Kaufmann, em), ein
Greis von 80 Jahren, der hatte eine junge Frau. Ar. (159) T5 162.12
text. SP 1341 sā kadacid api taṃ (s taṃ before kad) na parivrajati. So
84 sā tasya dayane nityaḥ jarato (B. jarāto) 'bhūḥ parāṇmukhi, vyatitapū-
pakṣe B. 'kṛcā 'va bhramariva taror vana. K; 481cd 46ab) nīlcamāṇṛtaḥ
na soho draṣṭum śīlāpam. Spl 30.2, Pp 304.14 aṭha sā dūhībabbhīḥ sām
vṛddhasaṃyuktā (Spl vṛddhasamam va) draṣṭum (Spl vīkṣtom) api na śāśika
(Spl śāśnot). (Of also text.) Sy 108.25 śāśi lag des Nachts nur notgedrungen
neben ihm, war um ihrer Jugend willen betrübt und verabscheute den
Kaufmann wegen seines Alters, und wenn er sie betrühen wollte, rückte
sie von ihm weg. Ar. (160) T5 160.14 aṭha kadacid paraḥ. SP 1343
tasya grhe vīttāpahārī kadacid vātrāḥ kadacid (s em) coraḥ pravṛtīḥ. So 85ab
ekadā cūreṇa cūre nāḥ śayyāśayasya tayoh. K; 483ab(46cd) kadacid aṭha
śarvayukṣa cūreṇa. Spl 30.30, Pp 304.36 aṭha kadacid sā tama saḥkṛitakāyāna
parāṇmukhi (Spl adda cūhīḥ, cf. pres.) yāvat vīkṣati, vīvat tadgrhe (Spl
tasya grhe) cūraḥ pravṛtīḥ. Sy 108.26 Da drang einmal des Nachts ein
Dieb in das Haus des Kaufmanns, während er schlief, sie aber wach war
(JCap 182.22 dum iacerent simul in lecto, and so other Ar. versions. Ar.
(161) T5 162.14 taṃ ca dr̥ḥ bhāyāḥ viparī (mm. 'vartya, em. Hortal)
.. aṅgīḥ parivrajatavatt. SP 1345 taṃ dr̥ḥ bhāyāḥ (s bhāyōdvigūḥ samīpam
apagatā) bhāryā bhartā śīḥ. So 85cd taṃ dr̥ṣtvā sā parivṛtyā tam bhāryā
patim bhāryā. K; 483bcd(46d, 47ab) vīkṣya svamandira, oḥ 12 sahaḥ
vṛddham Kṛiṅga ghaṇastāḥ. Spl 30.21, Pp 304.1 sām taṃ cūraḥ dr̥ṣtvā
(Spl avalokya) bhāryāvīkṣitā (Spl 'kulamaṇḍa taḥ) vṛddham api taṃ palib
(Spl om taḥ pa) samkṛitāḥ (Spl Kṛiṅgavatt). Sy 108.30 śāśi na den Dieb
erblickte, fürchtete sie sich sehr und umarmte den Kaufmann und drückte
ihn an sich. Ar. (162) T5 164.1 text (em vāḥ) thra apadyat. SP 1348
tato 'sā śārthavāḥāḥ kṛgāṃ anviṣyāś coram apadyat. So 86 tam abhyu-
dayam bhāryāḥ matvā yāvan nīkṣate, dīnaḥ intra vaṣikā vīvat koge cūraḥ
dadarā tam. K; 483 47cd, 48ab; adda parāṇmukhiḥ dr̥ṣtvā svayāḥ haṣṭa-
valambitā, kṛitāḥ vṛdāḥ [see text]—akāṇḍīmṛtananditāḥ. Sp. 30.32,
Pp 304.2 so 'pi vīśvayāḥ palakṣkṛitānāvagītrāś cīntayām Ka. aḥ (Spl
em) kim eḥ mām adyāḥvaghata. (Sp. adda aḥ citram etai. taḥ na) yāvan
mipugatayā padyati (Spl 'valokayau), vīvat cūraḥ pravṛtīḥ koṣṭhādāḥ

atyaddbhutam asambhāvyam ca mayā prāptam iti matod samantād
atalokayanti cūram apāsyat. (punar acintayāt' nūnam eṣa 'sya
bhāyaṁ mām samalingati' iti jñātvā,) (163) (tam) cā 'bravit
(bhādra,) yā mamo 'dhijate nityam it (164) cūro pi (adukhā-
dai) tam āha' hartavyam te na pāsyāmi ti.

(End of Story 6)

(165) tad (atra) cūrasyā 'pi paravittāpahartar apakāriṇaḥ
śreyaś cintyate. kim punaḥ śaraṇāgatasyā 'bhīṣṭasye 'ti.)
(166) api ca, ayam (tān viprakṛto) amākam eva puṣṭaye (tada-
vādaya ca) bhāviyati (tadyasandhavadāntānya vā. iti.)
evam ayam avadhyaḥ. it (167) etad śkarnyā 'rimardano ('nyam
sacivam) vakraṇāsam papraccha (bhādra, adbhutam evam etāta)

tiṣṭhat. punar acintayāt' nūnam eṣa cūrasya śankayā mām samalingati.
ta) jñātvā (Pā tñvā gṛhakoṭīkādade cūram dṛṣṭvā vyacintayāt' nūnam. .
lingati. it jñātvā). Sy 103.32 and er erwachte und sah, daß seine Frau
ihn umarmt hielt, und sprach: Was hat mir da dieses Glück verschafft, daß
mich meine Frau umfängt? Als er dann den Dieb erblickte, wußte er, daß sie
ihn aus Furcht vor diesem umarmt hatte. At The last part, the found in
Pa and Ja. may be a secondary expansion in both. See my Introduction,
Vol. II, pages 178 f. (163) Tṣ 144 3 abravī ca . SP 144 text , om
bhādra). So 57 upakāry am me tat tvām na bhītyāir ghṛṣṭayāmy aham, ity
aktvā sa 'tha cūram tath rakṣitvā prāhmod vaṣik. Kp 483c(48a), in proc.
vṛddho 'vedac cūram. 484(48c), 484b nekṣate pūṅgalolīkai (v l. yā mām
nāṣṭate lol') evam lingati (Ma. āhiva mām) evam, hata cūra dhanam
sarvaṁ priyākṛ dayito 'si ma. Sp1 31 3, Pp 306. 4 (Pp tam) cūram āha
(two pādas of va in Pp, whole va in Sp1). iti. [Variante as in vs 64, q. v.]
Sy 103 36 and sprach zum Dieb (vs 46, see under our vs 66). At. (164)
Tṣ 164. 4 text (om āha). SP 164 text coror. Pp 306. 7 tac akṛtvā
cūro 'py āha.. (165) Tṣ A 225 ba (before the story! text (om atra).
SP 166 iti (a tad atra) corora parādhoḥāpi samarpitadhanasya śrībhavā-
haya (c tasya) śreyaś cintitām. So 58ab evam rakṣyo 'yam cf next. samākam
ciraṣṭvy apakārahāḥ. Kp 485ab(48cd) iti cūro (Ma. coror) pi vaṣiḥ kṛṇṇeṣu
sukṛt kṛtāḥ. Pp 306 9 tasmāc cūrasyāpy apakāriṇaḥ śreyaś cintyate, kim
punaḥ na śaraṇāgatasya. (166) Tc A 225 b, Tṣ A 225 ba (before story) api
'amākam, deva (a tr deva, amā) pa' tadava' (a and v l. of β add on) bhav'
(β addo bhādratvāpakārahāḥ) [mm. all 'tva', uR 'prak'] ceti. tad ayam
avadhya it (β evam avadhya 'yam in for tad. .). So 58a, see proc., evam
.. amākam, 88cd ity aktvā dīptamāyane mantri lāṣṭhā babbhva mḥ. Of.
also 58b paramarmavit, in next. Kp 485cd 60ab) ayam kṛkam ta śatruṣṭāḥ
sarvaḥ vakṣyati cecitām. Pp 306. 9 text (om tadava' ca, assee kṛṇṇamāyam
for evam ayam). (167) T A 226 tad β addo apy) avadhīryāpamarāo vakra-
ṇāsam priyāḥ āha bhavān katham manyate so 'bravit .iti yā kṛṇṇam.
SP 167 anantarāḥ (a śrutvā) vakraṇāsam apracchat. kim antam iti (a om).

kim kartavyam. so 'bravī: (deva,) avadhya 'yam ita. yataḥ:
 ātravo pi hitāya 'va vivadantaḥ paraspāram
 ākroṣa jivitaḥ daitaḥ rakṣasena tu goyugam. 67.
 (168) rājā ha katham ca: 'tai. aśv akathayai:

KATHĀ 7 (STORY 7: BRAHMAN, THIEF AND OGRE)

(169) aśi kasyaciḍ (daridra)brāhmaṇasya pratigrahaśabdham
 (a balaśāśvad gṛhātāśilavanyavasayogyāśanasaśvardhitaḥ)
 supuṣṭaḥ goyugaḥ. a. m. (170) tae ca dṛṣṭvā cauraḥ kaściḍ (svam)
 cintitavān. (adyai: 'ca) tad apaharīyāmi 'ti, (171) tpratiḥama-

so 'py avāsa: avadhya... So 89, 90ab tato 'nyath vakraśāśkhyāś mantriṇaś
 kṛṣṭikāśvaraḥ, so pṛochati sma kim āśryaś samyag vaktu bhavān ita, va-
 kraśāśva tato 'vādi rakṣyo 'yath paramarmavit (cf. pres.). Pp 304. 12 text
 (om ita). Sy A 197 Der König fragte den Dritten, und der sprach: Man darf
 ihn nicht töten, denn. Ar. Vā 67=T 79, SP 49, N 19, Pp 170, So 90cd,
 Kp 486ab(40cd). Sy 49, Ar. a, SP hita eva (a text). N hitayena. a, SP
 ciroṣa, N vāṛṇa (read 'roṣa). d, SP ca (a ta). So amāḥkam etayor vāṛaś
 āśryaś cāśmāntriṇaś. Kp parā rakṣaśāśkṛṣṭyāś āśryaś rakṣito dvijaḥ.
 Sy So hat einer Namen davon, wenn seine Feinde gegenseitig agitiären
 und miteinander überworfen sind. Aus ihrer Überworfenheit entsteht ihm
 Namen, wie er einem Manne entwand, der wegen des Streites, welcher sich
 zwischen einem Dämon und einem Elber entspann, seinerseits dem Unheil
 entwand. (169) T A 297 m. Kā., SP 1371 rājā, (a om ca) so 'bravī. So
 91ab aldarśanakaśāś (B. 'kāśāś) deva āśryatām āśa vaśmi ta. Pp 306. 18
 arimardanaś pṛāḥ. katham etat vakraśāśkaś kathayati. Sy A 198 Der König
 sprach: Was ist das für eine Geschichte? Und er sprach. Ar. (169)
 T 199. 12 text (β "yogyāśanāśdibhiḥ sam", om supuṣṭaḥ, but β instead of it
 has svalamkṛtaḥ). SP 1373 aśi kasyaciḍ 'br' prati' puṣṭaḥ v i an-pu")
 goyugam. So 91cd kaściḍ pratigrahaśaś dve gūṛu pṛāpa dvijottamaḥ. Pp
 304. 18 aśi kaśmāśāśāś adbhūṭāś daridra brāhmaṇaḥ. [Then insertion.]
 taya so kaśpy amāḥkampayāś āśingoyugam daitam. brāhmaṇaśva so bālatvāś
 brāhmya yāśniagṛhātāśilavanyavaśāśdibhiḥ saśvardhyaś supuṣṭaḥ āśtam. Sy 104. 30
 Ka war einmal ein Asket, dem schenkte jemand eine Milchkuh sam āśmosen.
 Ar as Sy (170) T 129 12 tae. svam samarṭhatvāś: adyāśva tad dhāri-
 gyāśkūti. SP 1373 tae āśpaharītaś kaściḍ ceto. So 92ab taya dṛṣṭvā kaśāś
 ta gūṛu natum aśutayai (B. amāśtuyai). Pp 306. 32 tae ca dṛṣṭvā kaśāśva
 kaśāś cāśraś cintitavāś aham aśya brāhmaṇaśya goyugam idam apah". it
 alācītya. Sy 104 31 Diese gewahrte ein Elber, und er ging demselben
 nach, um sie womöglich zu stehen. Ar (JCp 183. 17 quidam fer vidit iliam
 et furandi eorum adhibuit). (171) T 129. 14 text SP 1375 rājāś tamāś-
 kṛṣṭaś gacchaḥ (a mahāśdhaśkṛṣṭe rājāśv āśroṣat). So, cf. 92ab tadartham
 aśi gacchantiḥ dāśvāt ita cāśvarāśkṣaś. Pp 307 1 aśīyāśm haśāśanapṛāśam
 gṛhītvā yāśvati pṛaśhitaḥ. Sy (cf. pres. "und er ging demselben nach"). Ar,

pradoṣasamayēṣṭ gantum ārabdhāḥ. (172) *gacchāṁśi* (ca) *kenāpy* (*avijñātina skandhāpradoṣa*) *sarṁśiṣṭāḥ* (173) *athā tena* (*bhayaṭ*) *prṣṭāḥ*: *ko bhavān iti* (174) *sa*, *ca satyavacanam* *aha* (*naktasīcaro*) *haṁ brahmarākṣasaḥ* (175) *bhavadm* (*api*) *kāṭhayaṭu*: *kas tvam iti* (176) *so* *bravīt*. *aham cānuṣ* (*tena ca punaḥ prṣṭāḥ* *kva gacchāsi bhavadm iti*, *tena* 'kām' *kasyacid*) *brāhmaṇasya* *goyugam* (*apa*) *hartum icchāmi*. (*tvam punaḥ kulo gacchan.*) (177) (*athā vijñātapratyayo brahmarākṣaso* ('py) *aha* *aham api tam eva brāhmaṇam grahituṁ pravṛtāḥ*. (178) *athā tāu* (*dvaḥ api*) *latra gatvā*: ('*kānte kalam anvesayanīdu*) *sthitau*. (179)

JCap 183. 13 Ibat autem fur post eum usque ad domum heremite. (172) T 129. 14 text (β avijñātina). SP 1878 (*gacchan*, cf. prec., *kenāpi* *śaśṭhiyāḥ* (= *sarṁśiṣṭāḥ*). So cf. for this and the following under § 174. Pp 207 1 *Uvāc* *ardhamārga* [then insertion] *kaleid dṛṣṭāḥ*, *dṛṣṭvā* ca. Sy 104. 22 Da schloß sich ihm ein Dämon an, der Mönchengottent angenommen hatte, der war seinerseits unterwegs, indem er dachte Wenn der Asket schläft, packe ich ihn. Ar, JCap 183. 19 Et cum esset in via obviavit ei demon in figura hominis. (173) T 129. 15 text (om *bhayaṭ*). SP 1878 *tena* ca (v. l. *adda* *bhayaṭ*) *ko bhavān iti* *prṣṭāḥ*. *tanoktam* *bhavān* *kāḥ*. So see § 174. Pp 207 4 *tam* *Uvābhayottirastat* *cūro* 'bravīt *ko bhavān* *it*. Sy 104. 25 Der Räuber fragte den Dämon: Woher bist du und wohin willst du gehen? Ar (174) T 129. 16 text (β om ca). SP 1874 *sa* *kha*: *brahma* 'ham *it*. So cf. § 176. Pp 207 5 *sa* *kha*: *satyavacano* 'ham *brahma* Sy 104. 26 Der Dämon sprach Ich bin ein Dämon. Ar (175) T 129. 16 text (om *api*). SP 1874 *punaḥ* *tvam* *ka* *it* *brāhmarākṣasena* *prṣṭāḥ*. So cf. next. Pp 207 6 *bhavān* *apy* *Uvānnaḥ* *nivadayata*. Pa nothing. (176) T 129. 16 ca . *cānuṣ*. *kasyacid* *brā* *goyugam* (β *goyugam*) *hartum* *icchāmi*. SP 1876 *coro* 'ham *it* *abravīt* *tena* . 'kām *brāhmaṇasya* *ga* 'apa' (= *adda* *Uvāc* *chāmi*) *tvam*.. So 33e *mūlitrāṇyonyam* *ukūṭhā*. Pp 207 8 ca 'bravīt: *aham* *kṛurākarm* *cānuṣ*, *daṇḍabrāhmaṇagoyugam* *hartum* *prasthita* 'om: Sy 104. 29 (after next) Da sprach auch der Räuber zu ihm: Auch ich gehe ihm nach, vielleicht kann ich seine Milchkuh stehlen. Ar (177) T 129. 17 *athā* *vijñā* 'āṇ *āha* *tam* *brā* 'gra' *icchāmi*. SP 1876 *brahma* .. a *brāhmaṇam* for *tam*) *eva* *grah* 'prav' So 33e *tathā* *brāhmaṇa* *ko* 'pi *tam* *licchat* *kāḥ* *dituṁ* *dvijam*. Pp 207 8 *athā*, *ātapratyayo* *rākṣaso* 'bravīt *bhadra* [then insertion] *tam* *eva* *brāhmaṇam* *adya* *bhaksyisyāmi*. [Then insertion.] Sy 104. 27 und gehe dem Asketen nach, um ihn, wenn er sich in der Nacht schlafen gelegt hat, zu packen. Ar (178) T 129. 18 *tataḥ* *tāu* *dvaḥ* *api* *gatvā* *kānte* 'vāsthitau *phalam* (β *chalam*) *avakṣamāṣu*. SP 1877 *athā* *tāu* *brāhmaṇasya* *grāham* *pravṛtāu*. So 33d *latra* *prayatav* *mama*, 36ab *it* *pravṛṇa* *tadvipre* *śadanah*. Kp 486cd, 487a(51 ab) *tulyam* (*Mn. om. tulya*.) *bhāṁ* *dvijagṛhaḥ* *jagmat* *cāvarākṣasau*, *satradhasabhrāṣṭham*. Pp 207 10 text om *dvaḥ* *api*. Sy 104. 31 Da gingen sie nebender Ar no Sy, adding (JCap 183. 25) *ad domum* *heremite*. (179) T 129. 19 text (om *prathamāḥ*). SP 1877 *latra* *brahma*

prasupte ca brāhmaṇe brahmarākṣasaḥ (prathamaḥ) tadgrahā-
ṇāya samāhṛtaḥ, (180) cāruṇā 'bhikṣitaḥ. (nāi 'sa nyāyāḥ.)
goyuge mayā 'pahrta pascād grahīṣyast ('ti) (181) so 'bravit-
(ayam apy anāyāḥ) kadācid ayath (go)śabdena pratibudhyate,
tato me vyarthāḥ syād āgama ('ti) (182) cāruṇo 'kiam (yadi
utthāsyanti.) tadā 'ham api na śaknōmi goyugam apahartum.
(ataḥ prathamaḥ mayā 'pahrta goyuge pascād tvayā brahmaṇo
bhakṣayitavyāḥ.) (183) evaṁ (tayoḥ) parasparam vivadator

rākṣasaḥ prathamaḥ brāhmaṇaḥ grahitam udyataḥ (so ed., but a 'rākṣaso py
kha: pra' shah brāhmaṇam grahīṣyati) Pp 307 11 prasupte on br' tadbhak-
ṣayārthāḥ prasthitaḥ rākṣasaḥ. Sy 104. 21 Als der Asket zu Hause ankam,
war die Nacht bereits vorgerückt, und er fand die Kuh drinnen im Hause
an, nahm seine Mahlzeit und legte sich schlafen. Ar. (180) T 180 1
text (§ on mayā). SP 1278 cora kha (a corosaktam): shah goyugam (a
adda prathamaḥ, apahartum. Pp 307 12 dṛṣṭvā cāru 'bravit: bādhā, nāḥa
nyāyāḥ, yate goyuge mayāpahrta pascāt tvam aśah brāhmaṇam bhakṣaya.
So, Pa fixes this with § 182, q. v (181) T 180. 2 text (śabdena, on
go; ed. with a pratibudhyate, § text). SP 1278 rākṣaso 'bravit: gataśabd
ayam prabuddhaḥ (a pratibudhyate), kṛtāḥ mayā (a w mayā ka') grahi-
tvayāḥ. So 96 mīlāḥ harṇy shah pārvam vīpṛaḥ na eod vīrṣa mama,
bhavati goṭhamaśabdāḥ prabuddha 'mān parikramāḥ. Pp 307 13 so 'bravit:
kṛtāḥ ayam pratibuddhaḥ brāhmaṇo budhyate. tadānarthāḥ 'yam mam-
rāmbhaḥ syāt. Sy 104. 1 Der Dieb aber dachte: Wenn der Räuber die
Kuh fortgeschafft, bemerken es vielleicht die Leute und warnen den Asketen
und kann ich ihn nicht packen, darum sprach er zum Räuber: Warte, bis
ich den Asketen gepackt habe, nachher stimmt du die Kuh weg. Ar.

(182) T nothing SP 1278 corosaktam tvayā ..utthāsyanti (a corrupt So
24 (position correct for § 180, which is combined with § 188) shah dhent
harṇy śāḥa tvadgrāhitaḥ by ayam dṛṣṭvā, septo yadi prabuddhas tad dha-
ruṇaḥ goyugam katham. Pp 307 16 cāru 'bravit: tvāḥpi yadi bhakṣasāyo-
pamhīṣyati tātāḥ ke 'py antarīkṣāḥ syāt, tadāham (The last phrase, the
seemingly supported by Pa, may be merely a repetition from § 180) Sy
104. 24 (position as So, like So combining §§ 180 and 182) Der Räuber
nun dachte: Wenn der Dieb den Asketen packt, erwachen vielleicht die
Leute durch sein Rufen und kann ich nie nicht mehr stehlen, darum sprach
er zum Dieb: Warte du so lange, bis ich die Kuh fortgeschafft habe,
alsdann packst du den Asketen. Ar as Sy, but Wolf has this passage after
§ 181, instead of before it (in position of § 182, set of § 180) and JCap,
Odp, while they have it in the position of § 180 as Sy, have also in the
position of § 182 another, brief, statement that the thief refused to agree.

(183) T 180. 3 evaṁ tayoḥ (a utah) paraḥ vīkram utpānam, shah' ca
yug' pratibodhitavastu brāhmaṇam. SP 1280 evaṁ (a tu) paraḥ viva' br'
prabuddhaḥ. So 24 bod cāruārṣaṇa, ykvaḥ śāḥa kalahyate tṛat prībodhi

(*vātrah samutpannam, ahaṣṭṛvīkayā ca yugapad*) brāhmaṇaḥ pra(tu)buddhaḥ. (184) cūras (tāvad) avocāt: (brāhmaṇa), brahmarākṣaso 'yath tvāṁ grabhitum icchati. (185) (brāhma)rākṣaso ('py) dha: cūro 'yath te goyuga(la)m apahartum icchati. (186) evaṁ śrutva 'itihya brāhmaṇaḥ †(śavadhano bhātv 'śrudevalā)mantradhyanenā 'tmānaṁ rākṣasād udgurnalaguḍena ca cūrad goyugam varakṣa.† (187) (tatas) tāv ubhāv api) cūra-rākṣasāv apayātāu (iti).

(End of Story 7)

(188) ato 'haṁ bravīmī datravo 'pi hitāyāi 'va 'ti. (189) (api ca) śibinā 'pi svamānsāni kapotārthe mahātmanā āyenāya kila dattāni śrūyate puṇyakarmaṇā. 68.

ea dvī,ah. Ks 487bc(51d, 52a) ahaṣṭṛvīkayā tayoh, vivādo 'bhūa nāi mahān. Pp 207 18 itham cāhamahamīkayā tayor vivadatoh samutpanno dvāitche pratiravastād brāhmaṇo jajāgāra. Sy 105.6 Dissoergestalt wider-
sprachen sie einander und sie erhiteten sich beide. Ar. (184) T 120.4 text, om 'yath. SP 1381 after next) corapoktam. brahmarākṣaso 'yath tvāṁ grab' ḡgataḥ Ks 487d, 488b(52b, d) ucatur itū dvyaṁ tatab,—tava cūyam śarīrakṣi (read with Ma. by em. 'hri). Pp 207 19 aṭha tam cūro 'bravī. br' tvāṁ ayam rākṣaso bhakṣayitum icchati Sy 105.8 (after next) Und der Räuber rief Stoh auf, sieh, der Dämon will dich packen! Ar versiona in order of our text, not of Sy (except that JCap omits the following alto-
gether). (185) T 130.5 text (β ankr apy dha, om 'yath, β goyugam apahartuṁ). SP 1381 taema. (a tasmin san-aye) rākṣasenoktam ega (a coro 'yath, or om ega) tava goyugam apa' ḡgataḥ Ks 488a(52c) ayam te dhanahṛi prāptae. Pp 207 20 rākṣaso 'py dha brāhmaṇa, cūro 'yath goyugam te 'pah' ic' Sy 105.7 Da rief der Dämon den Asketen: Stoh auf, sieh, der Räuber will deine Kuh stehlen! Ar. (186) T nothing [SP 1382 anan-
tarah brāhmaṇena tāv upakṛiṣṭv itī matv sakhana viṣṭiṭa. But SPa corruptly itī tayor vīkyam śrutvāśvāsantāṣṭo brāhmaṇo labdhagoyugam itū sadmāntavān.] So 97abc utihyāitihyāitī ca tasmin rākṣoghaṇāpīna, brāhmaṇa. Ks 488cd(52ab) vipras tayor idam śrutvā dalamantrāir (Ma. bālamatṭeṇ) jaghāna itū. Pp 207 21 text Sy 105.9 Und der Asket er-
wachte samt seinen Hausgeossen aus dem Schlafe und sie standen auf Ar (187) T 130.6 text (β om all). SP, Pp, Ks nothing. So 97cd jagatav cūra-
rākṣasāu dvēṇ paṇṇya itū (B. paṇṇitū). Sy 105.11 und der Räuber und der Dämon sehen. Ar (JCap and OSp add "and so the monk escaped from danger"). (188) T A 116, SP 1384, Pp 208.1 text. So 98 evaṁ tayor yathā bhedo hitāyābhād dvijampamaḥ, tathā bhedo hito 'māhān kīkandra-
cūrajīvinoh. Sy A 199 Dha habe ich dir mit Bezug darauf gesagt, daß es ein
Wasser für einen großen Vorteil hält, wenn sich seine Feinde miteinander
überwerfen oder wenn ein Freund seiner Feinde gegen diese agitiert, so daß
sie sich miteinander überwerfen. Ar. (189) T A 228 anyao ca (ma. E
text). Pp 208.1 text. Others nothing. Vs 68=T 80, Pp 171, cf. So

(190) *atas* (*tvam api*) *śaraṅgataḥ* *hantūḥ* *na 'rhasi*. (191) *tato* 'nantaraḥ *prākṛakarpam aprcchat*, so 'py *evam* (*eva*) *samarthitavān*. (192) *atha punar* (*api samutthāya*) 'ntarānam *avahāya* *raktākṣo bravit*: (*kaṣṭam*,) *vināśito 'yathā sadmā yuṣmadbhir anayena uktaḥ* *ca*;

pratyakṣe 'pi kṛto doṣe mūrkhah śāntvena tuṣyati
rathakārāḥ svakāḥ bhāryāḥ sajarāḥ śirasā 'vāhat. 69.

100; SP 1284 (prose), fragment in N a, T śrinak d, Pp śrnyante puṇya-kāmyaḥ. SP śhīṣpi mahāmanā evamāśāśi kapotīrihaḥ (v l. kapotīya) dātānti (v l. om it) śvatan (a śrnyate). N mahātmā śivirājāḥ avarava— (last part stricken out in ms.) So śrajīvy anukampyo 'yam āpannāḥ śaraṅgataḥ, śaraṅgataḥ prāk evam āpam addā (B. evamāśāśy adada) chibib. T (β on γ here inserts story of King Śibi. Tn has lacuna to § 208. (190) T A 180 *tairāyāḥ śaraṅgato na hantavyāḥ*. SP 1286 text. Pp 208. 4 *tan nāyāḥ dharmāḥ, yāḥ śaraṅgato hanyate*. iti. (191) T A 131 *tato* 'nantaraḥ (vv. l. *tanānant**, *apemardenānant**) *prākṛa-karṇaḥ* *prajāḥ* *ca* (v l. so 'py) *evam* (ed. adds *eva*, without ms. authority, *samarth**) SP 1285 text *um tato* but a *tato*, om *anant**, and adds *śhī*. So Pp ity ukto (B. *akti*) *vakraśāśena kṛuśikendrah svamantriṇam, tam* *ca* (B. *ca*) *prākṛakarpākhyam aprcchat* so 'py *ukta* *tan*. Kp 489ab, 53cd, 54a) *śrīmardah* (Ma. sm. 'do, śp v l. *amātya* *śhu*) *tad ākanya kākānukrośmāśinī* (Ma. sm. 'śhīśi, śp v l. *vāśo* 'nukrośāśināḥ), *tadvacovirātā* (v l. *tadvāśo* *vi**). Pp 208. 5 *atha tasya vacanam avadbhārya prāk* *apī* *kathaya*, *kim atra manyate bhavān*. so 'bravit *deva*, *avadhya evāyam*, *yathā rakṣitāśāśena kadācit paraparaprītyā kālāḥ aukhena gacchati*. (Here Pp inserts a story.) 209. 18 *tac* *ca śrūtāśrīmardano* 'py *evam samarthitavān*. (192) T A 131 *athāntarānam avahāya* (*ava**) added in ed. by sm., not in ms. *raktākṣaḥ punar abravīt*. SP 1287 *atha punar api sanut* *rakti* 'bravit: *deva*, *āmanāpi saba parivāśo vināśyati ripurakṣaśena* (a v l. *āmanā* 'pi *vināśīya* *aparichedanyāśāśena ripura**, a adds *it*). *tathā* *ca* So 103 *rājāś apānyasūśhīr mantribhir āśito bhavāḥ*, *pratyante* *na nityāśh* *hṛtāvadyāya* (B. 'vādyāya) *vāśirāḥ* Kp 489cd, 490(54, 55ab) *prāhur* *apare ghoṭakamantriṇāḥ*, *aho kumantriṇāśena samāśāya evāmino dīrṭhā* (Ma. sm. 'śh), *lakṣmīḥ śatruprayukto* 'amin *kāke kṛuyyacetāśh*. Pp 209. 18 *tathā* *śhūṣhitāḥ dṛṣṭvāntarānam avahāya rak**) *punar abravīt*: *kaṣṭam kaṣṭam*, *vināś* 'yathā *bhavadbhir anyāyena evāmi*. *uktaḥ* *ca* (vs). *tathā* *ca*. Sy A 200 Nachdem diese dritte Kule das gesprochen, sprach wieder jene erste: Ich sehe, ihr seid auf die Rede dieses Haben hereingefallen, denn. Ar. Vs 89=T 81, SP 60, N 40, Hp, Hm III 24, Sp I V 48, Pp 174, So 104ab, Kp 491(55cd, 55ab), Sy 50 and 51, Ar. a, SP *pratyakṣeṇa* (sm 'pi) *but* *a* *text* (and so N intends). In pñye for *doṣa*. b, *śāntvena*, so T *ed*. sm. (ms. *svāntena*), and SPs *H śān* (Hp *śāntena* but v l. 'trena), SP *ed*. *svāntan*, N *śānto* *ca*. In śmāś pra (Pp *tuṣyati*, Sp) *śmnyati*. c, H *nājāḥ*, d, H *śirasākarot*. So *mūrkhā* *dṛṣṭvayaliko* 'pi *vyāśāśāntvena tuṣyati*. Kp

(193) *te prāhuḥ: katham (cāi) 'tat. so 'bravī'*

KATHĀ 8 (STORY 8: CUCKOLD CARPENTER)

(194) *asti kasmīnścid adhiṣṭhāno rathakārāḥ. (195) †tasya priyā bhāryā puṣkālī, evaṃ mitrasavajānīḥ pratibodhitāḥ† (196) tato sū (rathakāro) jñāsus tam aha: priya, viprakṛṣṭe grāmāntare rājakiyo māṇḍapaḥ kartavyaḥ; tatra mayā (tvo) gantavyam. tatra dināni katicit lagūyanti tat tvayā kīncit*

vaścyate (Ma. em. 'yante. dhūrtavacanāḥ prabhaveṇa saralāśāyāḥ, jñānā sajīrṇāḥ śīrṇāḥ rathakārāḥ purāvatat. Sy 50 (probably expansion of first part of this vs) der Weise sieht die Linsen der Fande und fällt auf ein Wort nicht herein, sondern ist auf seiner Hut, ein Wichter Mann aber läßt sich leicht durch ein Wort verleiten. (51) Dann war dem was er hörte, mehr glaubt als dem, was er mit eigenen Augen sieht, dem geht's wie jenem Zimmermann, der dem, was er hörte, mehr glaubte, als dem, was er sah. Ar even more expanded. (193) T A 235 text. SP 1391 rājāha

(= om ca). Pp 309. 36 mantriṇāḥ prāhuḥ katham etat raktākṣaḥ kathayati. Sy A 201 Der Eulenkönig sprach Was ist das für eine Geschichte? Und die Eule sprach. Ar as Sy In spite of Pa's agreement with SP in making the king ask the question, the orig. probably agreed with T Pp since the preceding speech of the minister was addressed in Pa to the other ministers, not to the king. (194) T 132. 8, SP 1392, Pp 310. 2 text

(Pp athāna, SP ugarā). Hp 96. 12, Hm 72. 6 *asti jñānāśrīnagare māṇḍapatir nīma rathakārāḥ. So 104c tathā hi takṣaḥ ko 'py ūcid. Spl 30. 32 kasmīnścid adhiṣṭhāno kśīcid rathakārāḥ pratīvraṇti mva. Sy confused, see next. Ar, JCap 185. 4 Dictator fuisse quidam carpentarius (so other versions).*

(195) T 132. 8 *tasya bhāryā vyūṭpānnaśrīrājāśaśaṃ mitrasavajānīḥ pratibodhyate, na ca tasmāi paraparūṣasādhārgān nīvartate. SP 1393 tasya pūṣkāvayāḥ bhāryā pādminī nīma (= dif., one ma. contains the phrase puṣkālīti). Hp 96. 12, Hm 72. 7 om ca svabhāryāḥ bandhakāḥ jñānti (Hp adds kīnci tu) jñānta samānā svacakṣuḥ sākāntāna. (Hp 'pūṣkālī' na) pśayati So 104d, 108ab bhāryābhūt tasya te priyā, tñh cānyaparūṣakāntāḥ takṣaḥ boddhvānyalokataḥ. Kp 492c(57a) bhāryāḥ jīrāvalīḥ. Spl 30. 32, Pp 310. 2 *tasya bhāryā puṣkālī janāpavādaschryukā (Pp adds ca). Sy 106 bottom (includes prec. §) Es war einmal ein Mann, der hatte die Frau eines Zimmermanns. Als das die Hausgenossen des Zimmermanns erfuhren, setzten sie ihn davon in Kenntnis. Ar, JCap 185. 4 qui pulcrum habebat uxorem quam multum amabat. Habebat et mulier illa amicum qui agebat cum eo. Et cum signatum esset suo viro a socia et consanguinea.—Only the general sense of the orig. can be determined. (196) T 132. 9 yato**

'sū jñ' tñm śha: bhādra, vipra' deśāntare (so ed. em., mss. dāntare, darāntare) rāja'. . . gantavyam id. SP 1393 tñh jñānta rathā' svayam (= svīyam) gamanāḥ rājakiyocchathayati. Hp 96. 14, Hm 72. 6 tato 'sū rathā' grāmāntareṇa gamīyāmīty (Hm 'ham anyathā grāmāḥ gacchāmīty) ukīvā. So 105cd,

pātheyam mama योगam vidheyam. (197) taya ca tuṣṭayaḥ
yathāśhaptam eva sambalam kṛtam. (198) (tatha ca 'nuṣṭhite
grāhitaṣṭakapathayodanaḥ praharaśādyam) śarvāryam tam aha.
gato 'ham, bhadre, dvāram samvṛṇīṣve 'ti (199) rathakaro 'py
avijñāta eva pratiniṣṭṛtya svagrāhe 'padāvṛṇṇa) pravṛtīya (svaśāy-
ya, dhasāha ātmadvaityaḥ saha śiṣyaḥ 'raṣṭhiḥ) (200) aśv
api tārṣṭāhrdayaḥ 'dya mama nirankuṣo dayitajanāsamāgama

106 tattvam jñāsamānas tam bhāryām avadad ekadā, priye rājānyāḥ
dharmaḥ svayāśrīya yāmy aham, tat tvayā mama sakivādi pātheyam
dīyetaṁ iti Śp 402ab(58cd, 57a) kṛtvā (Śp v.1 jñātvā prayojanamam
nirgatya dīrṇvā (cf. § 198) jaghu, [here pres.] draṣṭuḥ. Śp 31.1, Pp 210.3
eo 'pi tasyāḥ parikṣāṇṣṭhiḥ (Śp 'kṣṛtham) - [them insertion] Śp 31.17,
Pp 210.10 bhāryām (Śp tam) avocāt priye, prabhūte 'ham (Śp aham
yātar) grāhītarāḥ yāyāmi. tatra , vidheyam (Śp kṛyam). By 106
bottom: und er begann zu überlegen: Es wäre nicht recht, wenn ich dem
Werte der Leute glaubte, bevor ich's mit eigenen Augen gesehen Und er
sprach zu seiner Frau: Wir haben eine Arbeit übernommen an dem und
dem Orte, und ich reise dorthin, darum richte mir den Proviant her für
mich und so viel Tage, daß ich ihn mit mir führe. Ar. (197) T 132.11
text (moet me. evam for eva and om kṛtam, ŚP 132 bhāryā an hrdaya
amhāyā (a samvṛṇāhrdaya) sambalādikam dīrṇvā. So 107ab tatha. daita-
pātheyam taya. Śp 31.19, Pp 210.12 tasya varuṇaḥ śrūtvā harṣitacittā
samuḥḥ, (Śp aṣṭi tad āhārya harṣitacittāntahyena sarvabhāryāḥ) samtya, ya
śuddham anam grāhītarāśrīyam aharot. By 106.4 Ale etc das hörte,
früher etc sehr und tat, wie er ihr gesagt. Ar. (198) T 132.11
text. ŚP 1394 rātrā (a adda eva) prapitavāt. Hp 96.14, Hm 72.9 calitāḥ
(By adda san) So 107b nirgatya gataḥ. Kp 492b(56d) see under § 196.
Śp 31.23, Pp 210.17 aśhāḥ pratyāpā aśhāya svagrāhā nirgatāḥ. By 106.6
Ale es Abend geworden war sprach der Zimmermann zu seiner Frau: Ver-
schloß die Thür sorgfältig und gib auf das Haus acht, und er machte sich
mit seinem Lehrling auf und sie gingen. Ar. (199) T 132.12 takṛtvā
(ma p uktam! avijñāta eva pratī' svagrāhyā' .. ŚP 1394 tatha' pi a adda
śrīya) maśāḥ dīyābhāya (a for ma' aḥ' read: punar adīyāṣṭi
bhūtvā kṣāyātalaḥ pravṛtīya) aśhāḥ. Hp 96.14, Hm 72.9 klyaddarāḥ
gatvā punar śrīya svagrāhe kṣāyātale (Hm paryāṣṭakale, before eva)
pativā (Hm nibhṛtam aśhāḥ. So 107cd, 108ab saktyo guptam śrīya
tāriva pravṛtaḥ ab, tāndītyas te kṣāyāḥ (B. 'yāḥ. tāriva śiṣyaṭa-
śhāle (B. 'yāḥ tāle). Kp 492d, 493ab(57bcd) vṛtaḥ rathāḥ punaḥ,
gūḍha śāyāṣṭāyāṣṭakale tasmān adbhūthato. Śp 23.6, 1's 210.31 (in
next, an rathakaro. Śp adda py 'yāya dīnam ativāya pradōṣe svagrāhe
'padāvṛṇṇa (Śp 'grāham aparād'v) pravṛtīya (Śp 'vṛtāḥ) śāyāḥ (Śp
om dhaḥ) nibhṛta bhūtvā aśhāḥ. By 106.8 Nachher kam der Zimmermann
heimlich wieder zurück, ging in das Haus und versteckte sich unter dem
Bett, ohne daß ihn jemand gesehen hatte. Ar. (200) T 132.14 text.
ŚP 1395 ad ca nirankuṣo avadūṣam preṣṭiḥ priyāḥram (a priyam j')

istat dūṭikayā vijam āṇḍyā tatadī 'va nṛvīdāṅkapaṇadhājanādy
 anuṣṭhāvaṁ. (201) katham api cā 'prāptaratayā 'va pādāu
 eṭṭayanīyā jānuvradāse rathakārāḥ sṛṣṭiḥ. (202) tato 'au
 acintayāt āśvīkayāḥ sa (eva) rathakāro bhaviṣyati. tat katham
 karaniyam it (203) āsmiś (cā) ntaro (śadapathāḥ) vīṇa
 'bhīṇitā: (bhādra, kathaya,) mama vā bhartur vā tava kal

Baiya yathecām tantum upakṛtīk Hp 96.16, Hm 72.10 aṭha rathakāro
 grāṇḍātaraḥ gata ity upaṣṭavīdvāḥ (Hp 'sayā sa jārah samdhyāḥkā
 evāgataḥ Hp evāhūtaḥ So 108cd alpy aṭṭhāyayāt taḥ evaḥ tadibhāryā
 parapūruṣam. Kp 498c(48a) priyopapatīk Spl 21.22, Pp 210.17 aṣṭi
 taḥ prasthitaḥ vīṇīyā prahastitavadanāṅgaśchakṛnakarma (Sp. 'akṛam)
 kurvāṇā kathamcid dīnam (Sp. taḥ dīnam āyavāḥyāt aṭha pūrva-
 patitavītagṛhe Spl tataś cāparāḥ ne kaṁcid vijagṛhaḥ gtvā abe sumons
 her lover. Then proc., then] Spl 22.6, Pp 211: sūṣṭāre Pp etasminn
 antare) sa devadattāḥ (Pp adda samāgatiya tatatā āyana Spl aṭṭha ḥgatiya
 upaviṣṭāḥ [then insertion] aṭṭhātare (Pp etasminn antare, aṭṭ grāḥṭārāḥ
 nibhṛtāḥ pibhāya (Spl vi') āyanaṭāṭam Kṛṇḍā. Sy 106.10 Sie aber
 glaubte des Zimmermanns unterwege und ließ ihm Liebhaber angen
 Mein Gatte ist von Berufs wegen abwesend und wird erst nach langer
 Zeit wiederkommen, darum kommt erliget höher. Und er kam zur Zimmer-
 mannsfrau und aṭṭ und trank mit ihr, und sie waren guter Dinge seibander,
 während der Zimmermann aṭṭ, was sie lates, sah: Ar (201) T 122.16
 text (rathakārāḥ only in ms Rp. SP 139: kṛdantīyā cā sa tasyāḥ pṛṇḍo
 ratnakāro jagnāḥ. Hp 97.1 Hm 72.12 pāṇḍit tona samah tasyāḥ kṛatī-
 yāḥ (Hm tasmai paryāṅke Hp adda nīrbharam, kṛdanti kṛatīkātasthātama
 saṁ bhaktakīrtidāṅgaśchakṛparīṭ (Hm paryāṅkātasthātāyā bhartīḥ kīrtid-
 āṅgaśchakṛparīṭ). So 109abc tona sūkṣaḥ sa kṛatīyāḥ samamāṇā pāṇḍi
 sṛṣṭyāḥ kathamant taḥ Kp 493cd, 494a bāṇḍa cakṛvratatāḥ tona tadvadḥḥ.
 [In text] pādāṅgaśchakṛparīṭ. Spl 22.10, Pp 211.7 aṭṭhāṇḍantīyā (Spl tasyāḥ
 tacchayanam Kro') rathakārāntre pṛṇḍo vilagnāḥ Spl om vi.. Sy 106.16
 Und in der Nacht bestieg er das Bett des Zimmermanns und legte sich
 darauf nieder Der Zimmermann aber vermach in Schlaf, und unter dem
 Bett, lagend, wie er war, streckte er seine Füße aus. Ar (202) T 122.17
 text. SP 1396 aṭṭ acintayāt (a om om, viyātam (a satyam āyāḥ rathā' bhav".
 aṭṭa kīḥ karomīti. a karīyāṇḍitī), Hp 97.2, Hm 72.12 evāsmāḥ Hm adda
 māyāṇḍisam it vīṇīyā aṭṭ (Hm om) vijagṛhāḥvāt. So 109cd pṛṇḍo mone
 tatratam eva tam. Kp 494ab(48cd) aṭṭ jṇṇīvīḥ [here proc.] vijagṛhātīḥ alakṛi-
 tam. Spl 22.11, Pp 211.7 tato vyaṇḍitayāt aṭṭam aṭṭa durḥṭamāṇ rathakāroṇ
 matparīkṣāṇḍīṭhāḥ (Pp 'kṛṇḍīṭhāḥ) bhāryāḥ. tat strīcaritravīṇḍam (Pp
 'caritā', adda kīṇḍī) karoma. Sy 106.19 Wie ihn nun seine Frau unter dem
 Bett erblickte. Ar (203) T 122.18 text om bhādra, priya for 'tara).
 SP 1397 aṭṭātare samāgātana a om) jāreṇḍīḥkṛīḥ (a 'tam bhādra, eva-
 bhartari mayi cā (a mayi bhartari cā) kaḥ te priyatarāḥ. Hp 97.6, Hm 72.5
 [after insertion] jāre brūte: tava (Hp tat) kīḥ evaḥ (Hp evamvidhāḥ aneḥ-

priya(tara) iti. (204) yataḥ tayaḥ pratipattikūśalayaḥ 'bhāhitaḥ'. (206) praṣṭavyaḥ pṛcchati: striyaḥ hi nāmāi 'tā laghuhāharmānyo yuktirūhānapravṛttā ca. (206) (kūḥ bahund,) yady āśāḥ nāśikā na syuh, acathāyām amedhyam api bhakṣayeyur (iti saṁkṣepaḥ). (207) yady aham (īṣanmātram apy) akūśalam bhartuḥ śrī, vyām, (sadyaḥ) prāṇaparitṛyāgāḥ kuryām iti. (208) atha rathakāras tayaḥ dhartānyāḥ kṛtākavacanavyānsitamanaḥ śīṣyam avocāt: (209) vijayatāḥ māmā 'tyantabhaktā dayitā, sarvavyānasakāśaḥ

bhūmi (Hp adda sa te) rathakārah. So 110 kṣaṇe copapattiḥ tatra vyākūṣaḥ pṛcchati sma tām, brūhi priya kim adhikam (B. 'kūḥ: priya 'bāh tava kīm patiḥ. In diff. Sy 106. 20 fūter's sie ihrem Liebhaber zu: Frage mich laut: Liebet du mich oder deinen Gatten? Er fragte sie. Ar. (204) T 129. 19 text. SP 1298 off alha e sūbravit). Hp 97. 7, Hm 73. 6 bandhaki brūta (Hm 'ky avadat). So 111 ab tac chruvā kūtākūśalā tam jīraḥ vyagāda sū. In diff. Sy 106. 22 und sie antwortete ihm. Ar. (206) T 131. 19 text. SP 1298 (a bagina mūrkhā or mūḍhā) kas te vivakṣaḥ, strīsvabhāvēd ykūva-madōḥśe cetāḥ tataḥ pravṛttiḥ kadāśid (a tr kad' pra*). Hp 97. 7, Hm 73. 6 barbara kīm bravīṣi (Hm ra bar' kīm vadasi), śṛṇu. (Inserted vas.) tvam jīro (Hm adda pāramatur) manolālyāḥ pūṣpatīmbhāśasadyaḥ kadāśid meryasa. So 112 ab lāḥ te alpalam strīṣāḥ sahaḥ saḥ kriyate tra (B. na, kim. In diff. Sy 106. 22 Geilester, so etwas darfst du mich nicht fragen, denn wir Frauen sehen bei einem fremden Mann nicht auf das Außere und auf Tüchtigkeit, sondern wenn er uns über den Weg läuft, skittigen wir an ihm bloß unsere Lust. Ar. (206) T 132. 20 text. So 113 ed amedhyam api bhakṣayāḥ syān nāśāḥ syar yadī nāśikā. Othern nothing. (207) T 132. 21 text. SP 1298 dharmapatīḥ tu (a bhertā strīṣām adhidēvātaraḥ tīṣṭati (a 'deva-teti śrutiḥ), tasya vipattiḥ prākāḥ api tyajyante. Iti a 'vipattiḥ parāḥ priyā api prākāḥ tyajyante). Hp 97. 16, Hm 73. 14 sa ca (Hp adda me) avāmi mātā vikratum devabhyaḥ brāhmaṇabhyo vā (Hm 'pi) dātum samarthaḥ (Hm lāva-rah). kīm bahund tasmā jīvati jivāmi tasmāraḥ cānūnamapāḥ kariyāsmity eṣa me mīcayāḥ, (Hm 'māḥ pratiṣṭā variate). So 114 ed priya māmā patīḥ tasya kṛte prākāḥ tyajāmy aham. Kṛ 494 ed 59 ab uvāca dharmapatoyā me tatpara nāśāḥ vallabhāḥ. In diff. Sy 106. 26 Den Gatten jedoch achten wir als den Vater und Ernährer, denn alles Gute, was der Mann sich aneignen sein läßt und erstrebt, erstrebt er um seiner Frau und seiner Kinder willen. Für eine betrügerische Frau muß eine jede gelten, die nicht ihren Gatten so achtet wie sich selbst, und auch ich liebe ihn. Ar. (208) T 133. 1 text. SP 1400 (a tac śrutiḥ rathakāro. Hp 96. 7, Hm 74. 10 etai sarvaḥ śrutiḥ sa rathakāro (Hm adda 'vadati). So 115 etai tasyā vacaḥ śrutiḥ kulāśīḥ na kṛtrinau, tutaḥ śaṅkātāt takāḥ nigataḥ (B. 'tya) śīṣyam abhādhāt. Kṛ 495 ab, 59 ed) tā; jātvaḥ mūḍhahṛdayo rathakāro mudānvitāḥ. Spī 23. 4, Jṇ 212. 2 m 'jī rathakāro mūrkhāḥ (ein., diff.). Sy 106. 31 Als der Zimmermann hörte, wie sie sagte: Ich liebe ihn, kam ihm das Weinen und er dachte im Herzen. Ar. (209) T 133. 2 text. SP 1400 mameyam atipriyā

sahmānayaṁ (210) .ty ukṭvā śaraśi kṛtvā kl atvāsindhū sajarāṁ
rājamārg(aratyāntar)era) bhṛāmayaṁ janahāsam avāptavān.
(End of Story 8)

(211) ato 'kathī bravimi, pratyakṣo 'pi kṛto doṣa m. (212) tāt
sarvathā (mālokkhata vayasā) vinuṣṭāḥ smāḥ. (nuṣṭhu khalv idam
ucyate) †

(mantrirūpā hī rīṇavāḥ saṁhohāvyās te vicakṣaṇāḥ
ye hitavāḥ nayaṁ utsṛjya viparītopasevināḥ. 70.)

(santo 'pī hī vinasyanti deśakālanivṛtāḥ

apṛāṇāḥ mantrīṇaḥ prāpya tamāḥ sūryodaye yathā. 71)

[For this s has, after the following tasmān avasāre 'pi mām eva smarati
pūroṣa tena gṛhitam (v l kathitam).] Hp 98. 7, Hm 74. 10 dhanyo 'ham
yasyedṛś sahajasaṁhataṁ (Hm om priyavādinī (Hm adds svāmivatāḥ)
bhāṣya—. So 114 dṛṣṭam ityādya (B. 'tra, ekāḥ traḥ mama bhāṣeyam
idṛś, amam avāṣṛitā kṛtām tad mīḥ mūrāḥy aham vaba. In diff. Sy
106. 38 Wie ich sehe, hab ich mich meine Frau wie ihr eigenes Leben Ar
(210) T 133 s text (skandhapādya for śiraśi kṛtvā, a 'rathyanāreṣu). Sp
1400 It matvā prāṇa (s om mīḥ (s om sakṣāṇāḥ saḥkṛtāḥ (s eva for saḥ)
śaraśi kṛtvā (s m dhāya) rājamārga bhṛāmāṇī gṛtāvā s bhṛāmāṇī.
see prec. for end of s). Hp 98. 8, Hm 74. 11 ti manau mīḥāya mīḥ (Hp
'yāmāḥ) kṣatṛāḥ śṛīpuruṣasahitāḥ mūrāḥ. kṛtvā Hp v. śiraśi mīḥāy
mīḥāṇā (Hm vīḥāṇāḥ nāṣṭa, Hj v l. adds jṛāś ca pūṇy tāt). So 116
It ukṭvā sabhāṁkṛpā kṣatṛāḥ ar eva 'Ev ubhāu, sadāṇā s ar dō jṛā-
māṇā śaraśvāṇā Cf also So 116cd, in next bhāṣyavāḥ -gacchāt. K
496cd 60ab) ubhāu śaraśi bhāṣyāḥ saḥkṛtāḥ hāṣyaṁ pāthi. In diff. puts
wife and lover on his shoulders, then Sp 13. 16, Pp 213. 11 tatā ca (Sp
adds turyadhvanichandana) pṛyaṇ cf. H) sakalavajrasaḥkṛtāḥ, Sj. om
vājana) babhūva. Pa diff. does not carry them on his shoulder. (211)
T A 384, Sp 1401, H, Sp 23. 16, Pp 213. 12 text. So 116 itthāḥ (B evaḥ)
pratyakṣādṛṣṭe 'pi doṣa kṛpāṁśivataḥ. mūrāḥ tūṣṭi bhāṣyavāḥ mūr-
vāḥ ca gacchāt. (cf prec.). K 496ab(60cd. itthāḥ vinuṣṭahpdayā vā-
cyante priyavāḥ bh. Sy A 203. 1, Ar (219) T A 284 tat ar' (S adds
mālokkhātāya vin' smāḥ. mīḥu cedam uc' So 117 tad aṇa ciraḥjīve te rakṣyo
nūṇapāṇīṇāḥ upakṣito hy ayaḥ deva (B. devaḥ) harvāḥ roga iva drumaḥ.
K 496cd 61ab) ciraḥjīve ca kṣko 'yāḥ saḥdheyo nait me matuḥ. Pp 212. 12
text. Sy A 202. 1 dāḥ man auḥ den Worten dieses haben nicht glauben darf.
dann (va 52; he jatsi zwar hat er uns nicht schaden können, nun aber trifft
uns Schaden durch sein Kommen Ar. Vm 70=T 82, Sp 168, Pp 176 and
197; possibly cf. Sy va 52, end? Not in Ar. a, T imm. matr. putrā, Pp 176
mīḥarūpā. b, Pp twice saḥbhāṣyante. c, Sp, Pp 197 ye saṁtāḥ nayaṁ,
Pp 176 ye hitavāḥ vākyam, T hite. d, Sp, Pp 197 savante prāṇamāḥ.
Sy und gar durch die überlachten Katschāḥ. [This may be a last trace of
this or the next va, it has no correspondent in the Ar versions, which are
confused and expanded here, Vm 71=T 83, Pp 179. a, Pp py arthā

(213) *tada* 'pi tadvacanam anādṛtyā 'va ciram, iḥ jivinaṃ uddhṛtya
 svaduryaṣi netum ārabdhāḥ (214) *atha* ciram, jity aha (Peitva-
 sṛiḥam deva, (kīm mayā) 'tadavasthau' kimsatkarōya sah-
 gṛhitena, kiṃ mamā tadavasthasya jiviteṣa tad agniṃ me
 dāpaya, taminn atmanam prakṛpāmi 'u (215) raktakṣaṇa (tu)
 tasya 'ntarmhitabhāva(sūcīta)m (akārāṣi) jhātra 'bhīhitam, kim
 agniatpātām icchati bhārdm (216) so bravīti ahaṃ (tavad)

v' b. Tā 'vīadkrūḥ, Pp 'vīadkrūḥ. c. Pp 'vīadkrūḥ mantirāḥ (213)
 T A 235a tad aḥ (ā tadāpi) tasya vac' spārtya ā 'tāhva ciraj' AP
 1401 in babudhokte p: rā, tadvacanam anād' va ciram' gṛhitv svagṛham
 (a om) gataḥ. So 116, 119, 120ab it: raktikṣaṇaḥ āraḥ hūḥkandro
 'bravīti sa tam. [speech, expanded] u tat sa atirakre manir-vākyam ut-
 karḥ, āvāṣyāṣi am ca tam vāṣyāṣi cirajivinaṃ Spī diff. expanded, same
 general sense Pp 212. 18 tatas tadvacā anād' sarve te sth rajivinaṃ utkṛpva
 svadurgam tacum ārabdhāḥ. Sy A 205 Aber der Rat der Kule, die seine
 Tötung beantragt hatte, wurde nicht angenommen vielmehr gab der König
 den Befehl, und sie trugen den Raben ehrenvoll von dannen nach dem Wohn-
 ort der Kule. Ar (214) T A 235b. 1 *atha* ciraj' aha. deva jiviteṣa
 icchāṃ ahaṃ pradīptam agniṃ pravaṣṣum tad arhaḥ mīm agnidānenopa-
 kartum (ā 'manoddhartum) it. KP 1403 tatra (a adds gale) ciram, jityā 'vā'he'
 (cf. Sy but a om: is the word raktikṣa a om akṣaḥ a vijhaptāḥ deva
 (a om) tvadṛpūṣāḥm avāṣamānto (a tvadarthe eva, āvāṣam') vidambitā
 ca cf. § 216., tad agniṃ So 120cd, 121 tatas ā cirajivī tam utkṛdāḥ
 vya, jhāpat, kiṃ mamāntadavasthasya jiviteṣa pravaṣṣum. tam me dāpaya
 kṣāṣāṇi yāvā agniṃ vāṣmy aham. Kp 427 428ab 16cd, 63) tato mukhād
 vamaḥ-Ma. om. mukhadvamaḥ raktāḥ kṛtakasṛastapakaṣāḥ, bhāṣyasa a-
 kasṛastāḥ cirajivī vya, jhāpat, deva iyaṣmy ahaṃ prāṣāṇ kṛtagṛhāḥ vāṣ-
 āḥ hataḥ. Spī nothing. Pp 212. 19 atirakṛvāṣāḥ atirajivya aha deva,
 ad, āhīndre thareṣṣitadavasthasi kim mayopasādghṛtina. yat hīragam icchāmi
 dīptam vāḥm anupravaṣṣum, tad arhaḥ mīm uddhartum agnidānena. it.
 Sy A 204 and (first part of A 204 not in Hkt.) Und der Rabe euererseits
 verhielt sich dementsprechend und redete solche Worte, daß der Eukönig
 und so ne Ratgeber bei ihrem Anhören ihm immer mehr Vertrauen schenkten.
 (A 205. 1, Eines Tages nun sprach der Rabe zu den Kule — und auch den
 Kulenkönig hatte er eingeladen, und auch jener Widerpart des Raben war
 zugegen — zu ihnen also sprach er: (After first part of § 216) A 205. 2
 Wenn nun mein Herr einwilligt und anordnet daß man mich im Feuer
 verbrenne Ar (215) T A 235b 2 text. KP 1406 uddhṛdayam ākalitum
 a ākalitvāḥ or ākalay") raktikṣaṇāḥ: mirage kiṃ ādhyaḥ tava. So
 123cd ākalitvāḥ pṛoḥ: āt vāṣāḥ eva kim agniḥ. Pp 212 21
 aha raktikṣaṇa (a- antargṛhitaṃ jhātra-mait kimāḥ am agniatpātām)
 icc aḥ. (216) T A 235 3 text: ā raktam for agniḥ hata ā. KP 1406
 (cf. also under § 214 so bravīti mīdāḥ tam utkṛvāṣāṇi gatiḥ ākākṛvāṃ
 ut-ādvāṣāṃ) So 123 utkṛvāḥ ut ca varam prāṣāḥ tam hūḥkandm, B.
 'hūḥ kartum vāṣāḥ hūḥ tasya vāṣāḥ pṛāṣāḥ am Kp 428cd, 43ab tva-

yugmadartham anāni āpadāni prāptiḥ tad icchāmi. teṣāṃ vā-
raṃyātānārdhan. ulūkayoniṃ agādā hutadariraprabhāvād (iti).

(217) raktākṣo 'bravīḥ:

antarbhāvanigūḍhe 'yathā vāk te prakṛtipesalā
vīkārādyanabhigñeya vīṇadigḍhe va vāṇyī. 72

(218) duṣṭa, aśakyā tavo lākayonir (asambhāvya ca). yut ka. āyam;
mūryaḥ bhartāram utarjya parjanyaḥ mārutaḥ gir m
svayonir mūṣikā prāptā yonir hi duratīkrāmā. 73.

kye tad vadhāyāḥ 3' m vāñchāmi kṣaukṣim. Pp 212 21 so 'bravīḥ abah
bhavadartha imāni āpadāni āpad 'dāni maghavargena prāptib. tad icchāmi
teṣāṃ vīkārātānārdhan ulūkatvam in Sy A 306. 4 Ich habe von seiten der
Kuben viel Bösem erfahren und will ihnen vergelten. [The text much ex-
panded, but to same effect as text, last part of § 214 inserted in it.] Ar
(217) T A 255b. 5 text (in § preceded by the ca aruivā and followed by
two vā: SP 1407 ca 2ha. So 123ab ity uktavāntaḥ vīhasaṃ raktākṣo nṛ-
gūḍa B. tra jag') tam Kp 499ab. 64cd) kṣaṇyeta vacab sūtrā ghuḥkṣmītyo
'vadad budhah. Pp 212. 23 the ca aruivā rājanīkuvale raktākṣab prāha.
Sy p. 108. 1 Da sprach sein Widersart unter den Kū an zu ihm. Ar Va
72=T 24, Sy 55, Ar a, Te 'virūḍhayaṃ. a, Tṣ vīhārād an', all mss.
'jṣṣyā, Hatal am. 'jṣṣyā, I suggest text by am, but the reading is very
dubious. Sy Da gleicht ein solchem Wein und Honig der sich in einem Gefäß
befindet, und mit we chem Galle vermischt ist Ar JCap 189 2 Nūh. an-
mulo te per bona verba que ostendis et m a que obsecras nūc vno habent
vnum odorem, an mram tan an vnumosom. OSp close to this. KP 148. 27
How excellent (you are) when you begin anything, but how hateful when
you finish it and you resemble clear wine in which deadly poison is mixed.
Wolff p. 216 towards bottom. Wie gleichst du doch rückwärtsch das Gute,
das du sehen läßt, und das Böse, das du verbirgst, etc. (218) T A 236
text SP 1407 ankyam evānta (a duṣṭa, na sadmatam etat). tathā ca. So
124ab na ca tvam kṣaukṣo bhūtv yāvāt kṣatvam asi te. Kp 499cd. 64ab)
ulūkayātr na prāpyī trayī vakroga vīhasa Pp 212. 23 bhādra, kullina tvam
kṣīlakavacanacaturā ca, tat tvam ulūkayonigato pi evakīyāni eva vīhasa-
yonir babu manyase. śrūyate cātad bhīṣṣakam Sy A 306 Wenn du auch
deinen Leib verbrannt, so können doch dein Charakter und deine Ge-
wohnheiten und deine Natur nicht verbrennen, denn. Ar Va 73=T 25,
SP 51, N 41, Spl IV 54, Pp 180, So 124cd, Kp 500ab. 64cd) and 507, Sy
54, Ar a, utarjya with N Jn, Kp, SP and v l of T in prauka, see § 242,
add'ya, Te in § 242 kṣṣṣya. T all mss. here and m. B under § 242
icchanti a, SP svāḥ yo' (a text). Pp mūṣik, Te and v. of § and best
m. of SP mūṣik. d, SP, N tu for hi. Jn and Kp's svajātīr dur' So yādṛo
yab kṛto dhātīr bhavet iḍṛya eva eṣ Kp 500ab. 64cd tyaktīr abo ravi-
mukhāḥ (Ma. m. tyaktvordbhāḥravi', em. tyaktvordbhā ravi') svayonir
inde ka yayāu. Below with § 242 Kp 507, SP ed. repeats entire vs agreeing
exactly with Sy, but this is not found in Ma. and was perhaps interpolated
from a Spl source. Sy wohin du auch gehen magst, du kehrst doch immer

(219) so 'ūvreit katlañi (cāi) tat raktākṣo 'bravī

KATHA 9 (STORY 9: MOUSE-MAIDEN)

(220) asti ka(smān)ścid (dśa) rṣiḥ tasya jāhnavyātā (mātvā)
'paspr̥ṣṭum śrāddhārya, (221) karatāle śyenaṭmukhaṭ(pari-
bhraṣṭā mūṣ(akaśo)ikā patitā. (222) tāñ (dṛṣṭvā nyagrodha)
pātre 'vasīdhārya (punaḥ mātvā 'paspr̥ṣṭvā ca prayaścittādikṛyāñ
kṛtvā ca) grhābhīmukhaḥ prāyāt (223) vāṣṭikāñ ca smṛtvā 'cin-

wieder zu dieser Natur zurück, wie jene Maus, die sich Sonne, Nebel,
Wind und Berggeist zum Gatten in Aussicht nahm, aber auf sie alle ver-
sicherte und wieder ihre Natur annahm und eine Maus, einen Geschlechts-
genossen, heiratete. On 'as vs and § 218, below, of Winternitz, *WZAs*
25.84 ff. It seems to me that the inconsistency which he finds between
prose and verse is not serious, and it is less serious with the true reading,
utariya, in pKa a of the vs, which shows that the orig. had no "wish" on
the part of the girl. Haral, in his reply to Winternitz, *ZLWG* 28.84 ff.,
indicates the ground of the supposed "equality of power" the brahman
claims to be the equal of any god in the universe, and the girl passes for
his daughter. (219) T A 227 so 'tat. mātṛ kha. SP 1410 crah, lry
kha (a prāha) ..(a om ca, Pp 312 25 so, (om ca, kathayati. Sy A 207,
Ar as usual. (220) T 134 1 text om tasya; mss. 'paṇ(p)ṛṣṭum or 'jāñ,
śrāddhāñ. SP 1411 asti kścid pāṭ. tasya jh' upastya (= upaspr̥ṣṭvāto
variamtasya (a om). So 133a tathā ca pṛṣṭ mūṣh kāmā. Kp 500n(55a)
gāṅgātre mūṣh kāmā Sp 14.6 asti kāmāścid adbhūktāno tapovano
śīlābhūyāno nāma upodhañ jh' mūṣārtham gataḥ tasya ca śrīyopasthā-
nāñ kurvatā. Pp 312 2 asti [then expanded] gāṅgātre tāle—yāśāvalkyo
nāma kulapatiḥ, tasya jh' anūtvopastvāñ śrāddhārya. Sy 108 30 Ka
war einmal ein gerechter Asket, dessen Segen und Fluch ging stets in Er-
füllung. Der saß einmal am Strome. Ar. (221) T 134.1 kara' śyena-

pari', . SP 1411 hante śyenaṭmukhabhṛṣṭā mūṣhī patitā. So 135bc chyena
hantasyātāñ (B. 'tā cyā) śāñ, mūṣhīḥ prāpya. Kp 500d 55b; mūṣhīḥ
śyenaṭmūṣhīñ. Sp 14 9 tatra pradete mūṣhī kṛcīt kharatarañakhlgraputena
śyenañ grhīṭā. [Then long passage, quite diff.] Pp 312 4 kara' śyenaṭmūṣhī
pari' mūṣhī patitā. Sy 108.22 Da zog über ihm eine Weib, die hielt in
ihren Fängen [JCap. sals pedibus, KP his foot, Wolf in their claws] eine
Maus. Als sie in die Nähe des Asketen gelangt war da entfiel ihr die Maus,
(so daß sie gerade vor seinen Füßen niederfiel). Ar. The word mukha
goes with Kī and l'q. which here seem very close to the orig. yet Pa
rather supports Ka's hanta and Kp. mss. suggests this. (222) T 134.2
tāñ cāñ nyagrodha śāñ ca. He anūthā ca punaḥ anūtvā grhā' prāyāt.
Sp' of § 224 In 213.2 text om grhā' prāyāt. Sy 108.25 Dem Asketen tat
es leid um sie und er streckte die Maus aus, nahm sie und legte sie auf
ein Blatt und machte sich auf, um sie nach Hause zu tragen, damit nie-
mand sie töte. Ar.

(223) T 134 3 text [ed. with a stop] with pari

tayāt, nṛṣaṁsam etan mayā kṛtāḥ mātṛpāṭṛparādhṛapāḥ mūṣikāḥ
paritayātā. (mamāi vā 'yam adharmaḥ yat kārṇam aham aśyā
adhuṇa natkāḥ.) (224) it mātṛ (pratiśrutyā) tām (mūṣikāḥ
eva) tapobalena kanyāḥ kṛtvā, (225) grāmaṁ āntya ('napatyāyā)
bāṛyāyā prāgacchaḥ, aha ca- (226) (bhadre, grhyatām,) iyāḥ
tava duḥito 'tṛpanā prayatnena saṁvardhanīyā. (u) tatāḥ tayā
saṁvardhita lālita ca. (227) atha kālena dvādaśavarṣe prāpte
vivāhakārye tasyāś cintāṁ rṣir apede ayukto syāḥ kalatikramo
yat kārṇam mamāi vā 'yam adharmaḥ uktāḥ ca.)

pitur grhe tu yā kanyā rajah padānty ānūskṛtā
vivāhyā tu sā kanyā dāmpatī vīṇāḍu smṛtā. 74.

tyajātā [mā. "iyajya"] It., text 5). So 126c kṛpaya. Kṛ 50.a(56c) kṛpāḥ.
Sy 108.27 Unterwegs reute es ihn und er sprach: Ich hätte sie nicht von
der Erde aufheben sollen, denn vielleicht wären ihr Vater und ihre Mutter
gekommen und hätten sie fortgeschafft. Denn mir wird es schwer fallen,
sie aufzunehmen, siehe ich sie aber nicht auf, so habe ich Unrecht daran
gelesen, sie aufzuheben. Ar. (224) T 134.4 evam ākalayā (3 li matā) ,
SP 1412 tām ca (a adda tapahprabhāṅgā) divyārūpīḥ kanyāḥ kṛtvā B.
125d kanyāḥ cakre tapobalāt. Kṛ 501ab(56cd kanyāḥ cakre tapasā
Sp 27.1 evam sā kanyāḥ kṛtvā. Pq 213.10 tām upakṛtāḥ avatāpā' kanyā-
kṛtāḥ kṛtvā Sy 108.32 Worauf sie aber ein Mädchen wird, so ist mir w.-hl
leichter, sie aufzunehmen Und so sagt sie zu ihm und sprach: Verwandte dich
in ein schönes Mädchen. und es geschehe (225) T 134.5 text. SP
1412 bhāṛyāyā upa, āntyaṁ a prota jātā. Pq 214.11 ānūskṛtāḥ avāra-
manā sārīrīyā, ānūskṛtāḥ ca, āyām āha Sy 108.35 Er brachte es nun
nach Hause und sprach zu seiner Frau Ar. (226) T 134.6 bhadre,
prayatnena yāḥ (a om iyāḥ) saṁvardhayātām it. SP 1412 eā ca tām avagar-
bhātām iva (a adda saṁvardhayātām Ita. So 126a vardhātām āramā. Kṛ
501b(56d, vardhe ca sā Sp mostly diff, 27.4 tat twayā yatinena rakṣa-
nīyā. Pq 213.12 text. Sy 108.36 Hätte dieses Mädchen wie deine Tochter
und habe es wie ein eigenes. Und sie tat so. Ar. (227) T 134.7 text
(3 yataḥ kām prativāstareṇa dvādaśa for atha kal' dvādaśa, ed. with a tasyā
rūpā cintām apede yataḥ, omitting ayukto uktāḥ ca. SP 1412 atā tasyāḥ
vivāhayogyāḥ rṣir acintayat. So 126ab tām ca sa dṛṣtvā prā. tanyuvāṇām
Kṛ 501cd(56ab) tām yāuvanaśāhām ālokyā manir. Sp. 27.12 atha tām
yāuvanānāmukhāḥ ālokyā śāntakṣīyāḥ avasthātām avānta priya, yāva-
nanmukhā varīta yam kanyā, anarhā śāntprataḥ madgrhāvāṇāya. uktāḥ
ca. Pq 213.13 yāvā dvādaśavarṣe smṛjyāte. atha vivāhayogyāḥ dṛṣtvā bhā-
tāram evam uce: bho bhāṛtā, kām idam āvabudhyasā yathāyāḥ svadūhite
vivāhasamayātkramo bhavati. nēv āha priya, ānūskṛtām. uktāḥ ca. Sy
108.1 Am-ke zwölf Jahre alt geworden war, dachte der Asket Ich muß
für sie tun, was ein Mann seiner Tochter schuldig ist. Es ist Zeit, daß ich
einen Mann bekomme. Die Waisen haben gesagt. Ar. Vs 74=T 56,
SP 51, N 42, Pq 188, Sy 55, seems not found in Ar. Spl IV 57 is remotely

- (228) *ato 'ham enaḥ sadṛśya (balavate prayacchāmi (uktāḥ ca) yavor eva samāśa vittāḥ yavor eva samāśa kulam tavor vivāhaḥ sakhyāḥ ca na tu puṣṭavipuṣṭayoh* 76.
 (229) *sa, evaḥ matrā bhagavantaḥ sahasrakṣam ālōya 'bhīḥ-taḥ: (230) taḥ balavān, vivāhyatāḥ mama duḥite jam iti. (231) asu api bhagavān (lokapālaḥ) sarva-vṛttāḥ pratyak-*

parallel. a, Pp pitṛadman yā b, T paṣyati cakṣaḥ. c, T vṛtāḥ aḥ tu vijñeḥ, v. of SP aḥ kanyā vṛtāḥ nāma text SP ad. a "vāhyā va aḥ N (avivāhyā). Pp. d, T, Pp jaghanyā (T na audri vṛtāḥ amṛit T v l. tu aḥ, ta yā) text N vṛtāḥ and SP a dāmpatyau. β v l. tatpāt v l. of β and bent m. of a vṛtāḥ-paṇ(h). Sy tildeknich. weissen Tochter nicht in seinem Hause in den Mensee sitzt. (228) T 134. 11 text v l. yato for ato, om balavate SP 1413 (before prec vs sadṛśe balavatyāḥ a vare for bal*) samarpayitām (a samutpādyatām .n. yataḥ (a om). So 126d munir balavate dātum icchann Kp 501d(60b) dātum samudyatāḥ. Spl 27 17 tat karmācīo chroṣṭhavarāya pradīyate. Pp 214 13 text (om balavate). Sy 109 7 Und er fragte sie und sprach zu ihr: Tochter, es ist jetzt Zeit für dich, einen Mann zu bekommen. Schau dich um und such zu. Wen immer du begehrst, nenne ihn mir. und wenn es einer von den Geistern ist, so mache ich ihn zu einem körperlichen Wesen und er kann dich heiraten. Sie erwiderte: Ich begehre den Mann, der stärker ist als alle Mensehen. Ar. I regard the word balavate as practically certain. See under vs 78 for explanation of the relation of that vs to this §.

Vs 76—T 5? SP 53, N 48, Pp 190. Found with slight variants, not quoted here, in Spl I 231 and II 27 a, N vṛtāḥ, SP v l. eṭtāḥ. b, SP, N aratam for kulam. c, SPa vivāhaḥ ca vivādaḥ ca, T tr sakhyāḥ vivāhaḥ ca. d, N, v l. of SPa, and most mss. of T puṣṭi-vip* (229) T 134. 14 text β bhūtarān, om abh*. SP 1413 evam ukte bhagāḥ kṛpamālinam a maricimā, kṛvābhavā. So 126d ad tyam āhravat 127c ity uśāsa an caryā tath. Kp 502a 65c kṛhāva sahasrāśātum Spl 28 5, Pp 214 21 tad yad ayaḥ vocate, tad l'p tad, bhagavantaḥ adītyam ākṛya (Pp āhūva tat) taṁ: prayacchāmi Pp pradīyate. [Then insertion.] aṭha munir samāśatāḥ savitā Pp tr savitāśatāḥ tatpāṇam Pp *ad, evāhyu-patya Pp *apagatya, provēna: bhagavan (Spl adds vada dātāḥ) him (Spl adds artham) aham bhūtaḥ ca āha (Pp so 'bravīḥ). Sy 109. 15 Da ging der Aschel zur Sonne und sprach zu ihr Ar (230) T 134. 14 vivāh*

SP 1413 itaḥ balā, dāt kanyāśatam grhāṇa a for all this, avivāhyatām ityāḥ kanyā bhagavāna ity. So 127ab balāna dātāḥ eṭtāḥ kanyāḥ parigayāva me. Kp 502bc (not in Ma.) kanyāyām grhyatāḥ vibho, prabhavato grhyatāḥ tām Spl 28. 16 aḥ mathanāḥ yadī vāḥ vṛtāḥ tad vivāhaya. Pp 214. 24 aḥ mad yā kanyāḥ bhūtaḥ tat ity uśāsa ity. Sy 109. 15 expanded Ar (231) T 134. 15 text (ed. with a om bhagavān me R om pratyakāḥ). SP 1420 so py kṛa (a sarvavṛtāḥ narakāḥ bhagavān āha. So 127d tāna tath an 'bravīḥ savitā. Kp 502(60 d ity ukte savitā abravīḥ Ma. sa cāḥ vāyābhavān munim). Ju diff., expanded Sy 109. 15 Die Sonne

ga)darāṣi (tam āha: (232) bhagavan,) matto megāḥ balavattarāḥ;
 akahā tār aśāḍato 'dṛṣṭo bhavāmi (ti). (233) (evam etad ity
 ukto) munir megham āhūya 'bravit: grhyatāḥ me dukhito ('ti).
 (234) so 'py āha matto 'pi balavān vāyuh tena 'ham itas ca
 'tas ca d gbhyo vikṛpyn iti) (235) atha tena vāyur (apy)
 āhūtaḥ: grhyatāḥ maddukhito 'ti. (236) (evam ukto) 'sāv abravīt
 (bhagavan,) matto balavattarāḥ parvatāḥ, yato 'ham tām (aṅgulā-

sprach. Ar. (232) T 134. 15 bhag* "tarāḥ, yat kṛpāṇā, aham udito
 'pi. tāṣi adpi, ab kriya (ca. kriyā [s 'ta]) it SP 1420 parjanyo balavān
 (= meghā balavattarā mām āhūdayanto). So 136ab matto 'pi balavān meghāḥ
 sa mām āhagayāu kṛpāṇi Kp 503(67)ab mātprabhāḥvādhiḥ meghā ya kṛpā-
 nāḥ chādayanti mām. SpI 28 19 bhagavan, aśi mamāpy uttama megho
 yenaśāḍato tasya me nūnāpi na jñyate. Pp 215. 6 aśi mad apy aduko meghāḥ,
 yaśāḍato 'ham adṛṣṭo bhavāmi Sy 109. 17 Ich bin stark, aber der Nebel
 ist stärker als ich, denn wenn er gegen mich herangerückt kommt, so ver-
 deckt er allen meinen (Haut und meine Pracht. Ar. (233) T 134 17

text (meghān (= meghān) āhūtavān: gr*). SP 1420 tam apy āhūyābravit (=
 tāt chrutvā tapāḥprabhāḥvāt āśhvartakam āhūyābravit kanyayān avīkr ya-
 tām it). So 138cd, 139a tāt chrutvā tāt vāgyjṛkṣā megham āhūtavān
 manib, tāt tātā va ca so 'vādīt Kp 503(67)c āhūta te 'py Sp. 28. 20,
 Pp 215. 7 atha munir megham apy āhūya (SpI megho py āhūtaḥ [Loff,
 asks only the girl if she is pleased with megha] Sy 109. 19 Da ging er
 zum Nebel und sprach zu ihm ebenso. Ar. (234) T 134. 17 to 'py
 āhūta: asmātto tām vāyam, vikṛpāṇāḥ. SP 1420 so 'py āha (= ukto):
 vāyur balavān ite (= v l om it) and addo mām cānyatī. So 129bcd tenāpy
 evam avāḥi sāt, matto 'pi aha ān vāyur y vikṛpati (H. n. kṛ*) dīkṣu mām.

Kp 503 67)cd āha prāṇāḥ asmātto 'būyadhiko n.iaḥ. SpI 28. 21 sa āha,
 yad, aśi mamāpy adhiko vāyuh, vāyūḥ aśi 'bādī sahasradhī yānti Pp
 215. 11 meghenoktam matto 'py adhiko 'ati vāyuh. Sy 109. 20 Der Nebel
 sprach Ich bin stark, aber der Wind ist stärker als ich, denn der Wind
 führt mich fort und bringt mich her, wie er will Ar. (235) T 135. 1
 atha (ś .ti tātā) tena vāyur ś addo apy āh* gr* maddukhitoḥ (ś me or
 mama for mad). SP 1421 tam apy (= tam, v l tāt chrutvā, v l addo
 tapāḥprabhāḥvād vāyam) āhūyābravit. So 130abc ity ukto tena ca (B ca)
 munir vāyam āhūyati sma tam, sa tāl.āḥ ca tanokta. Kp 504(68)a
 āhūkṣito. SpI 28. 23. Pp 215. 12 atha tena (SpI tāt chrutvā munir) vā ur
 āhūtaḥ. [Then diff.] Sy 109. 22 Da ging der Asket zum Winde und sprach
 zu ihm ebenso Ar. (236) T 135. 1 text (ś tr parv* balā*, = aṅgulamītram,
 ś na śaktāḥ). SP 1421 so 'py āha (= ukto) 68a balavantaḥ (= balavattarā
 mām nirodhayanti. So 130d. 131ab tam evam avāḥāḥ matuḥ, māṇāpi ya
 na cānyante mattas te balāno 'drayāḥ. Kp 504(68)ab so py abravīt [here
 pṛoc.]: girir matto balāḍbhikāḥ. SpI 29. 8 sa āha mamāpy aubhikāḥ parvatāḥ
 āsūt, yāḥ āśvartabhiya balavanto pi vāyam dīryāṇāḥ. Pp 215. 15 para-
 nenoktam matto 'py adhiko 'ati parvatāḥ. Sy 109. 23 Und der Wind sprach

matram api) cālyutam uuktuḥ (237) tato 'sau acalam bhūya
'bhikṣuvān' grhyatāṁ mama kanyā ti. (238) sa āha: nānam
acalaṁ vayan, kiṁ to asmāto mūṣakā bala-vattarāḥ tāir itaś
ca 'taś ca) śatāchidraḥ kriyāmahe (239) evam ukta muninā
mūṣaka bhūyo ktaḥ grhyatāṁ mama kanyā ti. (240) tato 'sau
āha: (cādhuram idam,) katham iyaṁ āmadivivarāḥ pravok-
ṣyati 'ti (241) atha 'sau satyam etad iti (eva)tapobalena punaḥ
tāṁ (kānyāṁ) mūṣikāṁ (eva) kṛtvā mūṣakāya pratipaditau.
(End of Story 9)

su ihm Ich bin stark, aber der Berg ist stärker als ich, denn er widersteht
mir und hält meinen Ansturm auf, ohne daß ich ihn erschüttern kann. Ar
(237) T 135.3 text. SP 1421 ten aṣṭy bhūyābravit. So 131ed, 181a drut-
vātad ekam śālandram bhūyaṁ munisātramaḥ, tābhīva yśvat tāḥ vakti.
Ks 504(68),c Bhūṁḥ parvatib. Spl 29.8, l'g 215.16 aṁha munib parvatam
bhūya (then diff.) Sy 109.28 Da ging er zum Berggeist und sprach zu ihm
damals. Ar. (238) T 135.3 sa āha mūnam (ś satyam .tv ajasrah
mūṣakāir gamyāḥ. tāir ., SP 1422 ta 'py bhūḥ: mūṣakāir vayan bho-
tāḥ, tat ta bala-vattarāḥ (a āhāḥ bhūḥ mūṣikā bala-vatāḥ, vayan mūṣikāir jarjarik-
r-āḥ). So 132bcd bhāḥ so drir jagāda tam. mūṣakā bhāḥo matto ye m-
chidraḥ? karvata. Ks 504(68) ad prāhur mūṣakāir nirj tē vayan. Spl 29.8
sa āha santi munāḥpy adhikā mūṣakāḥ, ye āmaddeham bālā sarvato bhe-
dayant. Pp 215.30 giri-poktam. matto 'py adhikāḥ santi mūṣakāḥ. Sy 109.27
Und der Berggeist sprach Ich bin stark, aber die Mäuse ist stärker als ich,
denn als erschüttert den Berg, ohne daß ich .hr etwas anhaben kann. Ar.
(239) T 135.3 evam avadhūya (ś akte) muninā mūṣaka (a 'ika) bhūyoktaḥ
ś om bhūya) (ś putra ūyatām iyaḥ kanyāti). SP 1422 mūṣakāḥ bhūyā-
bravit (a mūṣikāḥ bhūyābhāyati) So 132 134a iti kramena pratyukto
dhīratāir jātāḥbhūḥ sa bhūḥ, maharṣir bhūhārīkām mūṣakāḥ vanaśchibhavam,
kṁ, āḥ vāhātām DP vad") ity ukta. Ks 505(69)ab grhāṁ kanyām ity
ākḥar nirāḥṣa muninā. Spl 29.9, Pp 215.30 muninā Spl tad ākārṣya munir
mūṣakām bhūya tanyā āśārāyat (note syntax of Pp!) (then diff.) Sy 109.29
Da sprach der Asket zum Mausmännchen: Dieses Mädchen begehrt einen
Mann, der stärker ist als alle andern. So sei sie dir zum Weibe. Ar
(240) T 135.6 tato (ś yato, ma. R om), iyaḥ (ś om) vivarāḥ SP 1422
tāir abhīhitam katham iyaṁ (a om āmadivīdham opayāṣu (a āmadivivarāḥ
pravokṣyati). So 134bcd tenoḥca sa mūṣakāḥ, katham pravokṣyati bhāḥ
manuṣiḥ drāvātām (ś dīṣy") ti. Ks 505(69)bcd vadat, kanyā bhīe mama
kathāḥ pravīd itī āśārāḥ. In diff girl asks to be made a mouse. Sy
109.32 Das Mausmännchen sprach: Wie kann ich sie zum Weibe nehmen,
da ich klein in und sein Loch ang ist, diese aber von großem Leibe ist
und nicht zu mir herzukommen kann. Ar. (241) T 135.6 satyam etad
iti paramarṣitoḥ svataḥ, a* punaḥ parvaprakṛtiṁ āpādet SP 1423 aṁhaḥ
tapobalābhāt punaḥ (a om a śāḥa āḥ kanyāḥ mūṣikāḥ eva a om
(a mūṣikāya. So 135 parvatam mūṣakāvāṣtu vayan ity aḥa sa bruvan, muninā

(250) tato 'sdu api ciraj(ñ)ivē (vāyaso) 'lpiyasā lalena sañjā-
tabalapakso mayūra va gāurāṅgaḥ sañvṛtaḥ (śatrubalavīrya-
durgasthānuchidramārgādikaḥ jñātva) cāi 'vam acintayat

dṛṣṭaḥ sāro balahā cāi gāu durgam cā 'pi yatīrīhataḥ
abhinakalam adhuna kartavyaḥ sañkṣayo dvayam 77

(251) ity aloco 'lakotpañanāya durgadvārakofarān karapārānān
kṛtvā satvarān meghavarṇasamīpam gataḥ. (252) meghavarṇena

(250) T A 143 tato (3 om) 'sēv api ciraj' vāyaso 3 tathā sañjāla' (3
'balahā ca lal mayūra lva gāu' sañv' evam acintayat SP 1437 evaśarīrān
kalena sañvṛdānyasā cādhigata (a *vardhayan kalena gacchādadhigata-)
śatrū bala' (a śatru om bala; "durgasthānuchidramārgādikaḥ (a durgad
vārdikaḥ chidramārgādikaḥ jñātva acintayat. So 140d (cf. also § 248) tai-
pārāvasthā ciraḥśva bāhivābhūt supakṣatī Kp 510(78)ab cirajīvi samā-
vāya. Ma. om 'śvāya; chidram durgam samīkṣya ca. Sp 87 18 essentially
like Pp 219. 7 (see below). Pp 216. 17 (before pre.) atha katipayāle evābhūz
mayūra lva an balavān sañvṛtaḥ. -219. 7 atha rakṣāke gata śhiraiv
mūhṛtamanā vyaacintayat, reflects on his luck in getting rid of Rakṣāke.)
Sy 66a and A 209 dañ or lva schließlich das ganze (Geheimnis und die
Listen der Eulen lehrte. Und es wuchsen ihm wieder Flügel und Schwann
und er wurde fett und stark. Ar The parenthetical words śatru" jñātva
with SP, probably supported by Kp and Pa. tho it is possible that these
latter derive their readings from the following vs. Va 77=T 60, SP 64,
N 44, for Kp, Sy, Ar also read: a, N tathā b. SPa durgadvārān ya' c. Ta
abhinak' Hirtel seems to me wrong in suggesting that Sy 66b (spoken
by Cirajīva to the crows, see next) belongs here. Here follows T vs 81,
nowhere else Hirtel wrongly equates it with Sy 67, also spoken by C. to
the crows, see next. (251) T A 244. 1 evam avadhīrya tatparyārtham
guhāyām kṣaṣṭh prakṣpya meghavarṇantikam agamat. SP 1431 text (a
'Jukakulocchedanīya). So 141-143, Expansion, C. tells owl king to fill the
entrance of the nest with grass etc. while he goes to spy out the place
where the crows are, then 144 ity nktvā tṛpāyārgādichannadvāraguhāgatān
(H. 'gamān), kṛtvāntān yayāu pārāvān cirajīvi nīsprabhoḥ. Kp 510(78)c
Ebn, a vāyasapatih. Sy 1 83 4, Pp 219 15 evam vicintya avakūṛye vana-
kūṭhikān ekikān 1 p tr ok' vana") dīnam prāti (Pp dīna dīna' prakṣanti
guhāyārgādichannān (Pp tr gu hāp' before dīna) [Then insertion] atha
prahṛitakūṭhikasambhāre kuṭyavyākṣaṇa recite durgadvāre sūryodaye sañjāte
(Pp atha ku 2' durga' kṛte kṣāntādaye sañj' sūry", 'ndhātā prāpānūkeṣu
śhiraiv tṛpāyān (Pp hīrān for tṛ) gatvā meghavarṇam lha Sy A 210
Aladaun machte er sich heimlich auf und begab sich zu den Raben und
sprach zu ihnen (then insertion, 66b and 67, says he has done all he inten-
ded, if they heed his words they can destroy the owls). Ar as Sy (252)
T A 244. 1 tam cñyāntaḥ dṛṣṭvā darśanotsukhāḥ sarva eva vāyāḥ, ita,
bhṛtān mktvā, ity evam abhavadantaḥ saharṣa tadābhīmuḥ śp prasthitaḥ,
cirajīvaṃ samīgatāḥ SP 1438 text (otsukam with a for ad. sukham). Sp 1

sotsukam ālingya vārtāṁ pṛeṣyamāna—(253) evam uktavān
(svadām), nā yam vārtāṁkathanakālāḥ kālō 'tikramati param)
(254) (tena yāyam sarva eva kākāṁ kṣāṭhikāṁ gṛhṭvā ga-
chata (255) aham api vahnim grhṭvā 'gamisyāmi (256) †(sa-
hasa: 'va gāvā) sarra(śatru)vahitah śatrujsthānam dahyatām
iti † (257) tathai 'va krivā kartṣyapārṇakoṭareṣu kṣāṭhādekah
dattvā vahnur nikṣiptab. anantaram ekadā: 'va sarva śatruva

92. 18, Pp 219. 22 (with next after § 258 tas chṛutvā prahṛīto moghavaro
sha alla tat (Pp om) kathayitunavgtitāntam eirād dṛṣṭo sl. By A 211 1 Da
sprach der Rabenkönig und alle mit ihm zugleich Wohlan, wir sind bereit,
eure udn, was wir su tun haben. Ar The orig may have been longer, and
more like T (253) T A 244. 3 tena eva dīlīḥ nīyam asyāyāksapasya
(a mayābhyā) kṣāḥ SP 1438 text a 'bravit for evam uk*, avāmin wth a,
ed. om, a om parani Spl 83. 14, Pp 219. 24 (see prec. for position) an
sha vatsa nīyam kṣāḥ vaktavyasya (Pp Ir vak* kṣāḥ yataḥ (Pp om)
kadācit tasya ripoh kadācit prapīdīḥ samāgamanaḥ (Pp mamahāgam*)
nivedayisyati tato jñānād ato py apasaraṇam anyatra kurvāt: (Pp taj-
jñānād soḥo 'nyatrāpasaraṇam kariṣyau, for tato*). tat tvaryatīḥ tvaryā-
tīm. va) tad grhṛīṣṭas te hatatāroḥ sarvam savistarāḥ (Pp om) nir-
vyākṛatayā kathayisyāmi. By A 211 3 Der Rabe sprach Ar (254) T
A 244. 3 gṛhyetām śāḥikāḥ sukhasahvīyam dīru. SP 1434 tena eva a for
kṣāḥ etc., punah va eva tei kṣāṭhīdīkām (a kṣāṭhāḥ grhṛīdīkām te grhṛīṣṭā
gachata). So 1434 oḥīṣvā (B. 'vāḥ) pralambīḥkṣāḥkṣāṭhīkṣāḥ saha
vyasāḥ. Spl 83. 11, Pp 219. 21 svāmin dāhasādīyā krīḥ (Spl adda 22)
me (Pp mayā) dīpugāḥ tat sarvapariṣṭāḥ (Pp aspari*) samatyāḥkṣāḥ
vanakṣāṭhīkṣāḥ jvalantīm prānto (Pp om) grhṛīṣṭā. By A 211 3 Die Enlen
wohnen an dem und dem Orte und am Tage verammeln sie sich alle an
einem Orte. In der Nähe dieses Ortes befindet sich trockenes Holz ihr nun
nehmt ein jeder so viel Holz, als ihr könnt, fliegt in diesem Saum dorthin
und verstopft die Spaltöffnung mit dem Holz. Ar (255) T A 244. 4
aham apy (P om) agnīm grahīṣyāmi. SP 1435 text (* agacchāmi. So 1434
tadyuktāḥ cāsyāḥ śtāvahn: dīpāḥkṣāḥ. By A 211, 7 Es ist dort auch
eine Schafstürde, woeibet sich Feuer befindet: das ergaffe ich und nehme
es und lege es auf das Holz. Ar (256) T A 244. 4 tatāḥ oḥīṣvāḥ
dīpāmārgarandhrāntaro. SP 1436 text (ed. sarvāḥ śatru* for sarva*, a
a om śatru twice; a om it. So 146 cf. also next, I think this vs of So
represents orig sense and therefore belongs here rather than to the next)
grahīṣvā dīpāḥkṣāḥ vyāḥ chaunam tṛṇdīḥ, ulukṣāḥ gubhāvāḥ
jvalāḥ sa vahnā. Spl 83. 12, Pp 219. 22 tatra (Pp om) gubhāvāḥ
'smakulāḥ prakāḥ (Sp. prakāḥ) yann sarvaśatruḥ (Pp 'śatruvaḥ)
kumbhāḥkṣāḥkṣāḥ bhavati Iḥ 'sarakapā eva dūḥkṣāḥ mṛānto).
By A 211 9 Ihr aber fliegt dann mit euren Flügeln so lange an, bis es
Feuer fliegt Ar. (257) T A 244. 4 sha eva, yat krivāḥ, tad 'ha-
vatām anāḥkṣāḥ viditām eva. SP 1436 tathāḥkṣāḥkṣāḥ a text (a om

nirmālitāḥ (258) *dagdhā ca (nāgalokāntāḥ) guhām (anāpta-
sakalamānoratāḥ) cira, (h) i 1 punar (maṅgulakalyāṇabhūdaya-
lakṣaṇena ghoṣeṇa) tasmān eva nyagrodhapādāye sarvaprakṛti-
sametaḥ rājānāḥ meghavarṇaḥ āsthāpitavān* (259) *anantarāḥ
(nirjītarāḥ) meghavarṇaḥ cira, (h) jivinaḥ (nāṇāprakāreṇa) saḥ-
pūjya saharṣam (evam) Iha: tāta, katināḥ tvayā āstrumadhy-
gatena kālō nītaḥ.*

varam agnāu pradipṭe tu prapātaḥ paṇyakarmapām
na cā 'rijanasamśargo muhūrtam api sevitaḥ. 78

kāṣṭh' dattvā, for anantaram etc., a tatāḥ sarva eva nirmāṇa'. So 147 prak-
ṣipat tadvad ekakṣas tadvān tē ca kṣip' kṣip, samidhyāgnih dadāhātra
tēn u.ākṣān narkṣakṣān. Kp 510(78 d dadāho ukamāṇālam SpI 84.1, Pg
220.1 atbhānu tad (Pg adda vacanam) kkeraya saparjāna ekākṣm jvalan-
tāḥ vasaḥkṣipikṣm caścavagraṣa gṛhitv tadgubhāvāśam prāpya sthiraṇi-
kulīya prakṣiptavān (Pg prakṣipat) tāta te sarve (Pg tr sarve te divāndh
vakraṇkamanirīkṣyaḥ Pg rakṣāṇavākyān' amaranto (SpI adda dr̥ṣa-
syēvratvād aubhāranto guhāmadya kumbhīkṣayāḥkṣyam (Pg "pākanyā-
yam) āpānāḥ 3.1 adda nītaḥ ca Sy A 212.1 Aus sie so gelan, verbrannten
diejenigen von den Eulen, die herauskamen, im Feuer und diejenigen,
welche drinnen blieben starben durch den Rauch So töteten sie alle Eulen
Ar more brady (258) T A 245 text (citajivi after punar adda aṇyāḥ
durgasādūkṣmāḥ kṣray tvā, β kalyāya, upāhābhūdayaślakṣaṇaghoṣeṇa, β
tr rājānāḥ before sarva? So 148 vīṇāya āstrum (B. "rūn) kākendras
tadyukto 'tā tatopā sah, samah kākakulonāgān nījad nyagrod apādāpam.
Kp 511(74)nb dagdhohkagubhāḥ Ma em. dagdhavol' pūrṇam abhīpāya
nījad prabhūm. SpI 84.4. 1's 220 3 evam āstrūn nīdāpatāḥ nītv kṣīḍye
'pi meghavarṇas tam Pg tad, eva nyagrodhapādapadurgam gataḥ (Pg
jagāma). Sy A 212.4 Und die Raben kehrten zu ihren Wohnsitzen zurück
Ar, JCap 193.7 Et redeuntas corvi ad suum locum, vixerunt toto suo tam
pore confidenter et pacifice. (258) T A 245 aha (β adda sa nītv' megha-
varṇaḥ Iha ātāḥ with β, ed. with a 'tīrāhitaḥ). SP 1438 anantaram megha-
varṇaḥk (a "varṇaḥ). Idam (a evam) Iha: katham ivam āstrughe (a tāta
bīch katham āstrūḥ, ravīva, sthito 'ai. So 149 abo tālīkṣvāya dvīṇā-
madhyavāṇvātātam (B. "madhye vāḥ", Etianah, kākendras meghavarṇas
tam. Kp 511(74,ed, 512(75) citajivi nyajauḥ pūjyauḥno mudam yajau.
tatāḥ papraccha sabbhīṇyāḥ rājānāḥ kākāya vīyasaḥ, katham āstrughe kṣas
tvayā nīto nīdāpāḥ. SpI 84.5 pramuditānāḥ eukhopav stāḥ sabbhmadhye
sthiraṇīnam aprōchat, yat, Iha tvayā katham āstrugatenā tīrātkilo nītaḥ,
tad ātra kākākam aṇmākam variate. tat kathyalām. Pg 220.5 tatāḥ sabbh-
ānānātho bhūtvā (cf. prec.) sabbhmadhye pramuditānāḥ sthiraṇīnam
aprōchat Iha, katham tvayā āstrumadhye gatena kālō jīyitāḥ yatāḥ. Sy
A 212.1 Darauf fragte der Rabenkönig, wenn Raben Wie hieltst du es
aus, so viele Monate mit den Eulen zu leben? Ar Va 78—T 92, Pg
201, Ar, not in Sy), cf Kp 512(75)d, prec., 'nīdāpāḥ. Ar, JCap 193.11

siddhuh prārthayātā janena viduṣā tejo nigrhya avakāṣṭh
sattvotsāhavatā 'pi daivavidhūsu sthēyāṁ samikṣya
kramam

devendradraṇiṣeśvarāntakasaṁmāir *abhyarcito* bhārtrbhīḥ
kñh kṣṭaḥ sucirāḥ trījaṇḍam avahac chrīmān na dhar-
mātmajāḥ. 82.

rūpābhijanasaikpannau mādriputrāu guṇānvitau
gosaptākarmavyāpāre virāṭapreṣyatlīḥ gatāu. 83.

rūpeṣā 'pratimena yāuvanagunair vaṁśe śubhe janmanā
yuktā śrīr iva yā tayā vidhivāśt kālākramāyataya
sāirendhrī 't sagarvitāḥ yuvatibhīḥ sākṣepam ajñaptayā
drūpadyā nānu matayarājabhavane gṛhṣṭāḥ ciraḥ
candanam. 84.

(261) meghavarṇa śha: asidhārāvrataṁ iva, (manye,) arinā saha
sathvāsah so 'bravit. (deva,) evam etat. (tatha 'pi.)

In Kusthanavilāsaṁ, SP, N *valayita-(SPa N vilāṣita, -gātīr mekhālī (N 'M)
Kṛ vipulāḥ duḥkham avāptāḥ kālākṣepiṇḥ. Sy Wenn ein Wasser in M.H.
geschick gerät, wissend, daß das M.H.geschick vorübergeht und Gutes daraus
entsteht, so nimmt er es freudig hin und wartet es ne Zeit ab. Vm 82—T
86, SP 57, N 47, Spl 174, Pp 205. a, Spl vāṇasmyatā for pr* N [na roṇa.
Ta nigūhya. b, T sarvotāḥ N "ābhavāśādhūṣir" Spl dāivagatīḥ Sp
sthāryaḥ, SPa svīyaḥ. N samikṣā, Sp prakṛyaḥ. SP, Spl kṛa-vat (SPa
avakāṣṭh), N kramah. c, Ta "raṇasādhūṣir. Spl 'draviṇopamāir bahugūḥ
Pp upy arito, T aṣṭy avitō, SP, Sp text, SPa abhyartanto, N abhyacato.
I print the word in italics because, tho it seems on text-critical grounds
the most likely reading for the orig., it makes poor sense and I do not
feel certain. d, SP Pp k. sthā (SPa śhṣṭāḥ). T mae. na dāṇḍam, ex Hertel,
N ca dāṇḍam, Sp vīrājābhavane pūrvāḥ na dharm* SPa sa for na, N ya.
Vm 83—T 97, SP 58, N 48, Pp 206. a, N rūpādi* b, Pp kṛantiputrāu
(v l text) baḥnvitā. c, apti SPa (v l. 'ta) and N, SP ed guṇā, Pp
karma, T vāj: T avatī for karina, Pp sakhyaḥ. T sakhyaḥ. d, T v l.,
SP v and N virāṭo. Vm 84—T 98, SP 59, N 49, Spl 175, Pp 207
a, Spl āreṣṭhe kule for vaṁśe śubhe. Pp jñayā. b, Spl gantavyāni dāṇā:
dāivavāśto bhūyo dāṇāḥ vīrāṭāḥ. Pp kṛantyaḥ for yuktā, SPa iva jñā va
vi*, Pp iva yātra śpī vidāśāḥ, T tayāpi ca vāśto. T, Pp "kramāḥ āgataḥ
(Pp 'tā), N kālākriyāptayā. c, N sagarhitāḥ, Spl vīgarhitā, SPa samitīr for
sagar* N sapekṣam. T sākṣepayā or kṣep*, Sp ābhayād. d, Spl kṛa for
nānu, T 'pi na, SP 'rājasaṁdane = text. Ju na kñh for ciraḥ. (261) T
A246 text (apriyeta for arito). SP 1468 megha* śha: tīta, katham iva (s
oni) bhavātāndhārāvrataṁ ivārisamāhe (= saṁsāgame) āstham (= tr bhavātā
to here as śha satyam Pp 220.82 megha* śha tīta, na' iva manye vad
arinā 'bravit evam etat. Sy, Ar partly reflected in next vs ("wie eine Mont-
suzette"—asidhārāvrataṁ iva), in this piece Sy has A214 Der Rauenkoug

sahate suhṛd eva bhūtaḥ prāṇaḥ śaktikṛtaye nirākaraḥ
kalam pratikṣamāyaḥ priti-prachaditānaktiḥ. 85.

(262) (tai kim bahuna,) na tadṛṇ mayā mūrkhāsamāgama dṛṣṭa-
pūrvō varjayitvā: 'kaṁ raktākṣam. tena tu mama yathāvasthitaḥ
hṛdgataḥ jñātam anyo te punar nāmamātramantṛiḥ kiṁ tāḥ
etaḥ yān na vijñātam:

arito 'dhyāgato bhṛtyaḥ śatruśamvāsātāparāḥ
sarpaśamvāsādharmitā ān nityodvegena dḍṛitāḥ. 86.

sprach: Sage mir, wie steht's mit der Einsicht der Eulen? Der Rabe sprach.
Arasim arly. Vs 85—T 99, 8; 59, Ar. According to Hertel, *HOs.* 12 226,
found in Hamburg mss. of Spl. III. 159. Sy E. n Wort, das hier ist wie eine
Pfeilspitze (cf. pres.), nimmt er wegen des Gewinnes, den er wahrnimmt,
unbekümmert hin, und erträgt schmerzliche Behandlung durch den Feind,
ohne seine Absicht zu verraten und erlangt so den Gewinn. Ar position
and sense as Sy. Hertel thinks this vs is also reflected in Sy va 68, see § 263.
(263) T A 249 text (a mayā pūrvasamāgama dṛṣṭaḥ, varjayitvā rakti, tena
mama tu; β hṛdgataḥ bhīṣanapūrvam ye punaḥ te 'nye nṛmaḥ). SP 1469
text (a om) raktākṣamantṛi (a "kṣaṁ tasya man") buddhimān. tena cānāḥ
vijñāya avāṁkīkṛtyāpīṇ vyjñāditam upakṛtāḥ, dhṛvād anyān mantribhīr
(a om) mām rakṣadbhīr imām dāṣṭm upanītaḥ, a upagataḥ svāṁ. Bo 160,
16) raktākṣa eva samantṛi tasyānti (B "bhnti") tvad-rop prabho, tasyānti-
kavati vākyam madhūhāṇam upakṛtāḥ, yad anyākṛtāḥ mativā vacanāḥ
śūlaro cājñeh, atāḥ so 'janayī mūrkhō mayā vidvāya vācātāḥ. l'p 180. 82
paratā na tādṛg mūrkhā' kvāpi mayā dṛṣṭāḥ. na ca mahāprāṇam anukā-
śāstṛeḥ aprachatabuddhīr raktākṣam vīkṣ dhīmā. yat kṛtāḥ. tena
madhyam yathāvasthitaḥ cittaḥ, jñātam, ye punaḥ te anye mantribhīr. te
mahāmūrkhāḥ mantramātravṛjapadūpajivinaḥ 'tattvaśūnāḥ. yā rādām apī na
jñātam. Sy "va 62," A 2.5 a and b; M t Ausnahme dessen, der mit Bezug
auf mich meinte. Er muß getötet werden, verstehen sie im übrigen nicht.
Sol ist wenn jemand ihnen zum Nutzen spricht, nehmen sie es nicht an.
Und als Überlängen nur: Die Raben sind durch ihre Einsicht berühmt,
und vielleicht ist uns dieser Rabe nur aus List vorgeworfen. Jener mein
Widerpart von den Eulen, der durch seine Einsicht meine Pläne ertiet,
versetzte zu ihnen, aber sie würdigten ihn keiner Beachtung. Und doch haben
die Weisen gesagt. Ar in general as Sy. Vs 86—T 100, 81' 00, N 80,
Pp 204, N 61, Ar. In Kāṭh by p. 280 (Ch. 7 § 6), according to Hertel.
Pres. p. 83, in Spl. Hamburg mss. va 162. a, T, arhata. SP about valit
l'p' a arhata. 12 agato. a N 12 for 11. T as 11 'tattvaśūnāḥ other T as
'te nātāḥ. so ed. p. Kāṭh has a as text except those for arhata. l'p
dūṣṭas tatāṁgataḥ paratāḥ T as. R paratā. a, l'p apavajya śatṛat nītvān.
81', N sarva" (81a text). T3 "anavāda" d. l'p "dūṣṭi ca T3 "odhogaṁ,
81' N nityam udvega-dū, Kāṭh text. Sy Emen Diener (=bhṛtyaḥ) und
Beisatz, der vom Feinde hergekommen ist, muß man fürchten wie ein Haus,

plaksanyagrodhabhijāśat kapotād iva śālmaleḥ
 mlolokhatakaro doṣaḥ paścād api bhayaṅkaraḥ. 87
 āsane śayane yāne pānabhojanavastuṣu
 dr̥ṣṭādṛṣṭapramatteṣu praharanty arayo 'ripu 88.
 tasmāt sarvaprayatnena trivarganilayaḥ budhaḥ
 ātmanam ādṛto rakṣet pramādaḥ dhī vinasyaṭi 89
 (śādhū ca 'dam ucyate:)

durmantriṇaḥ kam upayānti na nṛtadoṣaḥ
 sarvāpayaṇti kam apathyabhujāḥ na rogāḥ
 kam śrīr na darpayati kam na nibhanti mṛtyuḥ
 kam strikṛtā na viṣayāḥ paritāpayanti. 90.

worin eine Schlange ist. Vs 87=T 101 (not in a or B), Sy 64, Ar ab,
 T mas. "bijakḥ (v l. "bijakḥ) āpōtād, ed. em. "bījānāḥ kap", but the true
 reading is clearly that given by our text (metathesis of ā and k has taken
 place in the mas.), as is made clear by the Pa versions which speak of the
 bird casting the seeds. The sense, too, requires this.—After making this
 emendation independently, I discovered from Hertel, *WZKM* 24. 418, that
 this vs occurs in the *Kausthīya*, Ch. 7, § 6 (p. 280, bottom), directly after
 the prec. vs; and on looking up this passage found that it reads "bījānt
 kapotād", confirming the emendation b, T v l śālmaleḥ. Sy and wie sich
 der Bärbaum vor der Taube fürchtet, die auf dem Nyrthbaume nistet, wenn
 sie darauf sitzt, frisst sie seinen Samen und dann verrichtet sie auf dem
 Bär die Notdurft, wodurch von seinem Samen etwas an dem Bär kleben
 bleibt und aufspritzt und ihn zugrunde richtet. Vs 88=T 102, SP 41,
 N 51, Pq 109, Sy 65, 66, Ar According to Hertel, *Pañc.* p. 55, in *Spl* Ham-
 burg mas. vs 163. ab, SPa pāne yāne bho". N yāne pāne bho". c, Pq
 dr̥ṣṭādṛṣṭāḥ, T dr̥ṣṭvāntaram, SP dr̥ṣṭvādṛṣṭvā (a dr̥ṣṭvādṛṣṭāḥ, SP pramattāḥ
 vā (a 'rdharitṭeṣu or 'āravitt'), N praśasteṣu, d, N prāharat arayo ripuḥ,
 SP ripuḥ, Tṣ nṛpa. Sy Ein Herrscher soll seinen Leib in Acht nehmen vor
 dem Wasser und der Lauge, womit er reinigt, vor den Kleidern und vor
 dem Bett, auf das er sich niederstet, vor dem Pferd und dem Sattel, worauf
 er sich zum Reiten setzt, vor der Waffe, die er sich umgürtet, vor der
 Speise, die er isst, und den Medicinen, die er trinkt, vor der Krone, die er
 aufsetzt, vor Dufkraut, Aroma und Öl, das er einreißt. Also dies soll er
 vor seinen Feinden hüten. Vs 89=T 103, SP 62, N 52, Pq 210, Ar
 (probably not in Sy, the Hertel thinks it is fused with prec. vs). c, N
 mahāt for ādṛto. d, N tatpramādaḥ vi" SPa pramādaḥ api na". Ar, KP
 152. 8 (before prec. vs) And it has been said by the wise that a king seeks
 to be cautious with his words that they be not known to any man, and
 specially in such a matter as this should the king be watchful. [Here prec.
 vs, then.] 153. 12 Concerning those and similar things should he be keenly
 watchful, lest by reason of his inattention, his destruction come to pass.
 T, Pq insert śādhū cedam ucyate. Vs 90=T 104, SP 63, N 53, Pq 211,
 Sy 67, Ar. According to Hertel, *IOS.* 12. 211, found in Hamburg mas. of

atabdhasya naśyati yaśo viśamasya mitrañ
 naśakriyasya kulam arthaparasya dharmah
 vidyāphalañ vyaśan.naḥ kṛpāṇasya sūkhyam
 rājyañ pramattasacivasya narādhipasya 91.
 āṣṇendhane vahnir upāti vṛddhiṃ
 madhīṣu śokaś capaleṣu kopah
 kāntaṣu kama nipaṣeṣu vidyā

dharmo dayāvatsu mahatsu dharmyam. 92.

(263) *tat, rājan, yat teayo 'ktam, aśudhadravratam iṣa 'rīsam
 parko 'nubhata itī, tat satyam. (abhiyāñ khalv aśi) kim tu*

SpI, III. 160. T is a and b. T ad. upayāti na nīlidoṣaḥ (ms. R 'yēnti, 3
 β msa doṣaḥ) so one ms. of SPa. a, T ad. with a k m for kaḥ before na.
 d, T ad. sīkṛta (ms. R text), Pp sīkṛta, SP atīgata. N na for na. By
 (after A 210, insertion) Wam hat sich das Glück dargeboten und ist er nicht
 stolz geworden? Wer hat sich in Frauen verliebt und ist nicht zum Gespött
 geworden? Wer hat unmäßig gegessen und ist nicht erkrankt? Und welcher
 Fürst mit schlechten Ratgebern ist nicht von viel Mißgeschick betroffen
 worden? Ar, JCap 195. 17 as By Va 91=T 105. SP 54, N 54, Pp 212,
 Ar (not in Sy). According to Hertel, *HOS* 13. 227, found in Hamburg ms.
 of SpI, III. 161 a, SP subdhasya for sta^a best ms., and N, intend text).
 N yaśo, best ms. of SP nayo, for yaśo. SP, Pp mītri (best ms. of SP text).
 b, T bhṛtyāḥ for dharmah. JCap 195. 17 Dicitur autem, quod quicumque
 decipitur suo consilio, carebit bona memoria et fama, decipior vero et
 seductor non habet socios et amicos, subilitatem facit *maia doctrina
 facinare (see Derenbourg's note OSp p1a el mal enseñado de haber nobles,
 this phrase probably goes back to dharmah of the orig., supporting SP, N,
 Pp against T). Avrus autem caret omni bono, cupidus vero multa con-
 gregat peccata. Rex autem negligens et notorum suorum et consiliariorum
 suorum vil pendens consilium, perdat animam suam Va 92=T 106 (not
 in a, M' 55, N 55, Ar (not in Sy). T makes pīda a take last place. b, SP
 mūrkheṣu roṣaś (a kīmaś) cap^a doṣaḥ, N and best ms. of SP text, with
 bāleṣu for mū^a c, SP, N kēntīṣu vṛttīṣu (for vidyā). Ar, KP 152. 37 It
 has been said that fire, when it has been lit in dry wood, burns without
 pity, so too when anxiety and solicitude affect the heart, the burning of
 its life, that is its own destruction takes place speedily and without delay.
 —Note that KP begins with clauses about fire, supporting order of pīdas
 as in 81 and N (263) T A 250 text (ed. with a and abhiyāñ khalv aśi).
 SP ed. utrimque, a tañh cektam, Pp 221 19 tat, rājan aśi mayācaritam
 aruṇasargāt, itī yud bhavatoṣitam. tañ mayā sakśaś evāṇubhūtam. uktīṣu
 ca. Sy A 217 and 'va 65 "Der König spricht: Es muß dir sehr schwer ge-
 fallen sein, dich unter die Anhänger des Helenenkönigs zu erniedrigen? Der
 Rabe sprach: Es fiel mir schwer "Va 68," probably merely an anticipation
 of the next va, not equal to our va 85 as Hertel thinks) aber um der am
 Ende zu erwartenden Annehmlichkeit willen hielt ich die Nöte aus. Die

skanduenā 'pi vahoc cātrun karyam asādyā buddhimān
valānā kṛpāzarpōṇa māṇḍūkā vinipātāt. 93.
(264) so 'bravīt. kathān (cā) tat. cira(ṭh)jīvy āha:

KATHA 10, STORY 10. FROGS RIDE SERPENT

(265) asti kaścīt parinatavayā mandaviṣo nāma kṛpāzarpāḥ
(266) sa evaṃ samarthitavān kathān nāmā naya vṛtīyā sukhaṃ
vartayam it. (267) (t)ato bahumāṇḍūkān hradaṃ gataḥ 'dhṛti-

Weisen haben ja gesagt. Ar. Vs 93=T 107, SP 66, N 66, Hp IV 65, Hm IV 61, Pq 212, So 182ab, Kq 513(76 cd. Sy 69, Ar. a, SP, N cātrun (N text). b, T, 'Pq kīam kē' c, NP, N, Pq mahat (perhaps read so, but one SP ms. text T v. a. bṛhāt (of SP, N Pq!)). H yathā vṛddhena sarpaḥ. d, Pq bahavo hatāḥ. So vyākṣuvṛtīyā vāṇīyā māṇḍūkā ānuḥ yathā. Kq ākṛuḥ skandhena vadhavyāḥ prāṇāḥ śapad. sarpaḥ. Sy Kīn Weiser trägt ein mīnir Annahn heikheit wīlen, die er am Ende absteht, sogar seinen Feind auf der Schulter ohne es für eine Last zu achten. wie jene schwarze Schlange, die um ihres Vorteils willen den Frosch auf ihrer Schulter reiten ließ. (264) T A 261 SP 1481 text (T cira(ṭh)jīvy, v l. aa, SP aa, but a text, SPa maghavarṇa āha' kathān etat. Pq 221 23 aa SPa to sūh rajivī kathāyati. Sy A 214. Ar aa usual. (265) T 139 4 asti ka' pari' kṛp' ma R adds manda' nāma. Hertel is note to his translation says of this, durch Korrektur ergänzt. But as the name agrees with that of the other versions, it must be taken from the orig., unless we assume that R was interpolated from some other version—a hypothesis for which there is no evidence. In his edition Hertel adopts the reading of R in the text. SP 1482 text bahuvayā. Hp 147 10, Hm 134.4 asti jīrṇodyān vṛddho (Hm om) mandaviṣo (Hp 'visarpo) nāma sarpaḥ. So 162c, 163m vṛduhāḥ kaścīt (here next)—ah. Kq 514 (77)a sarpaḥ. Pq 221 25 asti kāmāścīt pradāsa pari'. Sy 113.6 Es war einmal eine schwarze Schlange. Aus sie betagt geworden war. Ar. (266) T 139 4 text. SP 1483 aa ca parijarāṇo buddhimān (a ca ca bu' dṛṣṭaparivarajṇo). Hp 147 10, Hm 134.5 so 'tj;reṣṭayāḥ kāmā apy anveṣṭum āhmanāḥ. So 153ad sukhaṃ prāptum ādaktāḥ puruṣāḥ, [bhakṣān see next]. Kq 514(77)b vṛtichedakṛāḥ (Ma. "chedak", om to "chedat k" pur. Pq 221 26 aa evaṃ cittena samarthitavān kathān nāma mayā sukhoḥ. Sy vṛtīyā vartitavyam it. Sy 113.7 überlegte sie ich kann mich fürderhin nur noch durch List unterhalten, denn ich bin betagt und schwach und kann nicht mehr überall herumherschweifen. Ar. (267) T 139.5 ātha (ṣ yato or ato) bahu' (a om bahu) hradaṃ (a om) udasyādhṛt' (a udakanyādhṛt'; Spayer. ZDMG 65. 324, om. udasyādhṛt', which Hertel, ZDMG. 69 329, accepts) KīnKān (ṣ adds tēṣāḥ, pradāsitavān. SP 1482 bahumāṇḍūkāhradaḥ (a 'kad hradaḥ) gatvādhṛtīparigatam (a dāḥkha for dhṛti, Ar' kṛtvā (a dāṣṭayam) śhīṭāḥ. Hp 147 11, Hm 134.5 sarastīre pativṛtī śhīṭāḥ. So 163ab bhakṣān [ahib. § 265] sarastīre tasmān [asthān mundaḥ] (R. vīnīḥ). Kq 514(77)a c tadāgam āsādyā [here pres.] dhṛtāḥ. Pq 221.27 tato bahu'

paritam ātmānam darśayan sthitaḥ. (268) *atha tatha sthite tarmine udakāntargatena* 'kenu maṇḍūkena prṛtaḥ. (māma,) kim adya yathāpūrvam āhārārtham na viharasi (tu) (269) *sa āha bhādra, kuto me mandabhāgyasyā* 'hara 'bhīṣaḥ (yat karama:) (270) *adya rātrāu (prathamapradose eva) mayā* ('hārārtham viharamatena) *dr̥ṣṭa eko maṇḍukaḥ. tadgrahaṇārtham mayā kramāḥ sajyitaḥ.* (271) *so pi (mān dr̥ṣṭva mṛtyubhāyena soddhidyaprasaktānān) brāhmaṇānām antar apakrānto*

hradam upagamyādhyu" l'vīmīkūnān darśitavān. Sy 113.9 Und sie machte sich auf und ging zu einer Wasserquelle, aus der sie sich früher Frösche gefangen hatte — und es befanden sich wirklich viele Frösche darin — und saßte sich dort in trübem Sinnen hin. Ar. (268) T 139.6 *udakā* "māma, yathā" katham ānuṣṭhānam kriyate iti (β māma mīdya yathā nu" kri" it) SP 1483 *sa cākṣas* (s ca kenāpi maṇḍū" (s adda dūrāti) prṛtaḥ: kim idam, mandam bhavān āhram karoti (s kim iti bhavān mando āhram api karoti). Hp 147.11, Hm 134.6 *tato dūrān maṇḍūkēna kenacit prṛtaḥ* (Hm dūrān eva kenacin maṇḍū" dr̥ṣṭaḥ prṛtaḥ sa) kim iti tvam āhram ānuṣṭhāsi. So 143.6d, 154 *tatīkṣitvān sa tadā bhakṣiḥ papracchur dūravartināḥ, brūh:* kiṁ pūrvān āsmān ānṛty adya bhavān iti (β. tha), iti prṛtaḥ tadā bhakṣiḥ sa tīh. Pq 221.28 text (*udakaprāntargataḥ*); om iti. Sy 113.13 Als die Frösche sie erblickten, fragten sie sie Herr, warum sitztest du in Trübsal da? Ar. (269) T 139.7 ato (β om) 'bān āha bhādra, kuto 'mi me manorathāḥ. kanta (β adda dagdho 'ami SP 1484 *sa cāha* (s om sa): kiṁ māma dīvopahatastvatānāyā s manorathasya vṛttāntena). *sa āha:* katham dīvopahatastvam bhavataḥ (s katham vati). sarpa āha: dr̥ṣyatām (s sarpaoklam). Hp 147.13 *sarpo brūte:* bhādra, gaccha kiṁ tva māma manda" vṛttāntapradīpneṣa. *sa copajātakṣutukāḥ sarvathā kathyatām iti tam sarpaṁ āha. sarpo brūte.* Hm 134.7 *sarpo 'vadat:* gaccha bhādra māma manda" pradīpneṣa kim tataḥ saṁjyātākṣutukāḥ sa sa bhakṣaḥ sarvathā kathyatām ity āha. sarpo 'py āha. So 154d *pradīpneṣa pannaḥ.* (Cf. also 156e, below under § 277.) Kp 514(77)e *pradīpneṣa maṇḍūkān.* Pq 222.1 *so bravīti...* Sy 113.14 Die Schlange sprach: Wie sollte ich mir nicht trübe Gedanken machen? Denn bisher unterhielt ich mein Leben und wußte Frösche zu finden und versehrte sie, und jetzt ist mir das Mißgeschick begegnet, daß selbst wenn mir die Frösche in den Mund kommen, ich sie nicht verspeisen kann. Ar. (270) T 139.8 *adya* (β adda rātrāu) *yathā* evāhārārtham maṇḍūkānibhena (β maṇḍūka hyān, or maṇḍūkāḥ [om hyān], gandhauṣṇertāḥ SP 1485 *mayādya rātrāu dmivān.* H diff. n; to § 374. So 155b *maṇḍūkām anudhātā.* Pq 222.2 text *om prathama*). Sy 113.28 Ich sah nämlich des Nachts einen Frosch [in das Haus eines Asketen gehen, cf. next] und trat hinter ihm ein. Ar. (271) T p. 139.8, note (only in β) *sa tu mandbhayāt evādhy"* dvyaṅgān madhyenapakrānto *sa dr̥ṣṭaḥ* (H adda mayā) *kṣṇu gata iti.* So 156e *brāntya.* Pq 222.4 text. Sy cf. in proc. "in das Haus eines Asketen gehen") 113.29 und das Haus war finster. Ar.

na viśhavitō mayā kvāpi gataḥ. (272) tatsādṛśyamohitacittena mayā (kasyacid) brāhmaṇasūnor anguṣṭho daṣṭaḥ. (273) (tato) 'sdu sapadī pañcatvam agataḥ (274) tatpitṛḥ (duḥkṛdṛtena) 'haṁ śaptaḥ, (uktas ca) (275) durātman, yat tvaya māmā 'na-parādhi suto daṣṭaḥ, tena doṣena tvam maṇḍūkānāṁ vāhanāṁ bhaviṣyasi. (276) tatprasādanalabdhaṁ ca vṛttim śaddayisyasi 'ti. (277) (t)ato 'haṁ yuṣmākaṁ vāhanārtham āgataḥ. (278) (tena ca

(272) T 139.8 note, only in β. tatsādṛśyād vyāmoḥitena mayā) 139.8 brāhmaṇasūnor anguṣṭho mayā (β om) daṣṭaḥ. SP 1486 brāhmaṇasūnor daṣṭaḥ. So 155a, c mayā brāhmaṇasūtrasya [pres. two] daṣṭo haṁguṣṭhah. Kp 514(77 d) pūrā daṣṭo mayā dvayaḥ. Pp 222.5 text (adda hradatajaḥ) tatpitṛho after "sutor). Sy 118.20 Du kam gerade der Sohn des Asketen von drinnen herans und stieß mit seiner Zehe an mich und ich packte ihn mit meinen Zähnen und biß ihn. Ar as Sy, but several versions (e.g. KF 154.1) add "thinking he was a frog" (273) T 139.9 tatmanakṣitam asū pañcatvam āgataḥ. So 155d as ca pañcatvam kvayāu. Pp 222.7 text (upa-gataḥ). Sy 118.22 so daß der Knabe alsbald starb, und ich sah. Ar, KF 154.1 so that he died. (274) T 139.9 text (β tsaya p:trā). SP 1486 tatpitṛḥ (= adda brāhmaṇena) 'haṁ śapto Hp 151.11, Hm 139.6 tato 'haṁ tena śokākuleṣu brāhmaṇeṣu śaptaḥ, yad. So 155a tatpitṛḥ cāmi śāpēna Kp 515(78)a tathāpṛāda eva. Pp 222.7 atha tatpitṛḥ duḥkṛtānāṁ śaptaḥ, yathā. Sy 118.22 Aber der Asket ließ mir nach und verfluchte mich. Ar

(275) T 139.10 text (bhakṣtaḥ for daṣṭaḥ β it bhavi" vāḥ", ed. with a bhaviṣyanti. SP 1486 maṇḍūkānāṁ vāhanāṁ (= vāhako) bhūtvā. Hp 151.12, Hm 139.7 adyārabhya maṇḍūkānāṁ vāhanāṁ bhaviṣyanti. So 155b bhakṣāṁ vāhanikṣtaḥ. Kp 515(78)ab yāto (Ma. om. jāto) 'mi sarvamaṇḍūkavāhanam. Pp 222.8 dur' tvayā niraparādho yaṁ mānuṣo daṣṭaḥ tad aśena doṣeṇa. Sy 118.24 Du Schlange, die du diesen Kraben getötet hast, der dir doch nichts zu Leide getan, sollst dafür augenblicklich ein Reittier für den Froschkönig werden. Ar (KF for frog, but OSp and Wolf as Sy JCap om).

(276) T 139.11, note (only in β) text SP 1486 tūc dattam śhṛṇuḥ (= śān-nam bhukṣevah. Pp 222.10 tatprasādanalabdhaḥ) vṛttikāḥ vartiyasā. itl Sy 118.26 und keine Früchte mehr fromen können außer denen, die dir der Froschkönig zum Almosen gibt; und wenn du's anders machst, sollst du bersten. Ar (277) T 139.11 tad ahaṁ yuṣmāṁ praty āgato vāḥ" SP 1487 ato haṁ... (= corrupt, seems to intend tato vāhanārtham yuṣmatma-nipam) āgataḥ, śāpavādā cāhaṁ (= om ahaṁ) svayam śhṛṇuḥ as karomi Hp 151.20, Hm 139.13 ato brāhmaṇasūpāḥ (Hp "pāṁ bhoktūḥ) maṇḍūkāṁ vohḍham atra tṛpṣāmi. So 155d tad yuṣmāṁ katham adāmi (of § 269 above) praty ahaṁ vāḥmi vāḥ. Pp 222.10 text (Hagāma. Sy 114.2 So bin ich denn zu dir gekommen und stehe bereit, so oft du zu mir reiten begehrst. Ar

(278) T 139.11 atha te brāhmaṇasāḥ sarva eva maṇḍūkāḥ) jala-pādāya (so ed. om., = R om, a ma-amādāya, p jalamādāya) niveditavantaḥ SP 1487 tata akṣaṇa bhakṣa (= tataṁ tena) maṇḍūkāḥ niveditam. Hp 152.1, Hm

sarvamanāḥkāśānām idam āveditam.) tatas tathā (prn) hr̥ṣṭamano bhīḥ
 sarvāḥ eva gatvā maṇḍūkārājya jālapādanāmno niveditam.
 (279) atha 'tāv (api samantriparivṛto) 'tyudbhutam itī manyamā-
 nāḥ samābhīramam āgatyā bradd uttīrya sahituṣṭas tatpṛṣṭham
 adhīruḍhah (280) (tadanukramato yathāsthānabhāṣa upasitāḥ.
 anye cā 'nāpnuvanto 'nupadam dhāvanti.) (281) mandaviṣo 'py
 (ātmapṛṣṭyartham) anekaprakāragativibhedaṁ adarśayat. (282)
 atha jālapādo (labdhakapāra eva) 'ha:

na tatā karipā yānāḥ rathena turagena vā
 narayānena nāḍo vā yathā mandaviṣeṇa mo. 94.

(283) atha mandaviṣam anyedyas chāsmaglānam jālapādo

140. 1 samantarā tena maṇḍūkena gatvā maṇḍūkānīḥsya jālapādasya (Hm
 jālapādanāmno 'gre tat kathiam, Pg 222 12 tona gatvā jālapādanāmno
 dardurājanā, a vijñāyam. Sy 112. 19 Da gingen die Frösche und besuch-
 richtigten ihren König und sprachen Freue dich, denn etc. (then expatiate).
 Ar. (279) T 139. 12 tāv api samantriparivṛto (v. 1 om sa) 'udbhutam ita
 manya' (ā adde pl) samābhīramam āgatyā uttīrya (v. 1 samut') tatpr' āritah. SP 1488
 ca om a 1a) sahituṣṭah (a after āgatyā satvaram āgatyā (a here caht'), and
 adde tasya) pṛṣṭham adhīruḍhah (a Krū"). Hp 161 2, Hm 140 2 tato 'tāv
 āgatyā maṇḍūkānīḥsah (Hm adde tasya) sarvasya pṛṣṭham āruḍhāvān Hp
 adhīruḍhāvān. So 157 tae chrutvā tatva bhokānāḥ rājā vāhasamutsukah, jālap
 uttīrya tatpṛṣṭham ārohad gālabhīr mudā. (Cf. also sacivāir yutam, 166b,
 and § 261, Kp 515 78, ed. 516, 79) a maṇḍūkārājya tae chrutvā nakre tad
 vāhasam mudā, akandhe gṛhītvā maṇḍūkam. Pg 222. 14 text (om āgatyā)
 to uttīrya, mandaviṣasya phasapradadam adhīruḍhah. Sy 112. 22 Ah er
 das hörte, freute er sich, (here follows repetition, in general sense, of the
 question and answer in §§ 266, 267 and only after this comes the Sy
 version of our §§ 270—277 incl.—Finally we find in Sy 114 6:) und stieg
 auf und ritt auf der Schulter der Schlange. Ar as Sy (280) T 139. 12
 text (v. 1 apṛṣṭhīḥ; most ms ckr̥pnuvanto). Possib'y of. So is next?
 Pg 222. 16 āpṛṣṭi api vāthīḥjyesthah tatpṛṣṭhōpari samārorahah. kīḥ bahunā,
 tad apara sthānam apāpnuvanto tasyānupadam eva dhāvanti. (281) T
 140. 2 text (ms 'prakāśah gat' corr R to 'rīḥ gat', so ed). SP 1489 ca
 ca (a om sa ca) manda' 'pi nānāgat vibhedaṁ tam utbhāvān Hp 167 2, Hm
 140 3 na Hm adde en, sarvas tath pṛṣṭhe kṛtvā utrapadakramam babhīrma.
 So 168ab tatva tath vāhasamukhīḥ svarjya sacivāir yutam cf. proc.?). Kp
 516(79) b ca nānāgatik v. dah Pg 222 18 text Sy 114. 6 Nachdem er einige
 Tage lang auf ihr so lange geritten Ar (282) T 140. 3 text Pg 222. 19
 nānā jālapādo jārohatānā gṛasāpārasamukhānā tam āha. Sy 114. 3 with next
 va before second part of § a version of § 279) Da drühte der Froschkönig.
 Ar as Sy Vm 94 =T 108 not n a). Pg 214, Sy 70, Ar (see proc. for
 position in Pa). b, Pg tr turn" rath" c, T vv II. nana) ānusa nāvā vā,
 tatā nānyena yānena, Pg vā yānāḥ for nāvā vā Sy Wenn ich die Schlange
 reite, werde ich mächtig berühmt. (283) T 140. 6 text om ity man-

'bravī (bhadra,) k'im (utv) adya mandam mandam vhyate (na yathā pure ti) (284) na āha deva. (adya) hāravāhikāyā na ma (yathāpūrvam) roḍhūḥ śaktir asti. 285) āha) sāt abravīt' (bhadra,) bhakṣaya kṣandramapḍukān .ti). (286 sa āha namā 'pi 'yam ādī, kiṁ te pādīyāṁyā kṛtaprasādo bhakṣayisyāmi. ti tādāyattajīrīto 'smi (287) tato mū amuṣāto kramān maḍḍukān yathesam abhakṣyat (288) kṛtapayāir evā lobhāir

damandam SP 1489 kadāci na a m ca kad' mandam a v i mandam) galub kṛtvābhāt a udvāha, om kṛ' adīe tena) rājābhūtam (a "tāh) k'im it mandam (a om) mandam gacchaat. Hp 152.2, Hm 140.4 tato (Hm om) pāreḍyā talitum samartham tam maḍḍukānāṁ 'vadat k'im it bhā-vān adya Hm k'im adya bhāvaṁ mandagatū. So 168c kṛtvāmunam kīrṇam Kp 516(79)ed mandam vapuḥ kṛtvā. Pp 222.22 ābhāyadyur mandaviṣaś chadmanī mandam mandam viśarpāt. tad dṛṣtvā jalapādo 'bravīt: bhadra mandaviṣa, yathāpūrvam k'im adya na sādūhyate. (284) T 140.7 sa āha deva, āhāravāhikāyā chakur me na yathāpūrvam roḍhum. SP 1490 sa āha āhāravāhikā upakṣepa smi Hp 152.4, Hm 140.5 sarpo brūte deva, āhāravāhikā durbalo Hm samartho 'smi. So 168d, 169a ā vāha na sakī-tavaḥ, āhāreṣa viṣṭ deva na gantum aham utāha. Kp 516.79 ed yajṣe bhogam (here pres.)—mḍurvarā. Pp 222.24 mandaviṣo 'bravīt: deva ,om yathāpūrvam. Sy 114.1 sprach die Schlange zu ihm Ich kann sofu ge-jenes Fluches, mit dem ich beledet bin, nicht fangen Ar (286) T 140.8 ābhāsv abravīt bhakṣayitra kṣandran ti SP 1491 rājābhūtam amada-nuyāḥ (a maḍḍukānāṁ) amadābhāva bhubhukto, maḍḍukān bhakṣaya a adīe it). Hp 152.6, Hm 140.6 maḍḍukānāṁ 'vadat Hp. vadati, v i. vadat, amadābhāḥ maḍḍukān bhakṣaya So 168c chrutvā bhā-rāḥ am avocad vāhanapriyā, kīrṇat parimūḍa tarhi bhūḥkva me mcarān it. Pp 222.1 text ,om it). Sy 114.18 after next) Der König dachte So ist schlecht von mir, daß ich der Schlange, die mir dergestalt unterworfen ist, keine Nahrung gegeben habe, und ließ ihr pro Tag zwei Früchte geben Ar (king speaks to snake, instead of reflecting to himself (286) T 140.8 text ,ā pādīyāṁyāprāsādo, SP H of pres. and next. So 169ed tam me dahy āmanāḥ ūhṛtyo by svritur vartate katham. Pp 223.2 tac chrutvā praharṣitāsvagātīro mandaviṣaś samābhoreṣam abravīt namā-yam aya viprādīḥ (most msa. om vipra) 'ti, tai tarānāḥ)śvāvacanena priotto 'smi Sy 114.9 darum gib mir Herr, geſilliget meine Tagelohn Ar (287) T 140.10 tatam ita mū amuṣāto 'bhakṣyat SP 1491 tac kṣā a tato 'sso yathāpūrvayati deva ity āhivā a abhābhaya maḍḍukān abhakṣyad yathesam (a tr yath' āh) Hp 152.6, Hm 140.8 tato grhīto 'yam sādūprasādo ity āhivā kramādo maḍḍukān bhakṣimvā. So 161ab tataḥ kramān na maḍḍukān āhivā avocam abhakṣyat Kp 517(80)abc ānāb-ḥānāḥ tadādhāt sarvamaḍḍukānābhakṣyam, cakre I'p 223.4 taku 'mū mūra-vāryeṣa maḍḍukān bhakṣyam. Sy cf § 285 fusion of two passages Ar so Sy (288) T 140.10 text ,om aya, SP 1492 mandaviṣaś amuram avatīḥatī (a va ti*). kiyatī a om kālma jalapādīvāreṣam sarpo dṛṣtvā bhā-vā

balouān saṁvṛtāḥ.) tēsuparituṣṭas cā 'ntarīnam avahasyat
'bravīt:

†maṇḍūkā vivīdhaśvāsāś chalapūrvopasādhitāḥ

kiyantam kalam akṣipā bhavayuh kṣadato mama† 95.

(289) aśha (tac chrutvā jātāntako) jalapādāḥ kim anenā 'bhī-
hitam itī tam) apricchāt: kiṁ twayā 'bhīhitam. (290) (yato) 'sāu
(ākāraprachādandya) 'ha: (na kiṁcid itī punaś ca pratib-
dhyamāno 'bravīt, sādmin,) mayāi 'tad uktaṁ:

varāḥ svrāṣanidhvasto bhavac chāśo 'ngṛīpo 'pi vā

nā viprasāpanirdagdho janter bhūyāt kadācana. 96.

(291) aśha 'vāḥ vartamāno jalapādāḥ (kṛtakavacanavyahita-
manā) nāi 'vā 'vabudhyate. (292) †(kim bahuna,) tathā tena te
sarve 'pi bhakṣitāḥ, yathā bijamātram api nā 'vāṣṭam†

(End of Story 10)

(a "pūdo 'vaditāḥ sa ca dṛṣṭo 'bravīt). Hp 152.7, Hm 140.7 aśha (Hm ato)
nirmaṇḍūkam saro vilokya. Pp 325.5 text (prahṛtāś for supari', avahasye-
dam abr'). Vs 96=T 109, Pp 215, cf. SP prose 1492, dīḥ. sena-
s. Pp vivīdhaśv āśo, in Pp 324.34, where the pratika is repeated, the
reading is vivīdhaśv evāśya (read bhīdhaśv). d, Tā bhakṣate. SP itāḥ (a om)
parāḥ jalapādam aśa (a om) bhakṣayitvānyatra gaoccham. (289) T
140.14 text (om tac chrutvā). SP 1494 ity ucyamāno jalapādena kṛtvābhī-
hitam: kiṁ bhavāṇa vakti (a vadati). Pp, after inserted story (see next),
324.34 aśha jalapādam tac chrutvā antarīm svigṛhṣṭdayaḥ kim ananubhi-
hitam itī tam apricchāt: bhadrā kiṁ tvayābhīhitam idam viruddhavaśaḥ.
(290) T 140.15 text. SP 1494 na śha: evaśv bravīm. Pp 226.5 aśhaśv
ākāraprachādanārthak nā kimell, ity abravīt. Here T vs 110=Pp vs 218,
and Pp then inserts a story ("The Butter-blind Brahman") of which this
vs is the catch-vs. Both vs and story are certainly unoriginal, being entirely
inconsistent with the following vs and with the surrounding matter generally.
As part of a speech intended for the ears of the frog-king, this vs would
have given the whole game away. This was evidently felt by Pp, who
therefore, in copying the vs out of T, transposed it and put it into a speech
by the snake to another snake, who asks him why he submits to the indigni-
ty of being ridden by frogs. This second snake is an obvious invention
on the part of Pp, due to an attempt to rationalize this vs and the story
to which it relates, making them fit into the situation. Vs 96=T 111,
SP 67, N 57 a, T varāḥ vajra-iragṛṣṭo. b, N chīkīdhipo, SP charahato
(a chīkī a', chīkīā'). c, T nā for na. T ad 'dagdhob, but vv. 11. 'dho and
'dha. d, T jannikīhūn me kad' SP, N kathamcana. (291) T 141.1
text. SP 1496 tathāpi jalapādo na pratyeti (a om: al. this.) So 151cd tad-
vāśaśbhīmāndīśaś sūśa bhakṣatāḥ na tat. Pp 226.5 tathāiva kṛtaka-
vacanavyāmolitacūto jalapādośa tarya duṣṭābhīmanāśāḥ nāvabudhyate.
(292) T 141.1 tat kim bahuna, bhakṣitāś tena maṇḍūkāḥ, vāśaśāḥ

- (293) ato 'hañ bravimi: skandhenā 'pī vahec chatrum itī.
 (294) tat, rājan, yathā mandavipeṣa maṇḍūkā mīhatāḥ, tathā
 mayā 'py (aīṣāḥ) āstravo hatāḥ. (tathā ca)
 vane prajvalito vahnir dahan mūlanī rakṣatī
 samūleṣu unmūlayati vāryogho mṛdōśitalaḥ. 97.
 (295) meghavarṇa āha. evam etat, (apī ca)
 mahatvam etan mahatam nayatathakāradhārīṇān
 na muñcantī yad ārambham kṛehre 'pī vyasanodaye. 98.
 (296) tīd evam bhavati mīṣāḥ āstravah kṛtāḥ.† so 'bravīt:
 deva, evam etat. (uktam ca)

pramoktāḥ, ye 'ya vaktre nūnavidanti. SP 1498 anantarā (a jīlapādaḥ for an) tam apy abhakṣayat Hp 153. 7, Hm 140. 8 sa (Hm om) maṇḍūkā-
 nātho pi teṣa bhāṣitāḥ. Pp 224. 5 text. Sy nothing. Ar, JCap 153. 7 de
 quibus vixit serpens diebus vite suae. So other Ar versions. (293) T
 A 252, SP 1499, H, Pp 226. 7 text (T ed. yate, but mm. p. R ato). So
 162ab evam madhyapraviṣṭas mūrkhah prāṣṣeṣa vāḥcyate. Kp 517(80)ed
 āstrugrhaḥ evam tīṣṭhat kīryavādīgataḥ. Sy 114. 13, Ar at some length,
 (294) T A 252 text (om tathā ca). SP 1499 tad rā' ya' teṣa maṇḍ' bhak-
 ṣitā te' mayā āstravo mṛdōgdhāḥ. tathā ca. So 162cd mayāpy asupravīṣy-
 vāḥ deva tvadripavo hatāḥ. [Cf. Spī 85. 4 tat sa eva mīṣāḥ bhavati ye
 'pamānam api sahitye kāryam āśbhayati. uktam ca.] Pp 226. 7 tathā rājan
 ya' mand' buddhibalasa maṇḍ'...mayāpi marve vāṣṭyāḥ. itī āśḥu cedam
 ucyate. Sy A 218 Darum habe ich dir diese Geschichte erzählt. weil auch
 ich Schmach auf mich genommen habe zur Sicherung meines Herrn, dessen
 Feinde alle verbrannt und vernichtet sind. Ar Vs 97=T 112, SP 66,
 N 58, Pp 217, Sy 71, Ar According to Hertel, *Parā.* p. 53, in Spī Hamburg
 mm. 166. a, T prajvalito. a, Pp samūleṣumūlayam kuryād, T samūlakṣaṇam
 kṣatī. d, T vāryogho, N Spīogho, SP, Pp text, but SPa jalūgho. Sy
 Wenn Feuerbrand den Baum erreicht, so verbrannt er doch nicht seine
 Fasern und Wurzeln, jedoch das Wasser dringt, obgleich es ruhig anfließt,
 so an den Baum, daß es ihn von Grund aus entwarzelt. (In Pa this is
 spoken by the crow-king; see on § 294.) (295) T A 253, Pp 226. 11 text
 (Pp 'bravīt for āha). Nowhere else, unless cf. Pa in § 294? Vs 98=T
 113, Spī 176, Pp 218, not in Sy. Ar? a, T mm. hopelessly corrupt on
 etan mahatam (see Hertel ad loc). b, T v. l. 'vāryōm a, T mm. muñcantī.
 Pp Brabdhām. d, Spī prāṣṭe 'pī. Possibly KP 164. 31 contains fusion of
 this with following prose (but other Ar versions seem to have no corres-
 pondent) Thus too was your labor with the owls, for you destroyed them
 quietly and patiently, and won life for me, and for yourself a fair and ex-
 cellent name and an exalted rank. (296) T A 254 text (om uktam ca).
 Spī 85. 13 meghavarṇa āha tat kṛtam akṣatākam me rājan āstrān mī-
 ṣatāḥ nayati trayī albhavī yuktam etan sayarādīnām. uktam ca. Pp
 226. 14 so 'bravīt. evam etat. uktam ca. Sy A 219. 4 (before our vs 97) Der
 Rabenkönig sprach Da hast ihre Wurzeln und ihren Namen vernichtet.

rñadeṣam agñideṣam vyādideṣam tathā. 'a ca
 ariṣeṣam ca niḥseṣam kṛtvā prajāṇā na vidati 99.
 (297) deva, bhāgyasamīpannas tvam (ev) 'a, sarvaṁ ārabdhān
 yagnadartha ādhyatī, api ca:
 śaktam yuktam samdhātte yuktam ātuparākrāmāḥ
 tāv ubhau vṛddhisamīpannau kramavyayasamaucitau 100
 (?yitāmanāḥ satyavato dhīmato vyavasāyinaḥ
 kṛtā nāmāḥ 'vamsiddhayaḥ 'pi ayātanvayapade sthitam 101)

(After our vs 97) A21Pa So hast auch du sie nicht durch harte, sondern
 durch saubere Mittel vernichtet Und es heißt Ar, cf under prec. vs. Thruout
 the following passage the assignment of speakers to the several parts in
 JCap and KP is like that in Sy, other Ar versions are confused and
 attribute the whole either to the king (OSp) or to the minister Wolß.
 Vs 99=T 114, SP 69, N 88, Spl 116, Pp 219, Sy 73, Ar a, SP, Spl
 omit" (SPs text): b, T, Ja istruṣeṣam. c, Pp vyādideṣam T, Spl punah-
 pannaḥ pravartata Spl pravardhanie d, N rājan for prajāṇā. T, Spl tas-
 māc seṣam ca kṛyeyat (Spl dhāryet; T ms. R tasman niḥseṣam kṛaret).
 Sy Vor Schuld, vor Feuer und vor dem Feind* (see below muß sich der
 Weise fürchten, auch wenn nur ein kleiner Rest davon übrig ist. (The word
 "Feind" represents an emendation of Schulthess, the corrupt ms. reading
 was collected by Sickell to a word meaning "disease" which on paleo-
 graphic grounds is more likely than Schulthess's emendation The Ar ver-
 sions have all four things mentioned—disease, sickness, enemy, and debt—except
 that KP and JCap corruptly say "other things" instead of "debt") Here
 T has the A244, with vs 114 and 115 (spoken by Mahaveera, nowhere
 else, unless Spl 85.17 may possibly be regarded as corresponding to T
 A245 It has no representative elsewhere. (297) T A244 so 'bravit
 deva, bhāg* tvam aśi, kim ārabdhān (v l. Bhaddhān) yagn* na vidh* apl
 ca. SP 1606 tathasiva (a om) deva bhāg* 'a a om bhavān (!) sarvaṁ āra-
 trayāḥ siddh* (a om sarvaṁ, .. aparāṇā ca. Spl 65.23 after our vs 104)
 nhrayitv āhar sa devapratīṣṭhābhāvo 'yān bhāvayadvṛddhisācaksā, vayam
 punar mūlāḥ kṛtyānuṣṭhāsamātrāḥ. uktam ca, our vs 106: Pp 219 17 deva,
 bhāgyavācā tvam evāśi, yasvārabdhān sarvaṁ apl samadhyatī. Sy A290
 Der Kābe sprach Es ist nicht mein Verdienst, sondern das meines Herrn,
 denn mein Herr ist vom Glück begünstigt, und jedes Werk, das er tut oder
 durch einen andern tun läßt, gelingt wegen des Glückes, das mein Herr
 immer hat, wunderbar Heißt es doch. Ar Vs 100=T 117 Sy 73, Ar b,
 T v l. ātuparākrāmāḥ. Sy Wn zwei Tüchtige sind, gewinnt der Ent-
 schlossener, und wenn beide entschlossen sind der Klügere, und wenn
 beide klug sind, der Glücklichere. Vs 101 T 114 possibly represented
 by Pa 183, Sy 74, Ar, but the correspondence is doubtful d, T msa. sthitam,
 em. Hortal. So tasman nītv dā rājā ubhāḥ invayān kṛtīmanāḥ yajuvacchān
 bhujyate bhṛtyāḥ hanyate ca nārāḥ jājāb Sy Dann wer Glück hat, dem
 gedeihen alle Unternehmen. Und wer sich vermisst, mit auch Herren zu
 kämpfen, holt sich den Untergang, zumal wenn jene das Glück unterstützt,

samprāpto vyasane na sidati matiḥ siddhau na samhṛṣyate
 krodhaḥ saṁharati kṣamāḥ ca kurute kāle ca vispandate
 kāḥḥnān. ca saṁvṛṇoty avahitaś chidreṣu jāgati yas
 tasyai 'vaiharitasya vāyamanaso hastasthitaś sampadaḥ.
 102.

ko 'ham kṣu deśakāḥ samaviṣamagunāḥ ke diviṣaḥ ke
 saḥayāḥ

kā śaktiḥ ko 'bhyupāyo hatakarāṇamīdhaḥ kā ca me
 dāivasampat

sampatteḥ ko 'nubandhaḥ pratihatavacanasyo 'ttaraḥ kim
 ca me syād

ity evaṁ kīryasiddhāv avakṣatamanaso na 'vasṭdanti
 santāḥ. 103.

(298) *tan na kevalam (ekāntataḥ) śkuryaḥ para(m) kīryaḥ*
sādhiyati. uktam ca:

śastrāḥ hataḥ bi ripavo na hata bhavanti

prajñāhataḥ tu suhata na punar bhavanti

śastrāḥ nihanti puruṣasya śarīram ekaḥ

prajñā kulah ca vibhavaḥ ca yāśas ca hanti 104.

und zumal wenn er dir, Herr, glöckht, Ar, possit y KF 156.15 since I have
 found that he (=the king) keeps secrets and hearkens to counsel, conceals
 stratagems and hides thots, and special y since you are one who repays
 with justice, distributes gifts lavishly and with a good w'il, and awards
 chastisement according as right demands. Vs 102=T 119, SP 70, N 60,
 Sy 76, Ar. a, SP's, N manah for matiḥ. SP saṁvṛṇoty, a, N saṁhṛṣyati
 b, T prāptu for krodhaḥ SP, N na for second ca, read so? ("does not
 shudder"? SP vispandati (best ms. text). Sy Denn da test im Mißgeschick,
 was deinem Gewissen frommt, häßt deine Gedanken ruhig, wirst im Glück
 nicht aufgeblasen und verstehst dich auf die richtige Zeit für die Taten
 und zur Zeit des Grimmes auf Sanftmut, und laßt nicht Worten nach und
 den Erfolgen der Taten der Nächsten. sondern schaut mit Verstand vor dich.
 Here T vs 120=our 1 vs 90. (there in T SP, N, Pq; here only in T).
 Vs 103=T 121, SP 71, N 61. a, T nayāḥ for diviṣaḥ. b, SP, N 'bhyu-
 pāyaḥ kṣam (N, and best ms. of SP, phalam, other SP's msa. kim) apī ca
 kīyat (SP's vidhayaḥ for kīyat) kīpāḥ (N "4x" dxi". c, SP, N sampatīḥ.
 N "vacanāḥ oṅtaro. T msa. na, ed. na (em.), for ca. d, T msa. avahata",
 except R avihata"; em. Herte! T nāvaśyā bhavanti. (296) T A 257
 tam parakṛtyaḥ sādḥ°, katham. SP 1614 na bi śkuryaḥ eva paraḥ (a om
 eva paraḥ) kīryaḥ sādḥ° (athā ca Pq 225.17 tan na keḥ" śku" kīryaḥ
 sādḥ°, kim tu prajñāyā yat kīryate, tad eva vijayāya bhavati. uktam ca.
 Sy A 221 Der Rabenkö nig sprach: Durch deine Klugheit sind die Eulen
 vernichtet worden Es heißt ja. Ar. Vs 104=T 122, SP 72, N 62, Spī

ekasā hanyān na vā hanyād iṣur mukto dhanuṣmata
buddhīr buddhimato 'tṛṣṭā hanyād rāṣṭraṃ sarājakam 105.

(299) tad (evam) dāivapurusaḥkārābhyāṃ yuktyā yātneṇa
kāryasiddhīyāḥ sambhavadānti yataḥ:

prasarata matib kāryārambhe dr̥ḍhībhavati smṛtib
svayam upanāmanty arthā mantro na gacchati viplavam
phalati sakalāṃ tat kiṃ citraṃ samunnatim ānute
bhavati ca ratib ślāghye kṛtya narasya bhaviṣyataḥ 106.

(300) tat tyāgabuddhiśāuryasaṃpannasya rājyam iti uktam ca:
tyāgini śūre viduḥ ca vasaṃ janakā ca janā guṇibhavati
guṇavatu dhanat dhanāc chrīḥ śrīmaty dyāḥ tato rājyam. 107.

179, Pp 270. a, SP hatāḥ ca (a hatāḥ, best ms. text), N, Sp hatāḥ ta; Pp hatāḥ ca h hatā ripavo bha. b, SP buddhyā hatāḥ (a text). Sp ca for tu. SP mahatā for mahatā (a text). T puruṣāḥ, Pp ripavāḥ, Sp nitarāḥ, in T, Ja before mahatā, omitting na puruṣa. d, SP, N bahatā for kalatā. Hertel equates Sy 74 with this vs, but it clearly belongs with next. T adds apī ca.

Vs 105—T 122, SP 72, N 62, Sy 76, Ar. Sp l. 204, reading exactly as text. Kāṣṭhīya p. 376 bottom (Ch. 10, § 8), agreeing with T in d. a, N is as hanyāḥ vā. c, T prajñena tu matib kṛpāḥ. SPs *mato hantī. d, SP hantī (a dhravah, best ms. text). SP rājyam (a text), T garbhagatāṃ apt. The SP, N reading in d is supported by Pa. Sy Hia Krieger lesen nur einen oder zwei oder hundertens zehn töten Hia Kluger aber vernichtet durch seine Klugheit einen König und sein Land. (299) T A 122 tad dāivapurusaḥkārāḥ pādāḥm ayaścaṇa kāryasiddhīyāḥ pariṣamanti (v l. 'ābhī pariṣamanti). SP 1521 (a begins deval) kiṃ ca: dāivasaṃpannasyāyātneṇa (a om dāiva, *syāḥśāneṇa) sarvaḥkārāḥ sambhavadānti (a ādhayati). tatāḥ ca (a om ta' ca). Pp 225 22 text (prajñā for dāiva).

Vs 106—T 124, SP 74, N 64, Sp 100, Pp 221. a, N, Sp manak for matib. SP dr̥ḍhī' (a text), N dr̥ḍhatī ca matib. For smṛtib (T, Pp) SP ānute (a *āb), Sp sphāḥ. b, T man. upanāmanty (om. Hertel., N upanānty, Sp upanāyana, om SP man. upanānty Sp arthāḥ SP arthāḥ sampan na nadyatī mediat SPs arthāḥm gacchati viplavam, N arthāḥ na samāna ga' vi. c, SP bhavati (a phalati), Pp sphorati. T Pp sapthalas (T v l. sakalas) Pp tarkat for tat kiṃ; Sp kṛtyāḥ, Ja citatā for citraḥ for tat kiṃ citraḥ. SP karmārabdhāḥ, a and N oniy vittatā; d, N ca-ratī, SP caritāḥ. SP ślāghyāḥ, a v. l. 'yab, N 'ya.

SP kṛtyāḥ (a text), N kriṣ. SPs na kārya. SP, N bhaviṣyati (a text).

(300) T A 129 text (most mss. "samuṣpannasya). SP 1526 aṇa tyāga' rājyamāya (a rājya. samudidhī etc.). Pp 225. 28 tatāḥ nadyatyāgabuddhyasaṃpanne puruṣe rājyam iti.

Vs 107—T 125, SP 75, N 65, Pp 222. a, N tyāgi varā 'dhi, for whole pkda. SP and T mss. and add. om ca, Hertel am. T by inserting vidyā before viduḥ see his Sp p. XLIII f. Aside from the boldness of this emendation, it spoils the sense, which clearly requires that the three qualities mentioned in the prec. prose—liberality, heroism, and

(301) *meghavarṇa śha: tīkṣa, sadyaḥ phalati nīlīśāstram, yat
tvaya 'nukūlyeṇā 'nupravīkṣyo 'lūkarajo rimardanaḥ saparyāno
nīhśeṣaḥ kṛtaḥ.† cira(m)jīvy aha: deva,*

tikṣopāyaprapṭigamyo 'pi yo 'rthas

tasya 'py adān samārayaḥ sādhu yuktah

uttuṅgāgraḥ śrabhūto vanānaṁ

nā 'nabhyarcya chudyate pādapendraḥ. 108.

(302) *athavā, svāmin, kiṁ tenā 'bhūhiteṇa, yadantaḥ kriyā(kāla)-
rahitam. sādhe abhūtam:*

anīścitāir adhyavasāyabhirabhir

yatheṣṭasamlāparatiprayojanāiḥ

phale viśamvādam upāgata girah

prayanti loke parihas(y)avastutām. 109.

(303) *(na ca laghuḥ api kartavyeṣu dhīmadbhir anādaraḥ
kāryaḥ. yat kāraṇam.)*

wisdom—should be the joint starting-point in the logical development of the theme of this stanza. They must be coordinate, not one developed from the others. See my Introduction, Vol. II, page 98. b, SP *janah* (v. l. *sva-janaḥ*) *sadh* *vasaty* *eva* (but *a*, N text), Pq *sachṣargarucir jano*°, T (om *vasati*) *matimati ca guṇo guṇi*°. d, SP *tato jñānaḥ* (*a vijayas*) for *śrīna*° KJkK; N *tato viryam*. (30.) T A 360 text (*'pamardah, cirajivy*). Pq 226. 1 *megha*° *śha: nūnaḥ sadyaphalāni nīlīśāstrīḥ. yat. .°pravīkṣyrimardanaḥ sapari*° *nīhśeṣaḥ. sītirajivy śha. Sy A 222, 223* Und ich wundere mich, daß, als du bei ihnen warst, dein Zorn und Ärger dich nicht verriek. Der Rabe sprach: Infolge der Belehrung durch dich, Herr, habe ich mich gegen jedermann demütig betragen. Es heißt ja. Ar. Vs 108=T 126, Pq 223, Sy 77, Ar. b, T *sachprayuktaḥ* for *sādhu*° c, T *udvikayāgre lakṣmabbhūto*° Sy Wer etwas mit Maß ausführen will, ehrt viel besser, wenn er anständig unterwürfig auftritt, wie man ja auch einen großen herrlichen Baum, wenn man ihn sälen will, zuerst preist und erst dann fällt. (302) T A 261 text. Pq 226. 7 *athavā... yad anantarakāle kriyārahitam saukṣasādhyam vā bhavati. sādhe cedam ucyate*, Not in Sy Ar, perhaps Wolff p. 231 bottom. Der König entgegnete: Schon immer habe ich dich gekannt als einen Rüstigen mit Taten, während dich alle meine andern Wesire nur rüstig gereizt haben mit Worten, mit Worten, die keinen dankenswerten Erfolg haben. Cf. also JCap 200. 24; see next vs. Vs 109=T 127, Pq 224, Ar(?). a, T v. l. *avyavasāya*° b, Pq *pade pade doṣātāni darśibhiḥ*. c, Pq *phakir* T v. l. *'pi sam*°. d, T *'hāsa*° Ar, cf. Wolff under *proe*, and JCap 200. 24 f.; the latter part of this reads: *quando vero maium habuerit consiliarium ornatum sermone at absque opere et vo.uerit rex aliquid facere, quomvis in suo principio prosperetur, in suo tamen fine precipitabitur et irascetur et penitebit*. The Ar versions seem to have fused this vs with the preceding prose. (303) T A 262 text (v. l. *laghu* api). Pq 226. 13 text (*yataḥ* for *yatkāraṇam*).

- (śakṣyāmi kartum idam alpam ayatnasādhyam
 atra 'daraḥ ka iti kṛtyam avekṣamānāḥ
 kecit pramādatamasaḥ paritāpaduḥkham
 āpatprasangasulabhān puruṣāḥ prayanti. 110.)
 (304) *tad adya jātār madvibhor yathāpūrvam nidrālābho bha-
 viṣyati. (ucyate oāi 'tat')*
 (nihsarpe katasarpe vā bhavane supyate sukham
 drṣtanastabhujaṅge tu nidrā duḥkheṇa labhate. 111)
 (vistīrṇavyavasāyasādhyamahantān saṅgdhāḥ prayuktāśān
 kāryānān nayasāhasannatmatām icchāpadārohipān
 mānotsekaparākramavyasaninān pārān na yāvad gataḥ
 sāmāṅge hṛdayo 'vakṣāvīṣayā tāvat kathān nirvṛtā.
 112.)
 (305) *tad avasitakāryārambhāya (hi) me viśrāmyati 'va manāḥ.
 (katham:)*
*viśrāmyāram ita hṛdayaṁ gātrāṁ laghūāram ita 'vasita-
 bhāram*
ārambhāyā ca mano bhavati rīḍy avasitapratijñāya.
 113.

Vs 110=T 136, Pp 235. a, T v l. alpaprāyatna°. b, T v, l. atyādaraḥ and
 lra for iti. T v, l. avekṣya°. Pp upekṣa°, but most mss. 'kṣya°, one ms.
 apēkṣya°. c, Pp pramāttamasaḥ d, T āpatu saṅga° (304) T A 263
 tad adya mama vibho nirjātār adyāpūrvanidrālābho bhav°. katham. Pp
 236. 18 text. Ar (in speech of king), Wolff p. 231 bottom, Ja, Gott hat uns
 durch dich eine große Gabe geschenkt, denn ehedem konnten wir uns weder
 an Speise noch Trank, weder an Schlaf noch Ruhe laben. Ve 111=T 139,
 Pp 236, Ar (?). a, Pp baddhasarpe. b, T vastuḥ hi bhavane sukham.
 d, T nidrān na labhate naraḥ. Ar, KF 156. 14 And it has been said that
 a sick man does not enjoy sleep until his body attains perfect health, and
 a ruler does not have pleasure in his dominion or rejoice in his subjects
 until he gets deliverance from his enemies, and in victory tramples them
 under his feet. Similarly JCap 201 11. This is not our vs 113, which occurs
 below in both KF and JCap. T adds tana hi. Vs 112=T 130, Pp
 237, Ar (?). a, T āra for ādhyā. c, T v l. 'śaninān. T mss. gatā or gataḥ,
 em. Hertel. d, T mss. 'viśayā nirvṛtāḥ Hertel em. to 'viśayā , nir-
 vṛtāḥ. Ar, possibly confused with prec., q. v ? (305) T A 264 text. Pp
 326. 25 tad aya' viśrāmyattva me hṛdayam. Sy A 224 Der Rabenkönig sprach
 So kamme ich denn durch dein Verdienst in meinem Gemüte zur Ruhe.
 Heißt es doch. Ar, confused with § 304, q. v. Vs 113=T 131, Sy 78,
 Ar. ab, T od with mss. viśat jvaram (yielding exactly the opposite of the
 sense required! 'vasitāśram. The correct reading is indicated by Sy
 d, T mss. prājñāya or 'rajñāya, em. Hertel. Sy Wen das Fieber verläßt,

(306) tad idam adhuna nihatakanītakam rājyaṁ prajāpalana-
tātparo bhūtvā putrapuṭrādīkrameṣā 'calacattārasanāśrī ciraṁ
bhūṅkṣva, api ca-

prajā(m) na rāḍjayed yas tu rāja rakṣādibhir guṇāḥ
ajāgalastanasya va tasya nama nirarthakam 114.

(guṇeṣu rāgo vyasanēṣv anādaro

ratih sanitoṣu ca yasya bhūpateḥ

ciraṁ sa bhūṅkte 'calacāmarāśūkānu

sūtatapatrābharapāṇi nṛpasriyam 115.)

(307) na ca tvayā 'vāptarāḍyō 'ham iti kṛtvā śrīmadena 'tma
vyaṅsayitavyaḥ yat kāraṇam. calā hi rāḍjāṁ vibhūtatyaḥ.
(katham) vāṅśārohanavad rāḍjalakṣmīr āropyakṣaṇanipātā,
(pāvataraśavat) prayatnāśatāśrīr api durvāryā, svārādhītā 'py
ante vipralambhīnī, vānarapātir tvā 'nakacittacapalā, padma

dessen Herr kommt zur Ruhe, und wer eine Last von seiner Schulter wirft,
dessen Glieder erholen sich, und wer seine Absicht nach Wunsch erreicht
nicht, dessen Gewissen und Gedanken werden beruhigt. (306) T A 165
tad prajāḍjāṇarakṣaamartho bhūtvā putrapuṭrādīkrameṣā cāmarachā-
trāsanāśrī (so ed. em., mss. cira" for cāmarā") ciraṁ bhūṅkṣva, api ca. So
166, 167 (end of story) tad idāṁ avahitas tvaṁ vidvadvacanā sthitaḥ,
nibhāṅkṣitukhitaḥ ādhi rāḍjam akṣatākam, ity ukto mantriḥ meghavarṇaḥ
sa cirajivīnī, sakhīṇya tathā kārṇjāś cakre rāḍjāṁ tathāiva tat. K. 523(56)
(end of story) cirajivīnī Ma em. "vi) vacaḥ śrūtvā meghavarṇaḥ śrīr yataḥ,
nananda śatruḍḍhena rāḍjena sahaśāśchavaḥ. Po 226. 25 text. Sy A 226 So-
dann beglückwünscht der Hase den König. Du siehst die Feinde in dem
Zustande, wie da es wünscht. Und nun möge dir das Reich und das
Glück erhalten bleiben in Freude noch lange Zeit. Und erlöse auch deine
Untertanen, denn. Ar. Vā 114—T 182, Pā 226, Sy 79, Ar. a, Po and
T v. l. prajā. 2, Pā rāḍjam for nāma. Sy Der König, der sein Land und
seine Untertanen nicht erfreut, gleich[ig] jenen falschen Zitsen, die am Hals
der Ziegen baumen, wenn das Böckchen an ihnen saugt, wird es ihrer
nicht froh. Ar, Wolff p. 232, DeBacy (see Darcenbourg, JCap, p. 201, n. 8).
Vā 115—T 185, Pā 229 No variants. (Edo. read cala" in c. cf. § 306 aca-
laccattāra") (307) T A 166 text (vāṅśārohanam ita rāḍj", rāḍjalakṣmīr api,
v. l. vipratilamb[h]īnī [all] mss. "bīnī, em. Hertel), v. l. durvāryā, om
kṣaṇa, before dṛṣṭānagīḥ. SP 1629 tat sarvāḥ (a "dhā) ripuḥkṣāṇa (e ripu-
vadhāṇa) nirvṛto (a "tū, should be nir") smṛti matvā pramattāna sa sthita-
vyam. sarvāḥ śvāḥkṣāna vavahartavyaḥ yady api dāṁsa viphalite 'rthe
puruṣakṣro nirarthakāḥ. tathā ca. (a is here corrupt) So 164 śrīr iyaṁ sa
śāḍ deva dyūṁśāleṣa saśāḍ, vāṅśāleṣa capalā madhira vimohīnī. Po
226 53 mainly as text (...tvayā prāpta" 'ham iti matvā., om katham.,
'lakṣmīr durvāryā kṣaṇānī, śāratāḥ prayat" api dāḍryamāḥ durdharā
svāḥ". vānarajāḥ vāṅśakamūḥ "patroḍakam vāḍhaṣṭāsanāśāḍ pavana"

pattrodakardīyir iṣa *duḥsaṁśāṣaṇīyā*, *pavanagatir* iṣa *caṣulā*,
anāryasaṁgatir iṣa 'stīrā, *āḍivīṣa-jatir* iṣa *durupakāryā*,
(saṁdhyābhārarekhe 'va *muhārtarāgā*,) *jalabudbudapanṅktir* iṣa
svadhāṣabhaṅgurā, (*śarīraprakṛtir* iṣa *kriyamāṇakṛtaghṇā*,)
svapnalābādhadravīṣarāḥir iṣa (*kyāṇa*)*dṛṣṭanarāḥ*, (*kīm bahua*)

(*yadā* 'va *rājyo* *kriyate* 'bhiṣekas

tadā 'va *buddhir* *vyaśaṇṇo* *yogyā*

ghaṣa *hi* *rājām* *abhiṣekakālā*

aśā 'mbhaśā 'va 'padam *udgiranu* 116.)

- (308) (*na ca kaścid anadhigamanīyo nāma śty āpadām uktaḥ ca*.)
rāmapravrajanaḥ *baler* *nīyamanasḥ* *pāṇḍoḥ* *sutanasḥ* *vanasḥ*
vīṇṇasḥ *nidhanasḥ* *nalasya* *ṛpātā* *rājyāt* *paridhrāśanom*
vīṣṇor *vāmanasāt* *tātā* 'rjunavadhaḥ *saṁcintya* *lakṣeśvaraḥ*
sarvath *kālavasāt* *upātū* *puruṣaḥ* *kā* *kā* *paritrāyate* 117.

(*vīṇṇapālā*, *anāryasaṁgataḥ* [so ed., but read 'tir see Crit. App. ad loc.]...
āḍivīṣa iṣa *durupakārā* 'lakṣya... 'buddhīva...om *kriyamāṇa*...*dravya*
for *dravīṣa*...*api* *ca* *for* *kīm bahua*). *Sy* (first has long passage, A 236 and
A 237, which resembles our § 262, and contains lengthy praise of Raktākṣa,
to whom the following wisdom is attributed) A 238 *Wer König ist, muß die*
Vernunft walten lassen, denn es ist schwer, das Glück der Regierung zu
erlangen. Wenn er nicht verständig ist, kann er keinen Augenblick ruhig
sitzen, gerade so wenig wie ein Affe ruhig sitzen kann. Und das Glück ist
flink, und wenn es in die Hand kommt, der muß es wohl halten, denn es
bleibt bei einem so wenig wie das Wasser auf dem Lotusblättern. Es ist
flinker als der Wind und ungebordiger als der Dyraka, es verschwindet
schnell wie der Dampf vor dem Regen und löst sich in nichts auf wie die
schönen Dinge, die man im Traume sieht. Und, Ar: nothing in JCap, KF
confused and adds nothing that Sy lacks; OSp likewise adds nothing to Sy;
Wolf, tho much briefer than Sy, has one phrase of the orig that is lacking
in Sy. viz. p. 234 end, "hat so wenig Bleibens, so wenig ein Edelmütiger
Bleibens hat bei einem Nichtswürdigen" (= anāryasaṁgatir). On this
passage see Hertel, WZKM. 33. 24 ff., which however I find largely uncon-
vincing. In particular I cannot accept Hertel's remarks about the bamboo,
pp. 28 f., if Hertel would try to climb a bamboo pole, he would be unlikely
to say "es gäbe schwerer an bestiegende Dinge" The fragility of the
bamboo pole makes it like Lakṣmī, "aśāḥ bharaṇya", it is as hard to
climb one as the other, because neither will support much weight. T vs
184 nowhere else. Vs 116—T 125, Ep 230, Spl V. 67. a, T, Spl 'bbi-
lāṣa. b, T, Spl tadāiva dayā (Spl yku) vya' buddhī c, Spl ṛpāṇṇam
for *hi rā'* (308) T A 247 *na* *so* 'atī *yo* *na* *gamyo* *by* *Epādām*. Pp 237. 10
text. Vs 117—T 126, SP 76, N 64, Pp 231, Spl V. 69, Sy 80, seemingly
not in Ar a, T *mas. rāme pra'*, am. Hertel, Pp *rāmasya vra'* SP's v. 1
rāmasya vyaśaṇṇaḥ. Spl vane nīvaśaṇṇaḥ for *baler nīya'*. b, N *bhaṅgaḥ*

(kva ca daśarathah) svarge yuddhvā surendrasubhṛd gataḥ
 kva ca jalandher velān baddhvā nṛpaḥ sagaro gataḥ
 kva ca karatalaj jāto vānyaḥ kva sūryatanur manur
 nauu śalavatā kalenā 'te prabodhya nīmilitaḥ 118.)
 nṛpatiḥ sacivāḥ pramadaḥ purāṇasocyānī kānanavanānī
 sa ca te ca tās ca tānī ca kṛtāntadaṇḍāstrāvinaśānī. 119.
 śruteṇa buddhir vyasanena mūrkhata
 madena nāgaḥ śalilena nimnaga
 n.śā śasāṅkena dhṛtīḥ samādhina
 nayena cā 'lambhīyate narendratā. 120.
 mudatā viśadaḥ śaradāḥ himāgamas
 tamo vivasvān sukrītaḥ kṛtaghnatā
 priyopapatīḥ śucam śpadaḥ nayāḥ
 śrīyaḥ samrddhāḥ apī hanti durnayāḥ. 121

(309) †tat sarvathā) prajā nyāyena mantrasukham anuvartayan
 rājā rāgyasukham anubhavati ('te) †

bhārgavake for vṛ° nī° SP, N na.° vipado (SPa° dām) bhīṣmasya śaśtrasthi-
 tiḥ (SPa° pūṣaś cyutin, and so N intends). c, T, Sp1 aśudhāḥ tadavastham
 arjuna°; Pq nātyācāryakam arjunasya putanaś sam°; SP ed. °vīmanatā ca
 vānaravadāḥ sam° (SPa, N text). Pq lankādvare. d, Sp, diff. SP, N dāva-
 vaśūd. Pq jano 'tra sahate for up° pur° SP antatām for puruṣaḥ (a text).
 SP paritrāyati (a text). Sy Alle Könige, die von Anfang an gewesen sind
 bis auf heute. T inserts tathā ca. Vs 118=T 137, Pq 232 (perhaps
 represented also by Sy 80, cf. proc.) abc, Pq aa for ca three times. a, Pq
 svarge bhūtvā mahendra° b, Pq sagaras tathā c, Pq vāṇiyāḥ. d, T bha-
 gavataḥ for bala°. Vs 119=T 138, Pq 234, Sy 81, seemingly not in Ar.
 ab, Pq aa ca nṛpatīḥ te saś° tāḥ pra° tāsī kānana° d, Pq kṛtāntadaṇḍā-
 nāśānī. T vv ll so, ni. for vi. Sy sie und ihre Frauen und ihre Verwandten
 haben ihre Zeit erfüllt, sind entschlafen und dahingegangen. T vs 120,
 nowhere else. Here occurs T A268=our § 309. Vs 120=T 140, SP 77,
 N 67 b, SP nāri for nāgaḥ. Here T A269, Kq 518(81)ab, followed by
 inserted story of the Old Hansa, only in T and Kq. Vs 121=T 143,
 SP 78, N 68. a, T v l. mudatā, SP madatā (a text). T v l. śaradāḥ. b, T
 samayam for sukrītaḥ. c, SP aa cāvivēkaḥ śrutam śpadaḥ nayāḥ (SPa satīḥ
 vivekaś śucam .. as text, and so N intends), T v. l. śpadaḥ, T bhayam,
 N tapāḥ, for nayāḥ. d, T msa. apa-hanti, corr. R. (309) T A268 (above,
 before our vs 120) tena hy avāpya bhogāḥ sasubhṛdāḥ sukḥīnī sevadhvam.
 upabhogāḥ vibhūtiyāḥ, anupabhogāṇiśphalāḥ lakṣmīr aśyaprakāḥ dari-
 draiḥ tan narendratā nāmeyam nayānāyābhyām alamhīyate. katham. SP
 1540 tat sarvathā prajānyāyēnānuvartayan rājā (a sarvadhā prajā nyāyena
 mantrasukham [v l. mantram] anuvartayan) rāgyasukham anubhavati (a
 °tīti). So 165 āś dhīrasya sumantrasya rājāno niryāsānasya ca, vidapajñāsyā

iti saṁdhivigrahaṁ nāma (kākolūkiyaṁ) trītiyaṁ tantraṁ
saṁāptam.

(End of Third Book)

soṭābhā pūṣābaddheva tiṣṭhātī. Pp 227.25 evaṁ mattakarikarṇacāṣa.āṁ
rājyalakṣmīṁ avīṇya nyāyānikāṣṭho bhūtvopabhuṅkṛva. Nothing in Śy, nor
in JCap. OSP, Wolff. KP 167.28 has a closing benediction of the king by
the minister which perhaps represents this §. It is quite impossible to guess
with any confidence what the orig. had here; we may be pretty sure that
it ended with some prose sentence, rather than with a *va* as in T, and
there are vague resemblances between the several versions, which seem to
point to a common orig., but that is all. Colophon: T text, SP text
(om *iti*, but *a* has *it*; om *kāko* *ūkiyaṁ*). Kp *iti* (*Ma* om) *kākolūkākhyaṁ*.
Spī *saṁāptam* *cedaṁ* *kāko*^o *nāma* *tr*^o *tan*^o. Pp *saṁāptam* *cedaṁ* *saṁdhiv-*
grahāṣṭhādguṇyasaṁbaddham *kāko*^o *nāma* *tr*^o *tan*^o, *yasyāyam* *ādyaślokaḥ*
(*va* 1 repeated). Ar, KP 157.26 The story of the owls and the crows is
ended.

CATURTHAM TANTRAM (FOURTH BOOK) LABDHANĀŚAM (THE LOSS OF ONE'S GETTINGS)

(1) athe 'dam arabhyate labdhanāśam nama caturtham) tantram,
yasya 'yam ādya(h) ślokaḥ:

prāptam artham tu yo mohāt sātvyataḥ pratimuñcati
sa tathā vañcyate mūḍho jalajaḥ kapinā yathā. 1

(2) rājaputrā aluḥ: katuam etat. v.ṣṣuśarmā 'bravīti. (3) asti
ka(smīn)ścit samudratīre valivadanako nāma vānararājaḥ (prati-
vasati sma). (4) (sa) ca vṛddhatvād asāmarthyatayā 'nyena
navayāuvanasampannena kapinā 'tīversyānalapratāpyamānahr-
dayeṇa 'marṣitvād) baddhavadireṇa (tasmāt) svayūthān nirastāḥ

(1) T A 272 atah param idam āra° lab° (v l. °nāśanam). SP 1642 athe-
dāntā lab° nāma caturthatantram āra° asyāyam (a yasya°) ādyaśi° Spl 1. 1,
Pq 228. 2 alie...labdhapraśāśam. ,ādya-(Spl ādimah) śi° Others nothing.
H lacks this entire book. Vs 1=T, SP, N. Pq, Sy 1, Ar 2. Spl diff. va.
b, Pq sātvyantīḥ, SP sātvyatāḥ, N sathoitya. T pratimuñcati. d, Pq ma-
karah for ,a° (2) T nothing. SPs 1645 text, ed. diff. Spl 1. 3 tad
yathānūśrūyate. Pq 228. 3 , ,prechantī kathayati. (3) T A 273. 1
text. SP 1646 text, but om parenā, balimardo (a balivardo, so regularly
wherever the name occurs), vānarapatih (a °rādhipatih). So 97a, ed. 2nd
valimukho nāma—fire vāndher vānararājabhāḥ B. vānaravaraḥ). Spl 1. 6,
Pq 228. 6 asti kaśmīnścit (Pq om) samudropakāṣṭhe (from this point wholly
diff., with no correspondence to our text down to § 9). Sy A 140. 1 Es war
einmal ein Affe beim Meeresufer, namens Pulldng (=Valivadanaka), der
war der König der Affen. Ar 4 They say that a troop of monkeys had a
king named Qārdin (KF Pardin. others vary). (4) T A 273. 1 vṛddhatvād
asāmarthyena (ms. mostly text) cānyena. , SP 1646 sa ca vṛd° atibalenā-
nyena (a anyena baliyāḥ) vānareṇa (a om) yūthān (a ārtbān) nīḥaritatāḥ
(a nīḥaritatāḥ). So 97b paribhṛatāḥ svayūthataḥ. Sy A 140. 2 Als er ins
Grausenalter gekommen, konspirierte ein ,unger Affe aus derselben Familie
mit dem Gefolge und sie entriessen die Regierung dem Alten, der sie nicht
mehr führen konnte (asāmarthyatayā), und vertrieben ihn. Ar 4 His life
continued until old age had weakened him, and a certain young monkey
of his family turned against him and said: This monkey has become weak
and has no control over the kingdom, nor can he govern it. His army
united with this (rebel), drove the old monkey from the kingdom, and made

(11) *utpannapritisduhārdat ca valivadana(ka)s tena saha va-
yūthad bhraṣṭam api viṣṇṭyavān.* (12) *śūmāro 'py anivarna-
hākṣiptahṛdayaḥ svagṛhagamanakṣāntakṣepam akaro.* (13) *atha
tasya bhāryā saḥmadhyagatā tadvirahāt parutaptahṛdayā kvā
'atu manā dayitā, kvā bahū kuroty atprasaktiā suprabhūta
cā 'dya kalāḥ trivargan parihāryā 'tmānā nā 'radhārayati.*
(14) *atha tasyaḥ saḥyā kṣā 'bravīḥ tṛkṣas te grhāt dhānam
vā tena bhartṛ yasya trāṇa caritā nā jñānā†* (15) *sa tu*

cahṛ. Sy A 142. 1 Die Schildkröte aber schob von Zeit zu Zeit den Kopf und beobachtete den Affen und dachte: Da sammelt der Affe die Feigen und wirft sie herab, und ich esse sie. Ar 8 The tortoise began to take them and eat them, and he was convinced that the monkey was throwing away the figs merely for his sake. Orig. may have been more like Pa, but in the lack of help from T Ja, the best that we can do for the reconstruction is the SP text. So helps to prove that something was here. (11) T

A 376. 1 text 'valivadana' SP of next. So 100d jāṇe saḥyāḥ tātā tayāḥ. Kṛ 624.1 ab, d vānaraḥ śūmārāḥ ca purā mitre bahhāvataḥ. viśrambha-
prīṭhavanā. Sy A 142. 4 Da schlossen sie Freundschaft, und weder der Affe
godsichte seines Gefolges. Ar 9 The tortoise came out (of the water) to the
monkey, and they greeted each other and exchanged courtesies, and made
friends with each other and each of them accommodated himself to his
friend. Orig. may have been preceded by a definite statement that "they
made friends" (cf. So. Pa., which in T has been absorbed into the compound
utpanna' (12) T A 376. 2 text v 1 'Akṣepam. SP 1663 kṣānta kṣyāt
(a ca for k') baṁmardana saha a om) saḥyāḥ avāpya utath a anebana
for ci") sthūlāḥ. So 101abc tenāḥvāḥam tātāstāyā jñānto mikāto kapeḥ,
śūmāro dināḥ sthūlāḥ B ulivā) Kṛ 625(2) a (cf. also prec.) mitrākāṣvino.
Sy A 142. 5 noch die Schildkröte ihrer Familie, und sie hielten sich dort längere
Zeit zusammen auf Ar 10 They remained so a long time, and the tortoise did
not depart to his family (13) T A 376. 1 text jñā for bhāryā, v 1 om
na before avadhārayati SP 1663 atha tasya bhāryā virahakṣāntaḥ va-
patim (a om) anārtatāḥ (a samāhartāḥ śūlāḥ prapitavāḥ. aḥ (a tayā) cā-
gatya (a om) vānara-ā tasya saḥyāḥ dṛṣṭvā satvaram gatrā. So 102abc
jñāntāḥ tasya bhāryā ca adā virahatāḥ dīvā, kapeḥsaḥyāḥ anārtatāḥ
cf. next). Kṛ 625(2) ab jñā śūmārāyā dukhāt. Sy A 142. 1 Die Frau
der Schildkröte aber wurde, als sie sah, daß diese so lange versorgte, sehr
bekümmert und sprach vor ihren Freundinnen, Mein Mann ist nun schon
so lange auf Land gegangen und läßt nichts von sich hören. Ich fürchte,
es ist ihm irgendein Unfall zugestoßen. Ar 10 even tho the wife of the tortoise
was distressed at the absence of her husband She reported this to a neighbor,
saying I am afraid that an evil mishap has befallen him. (14) T A 376. 2
text. SP 1664 cf. prec.) tat carvāḥ tasyā akathayāt (a only kathitam).
So of 102a, prec. Sy A 142. 6 Spricht zu ihr eine ihrer Freundinnen cf.
also § 16. Ar 11 Her friend said to her (cf. also § 16. (15) T A 176. 3
text SP 1664 dṛṣṭvā mayā kṛhācāḥ a om) kṛyā ca (a om kṛyā ca) vānā-

mayā (pratyakṣam eva) dṛṣṭvā kayāpi vānaryā saha samudra-
 śṛaṅgakeśe paramapṛitipuraṅkaraṇaṁ rājan rumamāṇaḥ (16) tād
 evaṁ jñāto's yat te karaṇīyaś tad aślinakālaṁ kriyatām iti +
 (17) tac ca śrūtvā śiśumārabhāryā (parāṁ manasāpam aga-
 mat, sarvaśyāpārāṁ ca grhagatāṁ uterjya malinavasanaḥ) tā.ā.
 bhīkṣakāśarīrā (dayanatalagatā) 'dṛṣṭiparitagatī sakṣiparivṛtā
 ('va)sthitā (18) śiśumāro pi valivadanā(kapṛitīyatīkrāntāvelo
 grhaṁ (praty)agato 'patyaś jñātaḥ tadasaitham aprēcṇaś cā
 'vignaśrdayaḥ kim (idam) anyā asvāsihyakāraṇam (iti). (19)
 (mukhatayā) na kaccid apī sakṣi kathayati sma sādaram eva
 muhur-muhur aprēcṇat. (20) aha tatraī 'kā (?dantīyam eva

rayuvatyā (a adds saha) kriṣṇam eta. By A 143.5 Meine Liebe, sei nicht
 traurig, denn ich habe gehört, dein Mann sitzt am Meerufer mit einem
 Affen zusammen und esse [und trinke—not in m.] und sei vergnügt (mit
 ihm). Ar 11 Be not distressed! For I have heard that your husband is at the
 seashore with a monkey with whom he is living and they eat and drink
 together, and thus like their own. (16) T A 278.4 text. By A 143.9 Da
 er also sich verlassen hat und deiner nicht gedenkt, wozu brauchst denn
 du an ihn zu denken? Ar 11 same sense, expanded. (17) T A 277 text
 (agamat only R p sha; ad om. to Spa). SP 1555 dṛṣṭi (a adds ca, tam
 jñātaḥ dṛṣṭvā aś linakā) sakṣibhīḥ bhīyamāṇā (a sevayamāṇā) sthitā. So
 1024 mādhyanyājam alikriyat. K; 535(2) cā babhūvānababḥdayā kṛpā-
 rogāsupiditā. By A 144 Da legte sie sich auf die eine Seite und blieb Tag
 um Tag in Traurigkeit und Waise und härmte sich ab. Ar 12 The wife
 of the tortoise lost her color and wasted away until severe illness and
 amputation attacked her. (18) T A 278.1 text, ed. am. valivadanapṛitīyā,
 sma. *tya, om praty, abrevio for apr, om idam adds ai and pariṇāṁ
 aprēcṇat. SP 1555 anantaram dīdān 'pi cīrṇā udumbaraphaṇā; grhīte
 grhaṁ pratyagataḥ (a om praty, —1558 after prec.) tām ca tathavidhānā
 (a tathāgatāḥ tām; dṛṣṭvā dīdumbarā (a adds 'pi) parāḥ viśṭam agamat,
 prēcṇat; sma; kim idam kṛtām (a om) anyāś arīram imāḥ dāṣṭm upa-
 gataḥ. (Cf under § 22, where SP 'advignamanāḥ seems to support T
 -vignāśrdayaḥ here, and T parāḥ, agamat there is supported by SP here;
 the two phrases seem to have been transposed.) So 1014, 103 an śkyāḥ
 svagṛhaḥ yayā. —brūhi priya kim asvāsihyāḥ tava keśaś cā śīmyati, ity
 ertae tām sa payraccha śiśumbarā priyāḥ muhūḥ K; 526.3 aś tām vikṛpā
 śiśumbarā 'pl dukṣitaḥ. Sy A 145 1 Nach einer gewissen Zeit sprach ihr
 Mann bei sich: Es ist lange, daß ich von Hause fortgegangen bin, und er
 erbob sich von seinem Plätz und ging nach Hause. Als er kam, sah er sein
 Weib in Trauer sitzen und sprach zu ihr Was ist dir, mein Herz, daß du
 in Trauer und verändert bist? Ar 13 and 14 as Sy (19) T A 278.2
 text. So 104ab nirbandhapṛīpī yadā na aś praturao dadān. (Cf also prec.,
 muhūḥ.) Sy A 146.5 Sie aber gab ihm keine Antwort. Da fragte er sie wieder
 und sie antwortete wieder nicht. Ar 15 as Sy. om last clause. (20) T

hrdayam śiṣumārabhāryāyāḥ, ad param āvegam śūcayanti|
abravit. (21) (Śrya.) atakyo yam vyādhir ayaḥ (adya 'pi)
vinaśtā (ndme) yam (iti mantavyam). na 'yaḥ pratyāpattir
asti ('tu) (22) etac chrutvā śiṣumārāḥ param viśādam agamat,
(priyakalatratayā) oḥ 'bravī- (23) yadī majjiviteṇa 'py ayaḥ
pratīkaraḥ, tad me prāṇā upayujyantam śtadartḥam (iti). (24)
ad 'bravī (bhadrā) asty upāya śka eva 'ya vyādheḥ. yadī
vānarahrdayopapattir asti, tato 'ya jīvītam, anyathā śikrāntā
nāme 'yam iti.) śtat śitrahāsyam iti. (25) tato 'adu (svagatam)
acintayat- (kim idam kaṣṭam āpatitam) katham vānarahrdayasya

A 273.3 text. SP 1559 tadā tūbhīr abhīhitam (a so on kayśaid abhīhitah).
So 104ed rahasyajñā sakhi tasyā tadā tam pratyabbhāṣata. Kē 526.3, b tat-
sakhiḥ. Sy A 145.7 Nun sprach sine ihrer Freundinen zu ihm. Ar 15
and her neighbor answered for her and said. (21) T A 273.4 text (om
adyāpi, last it only R, ed. om). SP 1560 kim āparam adya (= kim adyāpi)
vinaśtāyam, atakyo 'yam ayaḥ vyādhiḥ (a atakyo vidhiḥ). Sy A 145.8 Was
gibt es Schlimmeres als das, was deine Hausherrin betroffen hat? Sie ist
krank, und ihre Krankheit ist schwer, und man verordnet ihr ein Heil-
mittel, das nicht anzu treiben ist, und so bleibst denn nichts als zu sterben
Ar 15 like Sy (22) T A 273.5 text. SP 1560 etac (a tac, chrutvā śiṣū
māro śivodvignamāḥ sakḥadām idam kha (Cf. T, SP on § 16 above and
my note.) Sy A 145.11 An er diese hörte, sprach er Ar 16 The Lushand
said. (23) T A 273.6 yadī maj' pi kaulam ayaḥ, tad . SP 1561 maj'
'pi yathā syāḥ (a eyāt) prat' bhavati (= om), tūbhānugṛhyatām (a tad anu').
Sy A 145.12 Nenne mir das Heilmittel, das verordnet ist, mag es meines
eigenen Lebens ledigen, ich lege es ihr an Füßen Ar 16 Tell me the
medicine. Perhaps I can find out where it is. (24) T A 273.6 text.
SP 1561 tataḥ sakhiḥīr nktam jśpako mantir (a tataḥ sakhyoktam; jśa-
māno hi gnomantir; cūdrāntāḥ, prētaś cāivam kha (= on teoktam) yadī vāna-
rahhrdayam sambhāvati, tadā jīvatum śakyeyam iti (= om iyaṁ iti). So 106,
106 yady api trāṣa na kuruṣe neccaty aśī tathāpy aham. bravīmī vibudhāḥ
kḥadam jāṇāṁ nānāte katham, so tūdg ayaḥ bhāryāya tavoppanno ma-
bhīgudat, vīṣ vānarahrīpadmayāḥ na dāman etī yaḥ Cf. also rahasyajñā
in § 20, above.) Kē 526.3 ed vānarasyāiva hrdayam vīveda vyśābhībhāṣam.
Sy A 145.14 Sie sprach: Über diese Krankheit wissen wir Frauen spānel.
Bescheid. Ein Mittel und eine Heilung gibt es nicht, es sei denn ein Affen-
horn. Ar 17 like Sy (me Nādeko ap. Hertei Tante. Übersetzung Eiol. p. 79
n. 3 for true reading). (25) T A 279 text (om svagatam and kim
āpatitam). SP 1564 tataḥ śiṣumārāḥ svagatam āvegayati sma. kim idam
kaṣṭam āpatitam, bahumādā anyatra kva me (a na ha' any') vānarahr-
dayapīṣṭhī tasya ca (= om. vykṛdānām s vadhe, mahā dharmaṇyati-
krāma itī, a dharmavirodhah). (Cf. also § 28 below So 107, 108ab ity
uktāḥ na priyāśakhyā śiṣumāro vācintayat, kaṣṭam vānarahrīpadmam kutaḥ
sambhīṣanyāḥ aham, sakhyāḥ kareṁ ced dṛoḥatāḥ kapeś tat kim mamocitām.

labho 'nyatra vaitvadanakāt. tad apy (atigarhitaṁ) dharmavi-
rudhikam (ca). aśhavad:

kim kalatram pradhūnam syād ato mitram guṇadhikam
kalatramitrāyor nūnam kalatram atiricyate. 2
tasmāt trivarga 'vikalas tato mitram tato yataḥ
sarvalokānṛitāṁ cāi 'va kas tan na bahu manyate. 3.

- (26) kṛṣṇakartavyatāmūḍhāḥ punar acintayat †
akāḥ sakha priyo bhāgya upakāri guṇānṛitāḥ
kautavyaḥ strinimittena kaṣṭam āpatitāḥ mama. 4.

Sy A 144 Da dachte er: Ein Affenbär, woher könnte ich so anders be-
kommen, als indem ich eine List anwende und einen Affen namens Pāḍṇag
heranzocke? Und weiter überlegte er. Ar 18 The tortoise said to himself:
This matter is serious. Where shall I obtain the heart of a monkey unless
it be the heart of my friend? Vs 2=T 2, SP prose 1564, So 1064d,
Sy 2, Ar 18. On SP's various ms. readings, see Hertel SP p. XLII. The
archetype pretty certainly had a *va* of which all read *sukalatram* *pradhū-*
nam *me* *tas* *ca* *mitram* *guṇānṛitam* (cf. our *vs* 4b), and it reads *sukalatram*
vidigate. For *a*, most mss. have only *tad* *anayoh*, a few *layoh*, one *X*),
which lacks all entirely, has for a *mitrakalatrāyor* *madhya*. So akhyE (B
akhyE) kim *śhāvE* *bhāgyE* *prāḇebhyo* 'py *adhikapriyE*. By Wenn jener
durch mich stirbt, so verschuld'ge ich mich gegen seine Freundschaft, stirbt
aber meine Frau mangels des Heilmittels, so verschuldige ich mich gegen
ihre Liebe. Ar Shall I betray my friend or destroy my wife? There is no
excuse for either of these (actions). T adds *katham*. Vs 2=T 2,

Sy 2, Ar 19. 4, T mm. *tam* *ca*. Sy [Und es heißt: Ohne ein wenig Unrecht
kann man das Rechte nicht bekommen.] Ein Freund fördert nur das praktische
Leben, eine gute Frau dagegen ist im praktischen Leben, in der Freude
und in der Gerechtigkeit [trivarga] eine Förderin. Ar [First sentence as Sy]
The worth of a wife is great, and the benefits (obtained thru her, for the
help that she furnishes for matters of this world and the next is much.
I am duty-bound to give her the preference and not destroy her worth.

(26) T A 360 *yata* *evam* *avasthite* 'vadyam *evadam* *itah* *sambhāvyāmi*.
kaṁśi. SP 1564 text (before our *vs* 2 possibly this corresponds to last
phrase of Pa under § 26, "Und weiter überlegte er"). Sy A 147 Darauf
erhob er sich, von Zweifeln umringt. Ar 20 Then at dawn he went to the
monkey, and in his heart he was not settled in it (i. e. in his purpose?),
but he reflected, saying Vs 4=T 4. Sy 2, Ar 20 So 1187 and SP
1567 (prose). SP tadārtham (s *tasmān*) *mitram* *eva* *vyāpṛdayāmi*. On b cf.
further 2i' 1564, our *vs* 2, and on d cf. 8i' 1564, under our § 75. So aho
strivyaṁ *anākrānto* *mitradroho* 'yam *niḥ* *śhātāḥ*, kim *va* *dantāḥ* *svanāśhātāḥ*
bhāṭaganto *sa* *kṛṇāti*. By Wehe, wenn ich um meines Weibes willen
meinen Bruder betrüge, der mit mir gegessen und getrunken hat, so weiß
ich nicht, was mir beagutet. Ar The destruction of a true and intimate
friend by me for slight reasons, veriously "for the sake of my wife" is a
matter the consequences of which are to be dreaded. (27) T A 361 1

(27) *iti vicintya (gamanaavyāhatamanā) valivadanakam mandam-
mandam agamat.* (28) *tam (mandam āgataṁ) dṛṣṭvā vānareṇo
ktam bhadra, kim adya vyākṣepakāraṇam bhavataḥ.* (29) *so
'braviḥ (vayasya,) tduḥkham idam ucyate. na śaknoṁi bhavato
'tiprasaṅgaṁ kartum, yat karam: tathavā 'pi kalend: 'kanto-
pakāriṇo bhavato na mayā kiṁcid api praty(upa)kartum śakitam
api ca.*

prayojanavastat pritiṁ lokāḥ samanuvartate
tvam tu vānaraśārdūla nīprayojanavatsalah. 5.

(30) *athavā yuktam eva 'dam bhavataḥ.*

upakartum anupakartuḥ priyaṁ kartum kṛtāny anuśmartum
vinipatitāḥ co 'ddhartum kulānvitanāṁ ucitam etat. 6.

bahu cīvaṁ (so msa., ed. om bahudhīvaṁ, unnecessarily) vicintya...
vānariṣṭaḥ (for āgataḥ) SP 1667 *iti vicintya* (= adda pakra, or kṛkara,
tadantikaṁ; mandam-mandam āgacchat (= āgataḥ). So [109, unoriginal]
110ab *ity uktvā sa yayāu yasya* (= *tasya*) *mītrasya nikataḥ kapob.* Ky
527(4) *sa gatvā vānaraḥ* Spl 3. 15, Pp 229. 25 *iti vicintayan* (Pp vicintya)
vānaraśārdūlam āgataḥ. Sy A 148. 1 *stieg aus dem Meere und ging zu
dem Affen* Ar 21 *He walkt on thus until he came to the monkey.* (28)
T A 281 1 *tava cībhūtaḥ bhadra.* SP 1668 *tam* .. *'ktam kim iti bha-
vāṁ mandam* (= *śāḥ*) *īgataḥ* (= om). Sp. 3 14, Pp 229. 25 *vānaro 'pi tam
cīrīyātāḥ* (Spl tr. *cīrīyātāḥ tāḥ*) *sodvegāṁ avalokya* (Pp *ivalokya*) *prāha*
(Sp. *provōca* bho mitra, kim adya (Spl *atra*) *ciraveśyāḥ* Spl *viraveśyāḥ*)
anūśīlāt (Pp *adda 'śi*, Sy A 148. 1 *Als der ich sah, sprach er zu ihm
Freund wie lange habe ich dich nicht gesehen, wo soll ich nur anfangen,
dich zu fragen?* Ar 21 and he greeted him and said to him: What, my
friend, has kept you from me for such an (extended) absence? (30) T
A 281 2 text (= 1. *pratikartuḥ*). [This seems supported in general sense by
Pa.] SP 1668 *sa bha trayā sahānekaśīlāḥ mītri kṛtā, atā tvāṁ samprati
gṛhṇāṁ nayāmi* (= *sa bha: anekadhā kīlāḥ mītrīṁ kṛtvā madgṛhṇāṁ na
yātam*). In Jn the crocodile attributes this that to his wife, saying that she
has upbraided him with it. Pp ends 229. 29 *na ca tasya svagṛhadvīradar-
śanenaḥ, pratyupakṛtāḥ karoti* Similarly Spl 3. 19 So 110cd *kathāprasāṅ-
gam nīpīdya tam evam avadat kapim.* Sy A 148. 3 *Spricht er zu ihm Ich
bin dieser Tage nicht zu dir gekommen, weil ich bedachte, daß ich viel
Freundschaft von dir erfahren habe und nicht imstande bin dir zu ver-
gellen.* Ar 22 *The tortoise said That which withheld me from you was my
affection for you and my shame concerning you, and my embarrassment on
account of the slights of my return to you for your kind treatment of
me and your benefits to me.* Vs 5=T 5, SP 2, Sy 5, Ar 22. a, T
prayojanavastat. d, T *yojanamāśārah.* Sy Wenn du auch erfolge deiner
vornehmen Gewinnung nicht auf Vergeltung rechnest, so muß ich mir doch
mehrerseits Zurückhaltung auferlegen. Ar similarly (30) T A 282 text.
Sy A 148a *Denn es heißt.* Others nothing Vs 6=T 6, Sy 6, Ar 24.

(31) so 'bravīti' nanv ayam eva ('sama) upakārah, yat sandeśa
bandhuparītyāge 'pi kṛte saṁpānnaprītyogād bhavantu āśrītya
(*'nudeignah*) sukhaṁ yāpayāmi ('ti) (*sādhu idam ucyate*-)

śokāratbhayaśāpāṁ prativisrambhābhyānam

kona ratnam idam aṣṭam mitram ity akṣaradvayam. 7.

(32) *kūmāra āha:*

darśitāni kalatrāṇi grha bhūktam alaskitam

kathitāni rahasyāni sauhṛdam kim atah param. 8.

(33) tad grhagamanāddaradarīandākapātrābhīśambandhi mīya

b. T ed. om. kartoh for karituh. Sy Der Vornehme ist gewohnt, auch dem-
jenigen, von dem aus niemals etwas geschieht, Wohltaten zu erweisen, ohne
daß er erwartet, Vergeltung zu empfangen. Und das Schöne, das ihm von
jemandem erwiesen wird, vergißt er nicht und vergilt ihm tüchtig neu und
reicht besonders den Gefallenen die (hilfsreiche) Hand. Ar similarly (31)
T A 265 text viharāḥ for upakṛ. SP 1873 so avopakārah īvatprītyā (a
variant) rājyābhraśādebhīkham apamāyāmi. tathā ca. Sy A 149 Der Affe sprach:
Du brauchst dich wegen dieses Umstandes nicht zu genießen, denn schon
dadurch, daß du so denkst, bist du von dir bekehrt. Und nachdem ich von
den Leuten meines Gefolges vertrieben worden bin, habe ich ja in dir
Tröst gefunden Ar 26 similarly. Vs 7—T 1, SP 3, N 3. a, SP, N
śokārat. b, N 'vidrambhā'. (32) T A 264. 1 yac ca bhavattibhūktam

(containing speech of monkey! But the sense requires that the crocodile
should speak the following Cf Edgerton, *ASP* 36 261, and my Introduction,
Vol II, p. 108 f., and the following.) Sy A 160. 1 Die Schildkröte sprach.
Ar 26 The tortoise said Vs 8—So 113, Sy A 160. 1, Ar 26. So bhujyate
yatra mīnyonyāḥ grhaṁ etya nirgamaṁ, pradṛśyante (B. 'darś') an
darś ca kṛtāvah (Hertel. Tānt. Ein. s. 100 p. 62, n. 6, would read, with
me. authority known to him, kṛtāvah tan na (B. lra) sauhṛdam.
Sy Die Liebe der Freunde erreicht in diesen drei Dingen ihren Höhepunkt
(kim atah param) erstens, daß sie ins Haus ihrer Freunde gehen, zweitens,
daß sie Frau und Kinder ihrer Freunde sehen, und drittens, daß sie im
Hause ihrer Freunde essen und trinken. Ar 26 There are three things that
increase the affection of friends and the freedom of one with the other,
[here follows next passage] Of these there is visiting a man's house, looking
upon his family and household, and eating together.— Our text with Bouché.
Ind. Spr 2731, it seems fairly clear that Pa is a translation of this Skt
stanza, and since So also indicates a stanza of like meaning, it may be
assumed to belong to the orig. Cf. my note on next. (33) T A 264. 1

text (om tad). SP of 1866 under our § 29, SP fuses the two passages into
one, which is put in the position of § 29. So 111a (before pred. vs, adyāpi)
na sukhaḥ dr̥ṣṭuḥ grhaṁ ahāryā ca me trayā. Sy A 160. 3 Du aber hast die
jetzt nicht mein Haus befehen, nicht mit mir gegessen und getrunken und
meine Frau und Kinder nicht gesehen. Ar 26 (in midst of pred. vs) and
none of them exist between me and you. But I long that they should.—

bhavan na kṛtaḥ. (34) vānareṇo 'ktam: (kim anena, sāmānyaya-nasya 'yam sambandhaḥ, api ca.)

khale naśānām iva dāradarśanam

gavām iva 'pārthakam eva bhojanam

santaḥ prakṛtya 'va hi yena saṃgamam

kurvanty ayaśādā api tasya yad dhīmat. 9.

(35) *so 'bravī:*

kim atra citraṃ yadī sajjano janaḥ

karoti vidvajanasaḍhupūjanam

karoti yan nīcakulodbhavo janaḥ

tad adbhutam śāityam iva 'rkamaṇḍale. 10. tathā 'pi

mītraṃ vā bandhuh vā nāi 'vā 'tiprayayapīḍitam kuryāt

svaṃ vatsam atī pibantam viśānakotya 'kṣipati dhenuḥ. 11.

(36) *(tat,) bhādra, (mamā 'pi bhavate kvचित् pratyupakaraṇam*

Only Pa and So have preserved the true orig. course at this place. SP has fused this with § 35, T is hopelessly confused (see note on § 32). The only question is whether I have rightly placed § 33 after vs 8, with Sy, but against So, which makes it precede that vs, Ar is confused as to order, putting § 33 in the middle of its version of vs 8. In general, preference is to be given to Sy rather than to So, and in particular So is demonstrably secondary in making its version of § 36, below, come before vs 8. (34) T A284, 1 text (tat instead of vānareṇoktam, because the monkey has been speaking all the time in T, cf. on § 32). Sy A150 and Der Affe sprach. Ar 27 The monkey said. Vs 9=T 8, Sy 7, Ar 22 Sy Den Freunden kommt es auf die Gesinnung in der Freundschaft an, denn die Speise verzehrt auch das Vieh und das Haus der ihm Bekannten betritt auch der Dieb und Vieler Frauen und Kinder sieht auch der Komödiant, wann er auftritt. Ar I like Sy. (35) T A285 text. Sy A150a Die Schildkröte sprach. Ar 28 similarly. Vs 10=T 9, Sy 8, Ar 23. Sy Den Freunden tut Freundschaft den Dienst eines guten Geschäftshandels. Ar A friend should seek nothing from his friend but love. Whoever seeks worldly benefits—it is right that the relations between him and his friends should be broken. After this vs, T 150. 10 tathāpi. Ar 29 For it has been said. Vs 11=T 10, Ar 29. b, T ed. nāi°, wa am. metz. gr after Subhāṣitavalī 2898, with Thomas, JRAS. 1910, p. 1861, and in spite of Hertel. WZKM. 25. 12, cf. my note on I vs 42. I had previously thought of reading nāiwa, and am still not sure that this may not be right. Ar A man should not make the burden of his demands upon his friends so great that he does them injury and arouses ill feeling in them. For the calf of the cow—when its sucking of her and its greed becomes too great, she is quick to send it away and drive it off (Khalil, its mother drives it away with her horns. (36) T A286. 1 tat. (mas.) *upakāram (am. Hertel) asti yo 'yam antardvīpakam samudramādhye, atra mayābhīnavayāvanasampannā rūpavatyas tiro

asti.) asti samudramadhye suramye dūtāpapradeśe 'madgrāham.
tatra 'mrīṣāvāriatulyāḥ kalpaṭkṣasandṛśās taravah. tam mama
prajñam āruhya gamyatām asmatsihānam iti. (37) evam ukto
'ado agamat paratḥ paritoṣam, āha ca sādhu bhadrā priyath
mama 'dam, kṛpṛakḥ mām tatra prāpaya 'ti. (38) athā 'sān
śūmāras tam vindādharmānam vidadāpaganatam vānaram prajñe
grāhitoḥ gacchānti cintayām āsaḥ kaścith (bhob).

strikāryam idam ātyartham gariyāḥ ādram eva ca
tadārtham daruṣam karma nindām ca karom ca. 12

vānaryo (so ed om., mss. nāryo) dūtāpapradeśe prativānti sma. [On this see
on § 68 below] amrīṣ. taravah. tatrāhaḥ tvāḥ prajñam āruhya prā-
yamānā. SP 1575 śūmāra āha: vayasya, mama prajñam (ed. asmadyaḥ
for amāt, a text). So 111cā tad ahi tatra gacchāṃ vidadāmyāham B.
vīdām") apy āhaḥ. Spl 4, 18. Pg 130. 9 bho (Pg om) mīra, nati samudrantaḥ
(Spl "ta) suramye Spl om su) pulinapradeśe 'madgrāham. tam mama pr'
Bṛghaḥ evaḥśāntulobhaye (Spl "ṛtābhaye) gaccha. By nothing (but cf. on
§ 28). Ar 30 I told you what I did merely because I was aware of your
nobility and the strength of your character. But I desire that you should
visit me in my home, for I live on an island that has many trees with
sweet fruit. Gratify my desire. Mount upon my back that you may go to
my home.

(37) T A 134. 3 text. Spl 4, 18. Pg 130. 10 so pi tāt chrātvā
śūmāram āha: bhadrā, yady evam, tat kiṃ vilambhāt, tvaryatām, āhaḥ
(Pg 'evam, tathā tvaryatām, kiṃ vilambhāt, aḥ 'hām) tava prajñam
Bṛghaḥ. Ar 31 At the mention of them, the monkey grew desirous of his
fruit, yielded to the request of the tortoise, and mounted upon his back.
[Other versions of Ar have the monkey make the direct speech of acquies-
cence.]

(38) T A 136. 4 text (for gacchānti, mss. vāyantaḥ, ed. vāyānt
tam, om bhob) SP 1576 tathā śāntulobhite gacchānti (a om) śrīśūmāro cintayat
kaścith bhob. So 111 li) prāpaya jaladhār avatāryāya ambya ca, vānaram
śūmāra tam gacchāt pravarṣe tra saḥ. By A 181 and "va 9" Das sprach
der Affe auf hren Rücken und sie ging mit ihm ins Wasser. Nun wurde
die Schildkröte aber bedenklieh, daß sie ihren Freund ins Verderben bringen
solle, und war mit sich zerfahren und in Gedankenwesenspaß. This "verse"
is a brief summary of the whole following passage,—all that is left of it in
By. What follows in Schultheis is supplied from Ar and is the true version
of Pa. Herial is wrong in supposing that this, By's abbreviation of the
whole long passage, is meant for an equivalent of the single va our va 12)
which follows.—Ar 32 The tortoise swam with him until the treason which
he was planning against him and his ingratitude and his betrayal vio-
lently smote his soul, and as he reflected he stood still, saying to himself.
Va 12=T 11, SP 4, Ar 32. a, T v 1. idam ity artham, SP hi balyo me
(best mss. hi gariyo me, a vīkāryābhigamayyā ca). b, SP mīram sādha
(best mss. tr 28" mī") vīdām, a vadhur mītravīdānti. c, SP tad idam
(c text). Ar This thing which I have planned against him is ingratitude

(*kim ca*)

*upalanikāṣaṁ suvarṇam purno vyavahāranikāṣa uddiṣṭaḥ
dhūrnikaḥ goṣṭhabhāḥ strināṁ tu na vidyate nikaṣaḥ. 13.
(39) (ataḥ strikrte mayā mitravadhāḥ kartavyaḥ) evaṁ vadaṁ
chūṣumāro vānareṇo 'kṣaḥ kim bhavadān vakti. sa āha na kṣhicid
iti tatas tadakathānāḥ jātavikāro vānaraś eṣ 'cintayāt: (40)
śūṣumāro yaṁ mayā prṣṭo na kṣhicid āca kim atra kāraṇam
(tad ahaṁ prajñāyā tasyā 'ntargatani ākarṣayāmi) (41) tū
samcintya punar api sanirbandhaṁ tam aprcchat. sa āha, mama
bhārgā 'śakyavyādhipīḍitā (tena 'haṁ vimanā itī). vānara āha*

and treason. Women are not worthy that one should commit treason and sin for their sake, for they are not trustworthy nor constant. It is said. SP adds *k m ca*. Va 13-SP 6, N 4, Ar 34. b, N *puruṣanikaṣo vyavahāra uddiṣṭaḥ*. c, N 'nikaṣa' bhāḥ. d, SP ed kvāpi *ca* for *ta*, a N text. Ar Gold is proved by fire, the nobility of men is proved in taking and giving (i. e. in business) the strength of beasts of burden under the load, but in the case of women there is nothing by which they can be proved. (39) T lacuna. SP 1682 text, *chūṣumāro* a partly corrupt and abbreviated). So 114 gaecchantas tath sa dṛṣtvā *ca* vānaraś cakṛtikulam. sakhe nyūḍṛāṁ adya tvāṁ paśyāmi iti sa prjāvaṇ. Ar 35 When the monkey observed that the tortoise had halted and was not swimming he was puzzled and said to himself [Joel, JCap he wondered if he was planning any evil against him, and said, Khalil, DeSacy have longer version in which the monkey asks "Why do I see you grieved?", the tortoise replies that his wife is sick and cannot entertain the monkey, the monkey says this does not matter to him. The tortoise goes on, but stops again. Then the monkey "was puzzled" etc.].—There has occurred, both in the Ar versions and probably in the other texts, a confusion between this and the next two §§, especially § 41 (40) T lacuna. SP 1684 text (*śūṣumāro*; a cm all thru *āca*, and *yat* for *tad ahaṁ*); B₁, Jn nothing. Ar 36 Why does the tortoise halt? His delay is without reason. What assurance have I that his heart has not changed and altered towards me so as to inspire in him the desire to do evil? [Then moralizing concerning the unreliability of the human soul, this looks like a reflex of some Skt. vs.] (41) T A287 *atha mārge śūṣumāro valī-vadanakam āha* (then lacuna). SP 1685 *iti samcintya vānara āha vayasya, grīḥ sakhi bhadrā tava? sa āha: katham bhadrā tava sakhy āśakyavyādhipīḍitā na kṣhicit cetayate. tac chrutvā priyāvipatimūrtam eva matprayojanam iti jñatvā tena vānareṇa punar api sanirbandhaṁ prjāṣ ca. śūṣumāreṣoktam: bhūṣāmantriḥpākṣḥ prjāḥ, te 'py. But for this SPx reads *iti cintayitvā tam aprcchat vayasya bhadrā sa āha: tava sakhy āśakyavyādhipīḍitā. vānaraḥ: bhūṣāmantriḥpākṣṭ puṣṭvā na kṣhicit pratikriyate. sa āha. (then lacuna). tac chrutvā priyāvipatidūḥkham abhīdayāmi sic). mayā prjāḥ sakhyāḥ: vānaraḥdayād itareṇa na jīvati. So 116, 116 nirbandhenātha prochantas matvā hastastutāḥ ca tam, pṛavamgamāḥ jagādīvaḥ śūṣumāro**

bhīṣanmanirijāpātī puṣṭyā na kiñcit pratikriyate. *tūmāreṇo*
'kiam: prṣṭas te 'pyt āhuḥ. vānarahrdyasyatirekeṇa na jīvati
'ti. (42) tac chrutvā vānarah (av)ātmānaḥ gatāsum iva manya-
mānaḥ svagulam acintayāt: kaṣṭam, (naṣṭo smi,) vṛddhatus 'py
ajitendriyatvapahalam anubhavāmi. kiñ ca:

vane 'pi doṣāḥ prabhavanti vāgimāḥ

gṛhe 'pi pañcendriyanigrahas tapah

akūṣṭe karmāṇi yāḥ pravartate

nivṛttirāgasya gṛhaḥ tapovanam. 14.

jaḍāyāḥ, savasthā me sthitā bhāryā sē on pathyopayogi mām, ykante
kapṭhīpadmaḥ tenādyā vimanāḥ sthitāḥ. Kṛ 327(4, prāha kara gāḍhaḥ
apīdyā tam, mitre jāyā mamāvasthā hrdyāḥ dehi bhṛṣajam. Spl 4. 16 tachā-
nupthāte ganchantam agādhajale makaram avalokya bhayastrestamanā vānarah
provāsa bhṛṣṭaḥ, śandāḥ śandir gamyātām, jalakallolāḥ plāvātāḥ me darīram.
tad ākarṣya makarāḥ cintayām āsa aśv agādhāḥ jānāḥ prāpto vadāḥ sad-
jāto matpṛṣṭhagatāḥ tīlāmātram api calitāḥ na śaknoḥ. tasmāi kothayāmi
m|bhīpṛāyam—[he does so, the ape asks why the crocodile says:]—bhṛṣ-
tasyāi tēva tava hrdyānyāmṛtamāyānaaphalāḥśandānāmṛtāṣya bhakṣaṇ-
tāḥ doṣadāḥ samjātāḥ. Pā 360 11 similar to Spl. Sy A 132 Und der Affe
fragte sie: Warum gehst du plötslich nicht mehr weiter? Die Schlöckle
antworten: Bruder, was sollte ich dir verheimlichen? Meins Gespann ist krank,
es heißt, ihre Heilung könne nur von einem Affenherszen kommen; darum
bin ich mit mir verfallen. Ar 27—41 Then the monkey said to the tortoise:
What has made you stop? And why do you appear to me to be worried?
[28] He said: I am worried lest you should come to my house and not find
everything as you like it, for my wife has a serious illness. [29] The monkey
said: Do not worry, for worry is of no profit. But seek for remedies and
physicians for your wife. For some one has said, here 60=our vs 16,
below. [41] The tortoise said: The doctors state that there is no other
remedy for her than the heart of a monkey—The texts are so confused
that the orig. is very problematic. Possibly it contained a reflection on the
part of the tortoise that the monkey was now in his power and might be
told the truth (Br, Jn; but SP, Pa are against this). (42) T A 268 tac
chr' valīvadānakaḥ svāt'...manyamānaḥ parāḥ viśādam agamāt. SP 1589
tac chr' gatā' iḥlīmānaḥ manya' vānarah (a tr this before gatāḥ) svaga-
tam... (a corrupt and diff.) So 117 śrutvāśīlāḥ an vasaḥ tasya kapiḥ prāḥko
vyamṛtayat, hanṭāśīladartham śīlitaḥ pāpāṅgham lāḥmunā. Kṛ 628(5)ab śrut-
vety adanishakīśāḥ v.papgo (Ma. viśamq.) By nothing. Ar 43 The monkey
said to himself: Aha, in spite of my many years' greediness has cast me
into an abyss of misfortune. He was right who said. Vs 14=SP 6,
N 2, Ar 43. a, SP ed. vaneṇa do', a N text. b, SP ed., N 'nigrahas; SPa
'nam. c, N anindita. Ar He who is satisfied and contented lives safe
and calm and comfortable and happy, but he who is greedy and grasping

(43) *ity alocya śiṣumaram aha bhadra, na śobhanam acaritam tvaya. (yady evam, tat) kiñ prathamam eva tvayā (me) na katham, aham hrdayam tatratī 'na śhāpayitv savigataḥ. tad grhītv 'gamanam ucitam. uktān ca*

*dharmam artham ca kāmam ca uttayaṁ yo 'bhīrālūchati
so 'rīkṭapaṇiḥ paśyeta brāhmapaṇi nṛpatuḥ striyaṁ* 16.

(44) *asau āha' kva tad dhṛdayam. vānaro 'bravīt tasmān eva dūmbare. (45) vānarahṛdayam (ca) sādā taruṇe tīrṭhāt 'tī prasiddham. (46) tīṭadartham yadī karapaṇā bhavataḥ, tam*

lives his life in weariness and discontent and fear (43) T A 188. 1 *Sha* ca: bhadra, śobhanam tvayā kṛtam, kiñ tv idēv eva nākhyātam, anyathābhāṁ tad dhṛdayam grhītvavīgato 'bhaviṣyam (nam bhaviṣyāmi). (Here story of Penance Thief, only in T and K.) A 190 tad aham abhṛdayam kiñ tatra gatvā karipāṇmīti tathā ca kṛtārthasya śobhanam tvajjyāśaktāṅgamanam. uktān ca. [After next vs] A 191 1 tat sakhe hastagatena hrdayena tvajjyāśaktāṅgamanam paśyāmi, v 1 drakṣyāmi. SP 1895 text (āha'), om pareṇa, kāmāt for kiñ, om 3d trayā, = om 1st trayā, = om 1st trayā before katham, = om nam before gataḥ and uktān ca). So 119, 120ab itihāṁ amṛtīniya ca (B tad prāṇa śiṣumaram sa vānaraḥ, yady evam tat tvayāktas me kiñ naktāḥ prathamam sakhe. śgamiṣyam evam idāya (B. śgamiṣyāmy idāya evam bhṛpad-mam B. hrdayam) tvatpriyākṛta. Kā 528/5) ha vānaro 'bravīt. kiñ pūrvam eva naktāḥ me. [Story of Penance Thief] Sp 5 2 vānara āha: bhadra, yady evam, tat k.ñ tvayā mama tatratīva na vyāhṛtam. yasa evahṛdayam jambūkotāre sadāiva mayā suguptam kṛtam, tad bhṛtṛpsānyā arpayāmi. Pp 330. 18 similar to Sp 8y A 188 Da hoch der Affe an und sprach Warum hast du mir das nicht mitgebracht? Sonst hätte ich mein Herz mitgebracht. Ar 44 Accordingly I must needs resort to my intelligence to escape from that into which I have fallen. Perhaps cf. last phrase of our text in § 40 above.) And he said to the tortoise My friend, since you know this, what prevented you from telling me? I should have brought my heart with me. Va 15=T 13, SP 7, Ar 48. c, SP sa paśyēd rīkṭapaṇiḥ gāh. Ar The rich man shows extravagance in three respects in almsgiving if he desires the rewards of the other world, in efforts to obtain the favor of kings if he desires position in this world, and in women if he desires the superfluities of life. (44) T A 191 1 text So 130cd vānaraharavapa (B. vāno") hi tad idānīḁ mama sthītam. Sp 1 5 4 trayāḁhāṁ śhnyabhṛdayo 'tra kāmāḁ kṛtāḁ. Pp 330. 31 similar to Sp 8y A 184. 1 Die Schildkröte sprach: Wo hast du denn jetzt dein Herz? Der Affe sprach: Als ich von Hause kam, habe ich es dort gelassen. Ar 48 He said: Where is your heart? He said: I left it at home. (45) SP 1896 text (ed. om ca, = text). 8y A 184. 2 Die Schildkröte sprach: Warum hast du es dort gelassen? Der Affe sprach: So ist es die Gewohnheit von uns Affen, daß wir beim Ausgehen unser Herz nicht mitnehmen. Ar 48 like 8y, with various reasons for the custom alleged in different offshoots of Ar. (46) T A 191 2 śiṣumaro 'cattaya: vyarthāḥ

nivṛtya hṛdayam grhīta 'gamya'itām † (47) tac chrutaś śiṣumāraś
 āśāndam (pratinivṛtya śram gataś (48) (atha bahumanoratho)
 vānarah saśambhramam utpīṭyo (dumbaraśākhaś, samadhī-
 rūḥo (hanta laddhāś prāṇaś śāvaś vi cintayati tṛṣṇati).
 (49) śiṣumāraś (to adhastad) ābravit bhadra, tad) dhīdayaśi

ko 'yam Brāhṁhāḥ. mītravādheḥ api tadavasthānam eva vyādhikṛtānam (v. 1
 'karaṇam; kha om bhadra, gacchāvaś āghraś hṛdayāśiham. eo 'bravit
 vānyaya, āśāndam . . . tac chighraś prāpayati (v. 1 yāp*). SP 1809 [śiṣu-
 māra kha: hnta uttam. eo kha (a om all of this) nivṛtya (a nivṛtya
 hṛdayam grhītvāgamyaśiham. etena, a "mītra) mātṛivṛtāt raktatām bhavattī
 So 121) tac chrutaś śiṣumāraś tam śrīa mūrkhāś bravid itām, tarhi etad
 hanyāśi itam āśāndataror it. Kṛ 532ab(3c4) udumbaraś samāruhya
 dhīyāśi hṛdayam itam. Spl 5. 5 tad śharaya makaraś āśāndam kha bhadra,
 yady evam tad āpaye me hṛdayam yena eś dustapataś tad bhakṣayitvāśā-
 ndād uttṛjhati. āśāś tvā itam eva jambhūpādapam prāpayāśi. Pp 230. 21
 follows Spl. By A 165 Aber wenn du es begehrest kassst, gehs ich und hole
 es dir. Ar 46 Aad, If you wish, [Khalil inverts: let me return to the tree so
 that it may be possible for] me to bring it to you, [and, I will do so
 (47) T A 392 1 eo 'bravit mūsam. [β om all this] it [β yataś or ślab,
 gamyānītya (β adda gate; laṁṁam udumbara. SP 1800 nivṛtya gatiś eo (a
 om eo) So 122ab Hantayāmbudhaś uruś ā' pūṣaś an tam Spl 5. 5 of proc.)
 evam uttvā nivṛtya jambūtiānam agāt. Pp 230. 24 follows Spl. By A 165 1 Da
 freute sich die Schüchternin und brachte den Affen eligen aus Land. Ar 47
 The tortoise was glad because the monkey proved willing to give him his
 heart, and he turned around with him, angrily returning, until when he
 reached the shore. (48) T A 392. 1 (atha, only β) bahum' vān' utpī'
 āśāndam ābhīr' 'cintayāt hanta lab' pūḥ' (β adda, yad itām samamariye
 tam na pūṣat evam hariya. SP 1807 udumbaraśākhaś vānarah (a om
 saśambhramam samadhīrūḥaś tṛṣṇati (a om). So 122cd, 123a taira tonā-
 takheva muktāś eo eo kapiś tatam, utpīṭyārūhya (B. utpīṭyāś', vṛkṣāgrām.
 Kṛ 532cd(3ab) ity uttvā vṛkṣam śruhya bhayam tyaktvā Spl 5. 5 vānaro
 'pi katham api jāpītvatīśāndavato pacākrāpṛjyaś śram bhūditvāśā. tatad na
 dīrghatarasāśākramayena tam eva jambhūpādapam śrūghāś cintayām kha
 laddhāś prāṇaś śāvaś, (vs.) tac mamhīat anyat samtatidīnam madṛtiām.
 Pp 230. 24 follows Spl. By A 166. 2 Als sie es erreicht, lief der Affe davon
 und stieg auf den Baum, Ar 47 the monkey leapt ashore and hastened to
 the tree and climbed it, while the tortoise waited a while. (49) T
 A 392. 2 text (adhastad only a β adda āhi after bhadra om āghraś gac-
 chāvaś SP 1802 śiṣumāraś vānyaya. hṛdayam grī' S; 3. 15 makara
 kha āśā mītra, ājayaś tad dhīdayaśi yat. 5 to bhṛtṛjyāt) bhakṣayitvāśā-
 ndād uttṛjhati. Pp 230. 20 follows Spl. By A 166. 3 Da trat die Schüchternin
 heran und sprach zu ihm: Lieber, nimm denn Herz und komm. daß wir
 keine Zeit verlieren. Ar 48 When he had kept him waiting a long time, he
 called to him: My friend, hurry and get your heart and come down, for

grhitvā ughram āgaccha. (50) sa (vīhasya) 'I a na punar āgamiṣyāmi (vijñātam mayā sarvaṃ, etad buddhipūroṣaṃ vākyam mayā 'ktam.) gamiyatām, (re) mūrkhā, kiṃ karisdā bahir hṛdayam tīkṣhati.

śatīhyād icchasi mām kantiṃ pratīśāhyam kṛtūṃ mayā
mayāṃ tu bhavatiḥ kṛtvā mṛtyor ātmā vimocitāḥ 16.

(51) (tūḥ ca tasya cūṭanīśayam jñātvā śūnumāro 'bravit. bhadrā, hṛdayam yadā nā 'sti, tathā 'py āgaccha, aham anyenām 'padhakramena tūyā vyādhīprātikāram karīṣye. vānaro 'bravit')

(52) duṣṭa, nā hiḥ gardabhāḥ

āgataś ca gataś cāi 'va gatvā yaḥ punar āgataḥ
amāṇahṛdayo mūrkhāḥ tatrai va nidānān gataḥ 17

(53) sa śha katham (cā) tat. vānara śha

KATILĀ 1 (STORY 1: ASS WITHOUT HEART AND EARS)

(54) ast. ka(smū)ścid vanoddeśe śiṅhaḥ (pratīvaśati sma).

you are delaying na. (50) T A 292. 3 text (ed. with a abravit for śha, and om na re, β also om vijñātam mayā sarvaṃ, āgamiṣyāmi only in R; β 'gamiyatām it na śar' bā' m' h' vyavastīkṣate). SP 1603 sa śha kuto dyāpi te hṛdaye pratyaśā v jñātam ca (a om) mayā āgaccha sarvaṃ duṣṭātram. āgaccha (a duṣṭa āgaccha tvam, cf. our § 52) vyādhāvānaro pi (a vādhāvānaro sma) So 123bcd, 124b śūnumāram uvāca tam, āgaccha re mūrkhā hṛdayam dehād buvati kiṃ prthak,—na cātrāṣyāmy aham punaḥ. Ks 532d, 533ab (9bcd) tam abravīt, vṛjā duṣṭāyā sakho vijñāto a cīrṇ mayā. Spl 5. 16 aṭha vīhasya mūrkhāśayan vānaro tam śha śha mūrkhā vādhāṅghāṭaka, kiṃ kasyacid hṛdayadvayam bhavati, tad gamiyatām jambuvrkaśayāśhastā na bhūyo 'pi tvayātrāgantavyam Pp 230. 31 follows Spl. Pa nothing. Va 18=T 14, seemingly supported by So 124a mayāśraṃ mocite by ātmā.

(51) only in T A 292. 1, and very likely not orig. Jn has two dif. speeches of the crocodile, not related to this, others have nothing of the kind. T ed. with a lacks tathā jñātvā, after karīṣye β has an evidently unoriginal further insertion (52) T A 292. 2 text SP 1604 nāhiḥ gardabhāḥ (cf. also under § 50, duṣṭa). Ks 533cd, 10ao) nāhiḥ gardabhāvan mūrkhā vādhāniyo bhavadvadhīḥ (cf. also under § 50, duṣṭāyā) Sy A 157 Spricht zu ihr der Affe: Mir dünkt, du setzest mich auf eine Lunte mit jenem Esel.

Ar 49 like Sy Va 17=T 16, SP 8, Spl 31, Pp 32, Sy 10, Ar 49, cf. So 124cd. a, Tβ cāpi. T gatvā ca, β gatvāpi, SP yo gatvā, Spl dṛṣtvā śiṅhaparākramam, Pp (occurs only at end of story) dṛṣtvāśra tvāḥ śhayānākam. a, SP ed. sakarṇa°, a text. d, T, SP ed. text, SPa, Spl andyo (Spl tana) mṛtyavaśam ga°, Pp gatvā yaḥ punar āgataḥ (cf. b). So kim ātra na dehā mūrkhā gardabhāḥkhyāyikā tvayā. Sy fairly close, and Ar 49 like Sy (53) T A 294 so 'bravit (β śūnumāra śha) ed. with a om ca). SP 1007 text (a om ca, v' provēca, Sy A 156, Ar 50 similarly. (54) T 162, 17

(56) *tasya* (ca) *ko gomāyur anucaraḥ* (56) (sa ca) *sāhah*
kadācit kvkṣirugrāhībhibhiḥ kvkṣitkarāḥ samvṛtitaḥ. (57) *kṣu-*
ḥgamakṣheṣu (ca) *gomāyudh* 'bhiḥ *itah deva, †katham usmākam*
avyadīrḍḍaḥ prapayātreḥ 't. (58) so 'braḥit bhādra, *ayam*
vyadhīḥ kavalam gadaḥkarakṣaydayena bhūṣajena nirartate,

text SP 1808 *and* kadācit *o* adds *vanoddade* *sāhah* So 125ab *and*—*sāhah*
ko 'p *vane kvacit* Kp 524a, 10c *purā* *sāhah* Spl 12 3 text (*adds* *harā-*
lakṣare nāma *before* *sāhah*) Pp 226. 16 *sa* Hp. *om* *prativ* *ama*, Sy p. 78
bottom, *So* *was* *animal* *in* *Wald*, *darin* *wohnt* *ein* *Löwe*. Ar 61 *They* *say*
that *there* *was* *a* *lion* *in* *a* *ungle*. (56) T 129. 17 text *om* *ca* SP 1808
text. So 125a *in* *proo*, *gomāyudh* *Kp* 524b, 10d *jambukāḥ* *acc*. *iv*.
Spl 12. 4, Pp 226. 16 *tasya* *ca* *dūṣaraka* *nāma* *śṛṅgāḥ* *adv*. *iv*. *Sy* *om* *eva*
paricaraku *at*. Sy 78 *bottom* (*after* *next*) *Nun* *lebte* *ein* *Sehahel*
von *den* *Speiseresten* *des* *Löwen*. Ar 61 *that* *had* *a* *jackal* *that* *ate* *the*
leavings *of* *the* *hunt* [*Chuhāo*, *Khalil*, *DeSacy* OSp *have* *order* *then*,
agreeing *with* *Sk* *veratona* *Jod*, *JCap*, *Kp* *Awṣu* *agree* *with* *Sy*]
(56) T 121. 16 *kadācid* *and* *hyayā* *rujā* *a* *om* *adh* *ru*) *alāho* 'bhiḥ *bhūto* 'k
am *itah* *adv*. *iv*. *SP* 1408 *sa* "bhūto So 126, 127ab *sa* *iv* (B *iv*)
Khalakṣyāṣṭhā *bhūṣa* *konelt*, *hāto* *hātib* *iv* *am* *katham* *apy* *avid*
gāḥm, *tatra* *sthitam* *gate* *nam* *iv*, *Sy* *and* *hāṣṭhāḥ* *iv* 'bhiḥ). Kp 524a
(10c) *vyadhīḥ* *am* *Spl* 12 3, Pp 226. 17 *lion* *wounded* *by* *elephant*,
and *padam* *Spl* *adds* *akam*) *api* *calitum* *na* *śaknoti*. Sy 78 *bottom*, *Kinnas*
nun *bekam* *der* *die* *Hände*, *und* *er* *fel* *vom* *Fleische* *und* *konnte* *nichts*
mehr *jagen*. Ar 61 *A* *severe* *scabbiness* *struck* *the* *lion* *so* *that* *he* *became*
weak *and* *emasculated* *and* *was* *unable* *to* *hunt*. (57) T 122. 16 text *and*
with *a* *um* *ca*, *om* *deva*, *and* *om* *vyāpārāḥ*). So 127cd, 128 *taṣṭhāḥ*
adv. *iv*. (B *ucheq*) *om* *gomāyudh* *acc*. *iv*. *bhūdhāt*, *alagatyā* *kām* *yathā*
śābārah *claus* *prabho*, *śdāty* *eva* *daritum* *to* *nam* *pariṇāṣa* *yat* Kp
524cd 10d, 11ab *bravī*, *kana* *śadyati* *to* *vyādh* *r* *avasaṁś* *vayam* *prabho*.
Spl 12. 7, Pp 224. 16 *tasya* *am* *ca* *ca* Pp 12 *to* *to* *adv*. *iv*. *dūṣarakaḥ* *kṣu-*
ḥgamakṣheṣu *dūṣarakaḥ* *gataḥ*. *anyam* *am* *aham* *lam* *avocai* *avāṁ*,
bhūḥ *adv*. *iv*. *padm* *am* *padm* *api* *calitum* *na* *śaknoti*, *at* *katham*
ta *śūdrakaḥ* *karom*. Sy 78. 1 *und* *der* *sprach* *zu* *ihm*: *Herr* *der* *Tiere*, *was*
ist *dir* *zugewissen*, *daß* *du* *entkräftet* *bist*? Ar 63 *an* *Sy* (56) T 121. 1
text 2 *adds* *kuto* *or* *dūṣaraka*, *before* *ayam* 2 *hacch* *for* *vyādh*, 2 *adds*
ekena *before* *gāḥm*. *SP* 1808 *gomāyudh* *ap* *prohat* (*a* *bravī* *bhādra*,
gadaḥ *karakṣaydayavayātrekeḥ* *me* *jivitaḥ* *akoti*. So 129, 130 *iv* *ukāḥ*
an *erg* *am* (H. *iv*) *tana* *sūho* *jagāda* *tam*, *māhe* *māham* *vyāpārāḥ*
śaknoti *bhūḥ* *am* *hacch* *H* *hacch* *khamaya* *karakṣayam* *hacch*
prāṇam *cod* *akam*, *tam* *me* *vyādh* *hacch* *prāṇam* *iv* *avocai* *va* Kp
526. 11cd. 12ab, *am* *bravī* *yad* *bhacch* *katham* *śaraddhāḥ* *gada-*
hacch *karakṣayam* *tana* *śmyant* *me* *gāḥm*. Ja 1 ff (*no* *mention* *of* *see*,
evident *influence* *of* *the* *story* *of* *Lion's* *Retinere* *and* *Camel* *in* *Book* *I*).
Sy 79. 1 *Der* *Löwe* *sprach* *Infolge* *der* *Hände* *bin* *ich* *so*, *und* *es* *gibt*, *wie*
ich *gehört* *habe*, *für* *meine* *Krankheit* *keine* *Heilmittel* *an* *das* *Horn* *und* *die*

anyathā ut. (59) ato me mahatā yatnena gardabhāni (tvam) anaya sa dha yathā jñāpayati svaṇi. (60) ity uktvā gatvā nagarasamīpe rajakasya gardabhān dṛṣṭvā ha (61) (bhādra,) kim asi kṛtāḥ. (62) so 'bravīt: (vayasya,) mahatā (vatra) bhāraṇa pratidivasaṃ jīvāmi, na cā 'hāram asiddh durdātmano labhe 'ham iti (63) so 'bravīt: kim anaya yātanayaś chāth bhavantaś tatra nayāmi, yatra bhārān svargagatāni itā 'mānaś manyate.

Ohren eines Esels, die ich esse Ar 63 as Sy but briefer. (59) T 153.2 so 'bravīt bhādra, anayāni gardabhān iti (so a, β corrupt and in part fragmentary, same sense). SP 1610 text a om tvam). So 131 tad anaya kulo 'pi trāṣṭi gatvā gardabhān itā me, ity uktvā tena gundāyūḥ sa tattheit. In diff. Sy 79.5 Der Schakal sprach: Einen Esel zu beschaffen, ist nicht schwer, denn hier in der Nähe ist eine Wasserquelle und ein Walker, der beständig kommt, um Wäsche zu bleichen. Wenn er dem Esel auf dem er die Wäsche befordert, seine Last abgenommen hat, läßt er ihn frei laufen. Diesen Esel kann ich vor dich bringen und so hast du dein Herz und seine Ohren. Der Löwe sprach Besorge das Ar 64 like Sy (60) T 153.3 evam uktvā rajakagardabhāsamīpāḥ gatvā (β adds k mridi) 'ha. SP 1611 ity uktvā gataḥ tena cā nagarasamīpe rajakasya kṣepagardabhā (a om kṣepa) dṛṣṭvā. So 131d, 132abc yayāni tatvā. bhāraṇa jālāntike (cf. Pa in proc., "Wasserquelle"? perhaps orig., but β. has jālāntike, labdhvā rajakasya sa gardabhān, prityevopetya B. prityāiv*) vakti sma. Kṣ 636ab (12cd) tac chrutvā jambuko gatvāvadad rajakagardabhān. In diff. Sy 79.12 Und der Schakal machte sich auf, ging zu dem Esel und sprach zu ihm Ar 65 as Sy (61) T 153.4 text. So 132d durbaś kṣi bhavān .u. Kṣ 636c 13a) bhāra-pīḍākrō 'tra trāṣṭi. In expanded, includes Sṣ 12.16 kim evaś durbalāḥ, Pq 237.4 katham evaś durbalatām gataḥ. Sy 79.13 Warum bist du so ganz vom Fleisch gefallen, und war hat diese Druckwunden auf deinem Rücken hervorgebracht? Ar 65 as Sy, briefer (62) T 153.4 text (β asāy for so; ed. with a pratidivasaḥ and om jīvāmi). So 133abc kṛtibhūto 'smi rajakasyāya bhāraḥ vahan aḍḍi, ity uktavantaś cā kharāḥ. Kṣ cf. proc. Sp. 12.16 as āha. bhāginānta, kṣi kathayāmi. rajako 'nātrdayo 'tibhāraṇa mādāmayati, Pq pīḍayati, gūḥamāṇaḥ m āpi na prayacchati - tat kuto me darīre pūṣṭi. Pq 237.4 similar to Spl. Sy 79.15 Der Esel sprach zu ihm Der Walker ist ein verfluchter Mensch, er hält mich schlecht in Streu und Futter und plagt mich viel mit Lasttragen, darum bin ich vom Fleisch gefallen. Ar 66 The ass said: I belong to this villain warberman. He gives me little fodder but increases my duties. (63) T 153.5 text SP 1611 sa cā tena (a om) vāḥkṣṭaryeṇa vāḥkṣṭiyivā. So 133d, 134abc tam evāha sa jambukāḥ ita kṣi vahanāḥ kṣodam eḥi trāṣṭi prīpayāmy aham, vanam svargasukham yatra. Kṣ 636d 13b) vanam evāhi: vṛttimat. Spl 12.18 ārgāḥ eḥi: mīma, yady evaś tad aṣṭa ramanīyantaraprādeḥo marukataśādrīśāṇṇa-prāyo nāśānāḥ, tad āgaccha mayā sāha yena sukheṇa subhāgitagopthi sukham anubhavīvaḥ. Pq 237.8 follows Spl. Sy 79.16 Der Schakal sprach

(64) so 'bravit: kathaya katham (65) sa aha asyāṁ vanarājyaṁ
(marakataśaṣṭaśāpaprādyāṁ madānāthayān) ubhinnavayān-
vanasampannāḥ tiro vāpavatyo rāsabhyo dīpāpūrvā ap. manya
'nandā 'va surredenā 'pakrāntāḥ tāsām ahunī bhacantāni madhye
prapayami 'u (66) tac (ca) arutvā tathā (nāma) u pratipannab,
upanītaḥ ca sikhāntikam (mūrkhoḥ). (67) kramaprāptāḥ ca

nam. Ksī! Warum läsest du dir diese Schinderei gefallen? (Cf. also § 65.)
Ar 57 The jackal said: Why do you endure this? (Cf. also § 65) (64)
T 168. 6 text. Spī 13. 30 umbakaraṇa śha bha bhagānūta, yuktam uktam
bhavati, param vayan grāmyāḥ padavo 'raṇyacār gñh vadyāḥ tat hiṁ tona
bhavyapradāna. Pp 237 10 follows Śīl. Śy 79 19 Spricht zu ihm der Ksī.
Was kann ich denn tun und wie kann ich den Menschen entkommen? Ar 58
He said: What can I do and how can I escape from the hands of men?
(65) T 168. 7 text (om. param, catara for tiro, but cf. Jn and also T on
our § 34 above. The version of that passage seems clearly to have borrowed
part of the language of this passage (see R. Norton JAOI. 41 78), and
since it there reads tiro, just as Jn here, we may probably assume that
T originally had tiro here. Possibly the text once had ca tiro, which then
became corrupted to catara. The parenthesized epithets are taken from Jn
on § 43, they seem to be supported in general sense by Pa here). SP of
§ 43 So 184 kharibhīḥ saha vardhina. Kp 587a. 12a tīṣṭanti tāra gar-
dabhyaḥ (cf. also § 63). Spī 13. 32 śrṅgā śha mīmā- <offers to protect him>
param anāthvā śaṣṭa rājahakadāritāni tāra tiro rāsabhyo 'sikhāḥ senti
tāḥ ca paṭim āpānā yāvanoktāḥ śaṣṭa mīmā śaṣṭa ('get me a husband')
— tadāthe tvīm śaṣṭa tāra sayam! Pp 237 12 follows Spī. Śy 79. 21 Spricht
zu ihm der Schakal: Wenn du willst, zeige ich dir einen Ort, wo du hin-
gehen kannst, einen mit viel Weide und Wasser, und wo die Leute nicht
leicht hingehen. Auch eine junge Stute ist dort, die hat keinen Hengst.
Ar 59 The jackal said I will direct you to a place distinguished with planti-
cunning of pastorage where men never go. And moreover there are she-
asses there whose like in beauty and conduct you have never seen. And
they have need of males. (66) T 168. 9 text. SP 1412 Eniya (u om)
śaṣṭa namarātāḥ śu 135 tac chrutvā na tatvaty uktvā gardabho bhāga-
vārāḥ, vanas sikhāya sayāṅtāḥ tona gumkyaṁ saha. Kp 587b 13d tac
chrutvā sa samāyayāu. Spī 13. 4 aha śrṅgāvarānāḥ chrutvā kāmāpīṭhāṅga
tam avoca bhadrā, jady evaṁ tad agro bhava yānāśocchāmi. vm., tatvā-
nāpīṭhā śrṅgānāḥ sikhāntikam kṛtāḥ Pp 237 16 follows Śīl. Śy 79 25
In strahlte der Ksī vor Freude und sprach zum Schakal: Wozu stehen
wir nun nicht Ich gehe schon) aus Freundschaft zu dir dorthin. Darauf
ging der Schakal voraus und der Ksī hinter ihm her, und so zogen sie
dahin. Als sie angelangt waren trat der Schakal eine vor den Löwen und
sprach zu ihm: Du hättest ich den Ksī gebracht: so ist der, wo erher steht,
da hast du ihn. Ar 60, 61 essentially as Śy (67) T 168 10 kram' ca
rām' śadyābharaṇam aparibhāṅgāntikāḥ (ed. misprinted aparibhāṅgaḥ)

taṁ (rāsabhaṁ dṛṣṭvā 'tāraṇam utplutya) sūbhaṁ 'krānto ('pi) gaurābhāṁ tasyā 'śāmarthyāt (kathamcid apeto) 'tīvatra-stahdayaḥ (pratinivṛtyā 'navalokayan) palāyitaḥ (68) aha gomayudā sūho 'bhūtaḥ (bhōḥ) kim evaśridhaḥ prahāras ta-yaś tavad gaurābhāṁ (apy upanītaṁ) kantuṁ śāmarthyaḥ, sa tvaṁ kathāṁ sapatinda jasyasi 69) sa aha (śāmantayam śrīd

sūho gaurābhāṁ vajrāḅhītaṁ ita man'āmlaḥ kim it tavaṁ kathamcid anvalokayan gaurā bhūtaṁ eva śāśāntaḥ gataḥ SP 16.2 sa ca tasmākrānto (a om sa ca a tva cākr') 'pi tasyāśāmar' jaiR' So 136, 137 taṁ na dṛṣtvā tasyāṣṭra pṛthato gaurābhāṁ sūh, aśāho dadāu karāḅhītaṁ prāṇaḥ kavya-durbalaḥ B. 'vāhalya'), sa tvaṁ vikṣītaḥ B vikṣītaḥ brataḥ palāyitaḥ sa-bhaḥ kharab, Kṛacchan B aga') sa ca taṁ sūho py apatad rihvalāhulāḥ. Kp 537cd. 538ab 14 tasya pṛtho jayāḥ agraḥ sa sūbhāḥ KP and Ma ma-nāha, Ma am and SP v. "has, evaśridhaḥ, muktaḥ kṛcchraḥ (v l in M) tāpachreṣa sa, which seems better' dadrāva taṁ apat: rābhāḥ. SpI 13.12 sūho ṽ vyatāhūtaḥ taṁ dṛṣṭvā jātāḥ samutthābhi tavad rābhāḥ palāyitum hrādīḥ aha tasya palāyamāṇasya śāśāna tāpāra-hīro dattāḥ. sa ca māndabāḅhṛṇasya vyavāḅhṛṇa ita vyatāhūtaḥ gataḥ Pp 237 23 sūho py śimākrāntayāḥ śāmarthyaḥ palāyitum api kharab dṛṣtvā-karāḥ utplutya tadupari dāraḥ gataḥ pāpāḥ gaurāho ṽ taṁ vajrapāṇam ita manyamāḥ of T kim kim idam, sa vicintayāṁ śāśāntaṁ eva dāṛvāt kathāṁ api tasmāḥ apatāḥ. yāṁ ca pātāḥ anvalokayati, (śrīat krāntaḥ rakṣāntaṁ anam anbhayāḥ anam adṛṣṭapūrvāḥ anitāḥ dṛṣṭvā bhayāḥ tvaṁ apatāḥ tad eva nāgarāḥ jagāma. It. Nr 79 H Da brn. te der Löwe, sprang auf ihn los und packte ihn am Rücken, aber weil er geschwächt war, konnte er den Keel nicht festhalten und so entwich der ihm. Ar 68 The lion sprang upon the man, but [some versions add on account of his weakness] did not hold him and the man escaped. (68) T 153.14 aha 'bhūtaḥ kim tvaṁ eva lohaḥ prahāmayasi, sūho haṁ ananya-mattvatayāḥ. ke mamāśhṛṇya iti, yaś v l. yataḥ, om apy. So 136, 139 sūhaḥ tv amābhāḅhṛṇyāḥ sūh tvaṁ tvaṁ pṛṣṭvā gataḥ, tava taṁ B sa jambaka mantri saḥ śāśāntaḥ abhāṇata, na haṁ gaurāho py eṇa varāḥ cat trayāḥ prabho. bāṇāśhṛṇyaḥ H and vṛṣṭiḥ tava bhavīyati. Kp 538cd (15ab kṛōḥ v. l. kya Ma munda dṛṣṭvā munda (Ma ma munda, om nirveda-) mundaḥ kim (so both add, but H) v l mundaḥ kim: if this is correct the word belongs here). SpI 13.15 aśrīṭaṁ dṛṣṭvā kopṛīṭaṁ tam avāḥ bhōḥ sa, yaḥ gaurāho 'pi tava parato bāḥ gacchati, tat kathāḥ gajāḥ saha yadhaḥ karīṇyaḥ tad dṛṣṭvā te balam. Pp 238.6 aha gomāyudā sūho 'bhūtaḥ bhōḥ kim etat, dṛṣṭvā te vikramaḥ mayi. Sy 79 24 Da sprach der Schakal zum Löwen Was hast du mir da angetan, Herr? Wenn du ihn aufrechtlich hast führen lassen, dann werde mir das mein Herr so weit gekommen ist, nicht einmal mehr einen Keel festhalten zu können Ar 68 sa Sy, expanded. (69) T 153 16 taṁ. SP 1613 ahaḥ gomāyudā jasya aha sa pṛṣṭvā 'āḥ mayi gaurābhāḥ. a corrupt.) So 140 taḥ chrutvā so 'hratvā sūho yaḥḥ tava taḥḥ pūṇaḥ, tam āṇya kharab

eva.) punas tavad antyātām, adhūna tvaḥ kanyāyāmi tu (70) sa
 āha sajjō bhavā ('smān), mayā dr̥ṣṭapadano 'pi prajñāsamartīhyād
 anīto yathā na punas tathā: va vikramiṣyati, ita (vikāṣya)
 prayat (71) gardabhāsaakūṣṇaḥ gatvā 'bravāt kiṁ bhavān prati-
 nirvṛita ita (72) sa āha (mahān anarīho me samutpanna aṣṭi
 na jāne, giriśekharaśekharaḥ) kimapi sattvaṁ mamopari nipatitam,
 yathā ('yūṣṭepataya) 'ham apetas tasmāt (73) sa āha na tvayā
 viditam. (uktān ca:)

tavat sajjō bhūtvā (cf. our text in next) nihanmy aham. Kp 538d 13b
 m̐durādīnam (? cf. proc.: "kleinere" redand", if this is the correct read ng).
 Sp 13. 17 aha vīlakṣasmitān sūba āha. bhōh kim āham karomi, mayā na
 kramah aṣṭikṛta kṛt anyathā gajo 'pi matkramākrānto na gacchati. Pp
 538. 7 follows Sp. Sy 79. 83 Der Löwe erwog. Hage ich, ich habe ihn frei-
 willing fahren lassen, so stahs ich als Tor da, wenn aber, so habe mir an
 der Kraft gefehlt, so stehs ich mir Schande an und er sprach zu dem
 Schakal Wenn du ihn mir noch einmal beschaffen kannst, so will ich dir
 sagen, warum ich ihn habe fahren lassen. Ar 64, 65 the Sy (70) T
 168. 17 text. Sp 1613 gomāyur āha: aṣṭibhāvato evāmi. prajñābalena punar
 apy kanyāṁ ity aṣṭiv gatah. So cf. proc.) 141ab ita sa prapīta tona
 panah aṣṭhena jambukah. Kp 539a 18e) garhastivā mṛgapatim Sp 13 30
 āgāha āha aṣṭipy ekavārah itvāntike tam kanyāṁ. parat tvayā sajj-
 kṛtāramoga aṣṭāvayam. [Then insertion.] itam kevalam aṣṭākrāmaṁ tathā.
 Pp 344. 9 āgāhā prāha: mampraty api tvayā aṣṭākrāmaṁ aṣṭāvayam,
 yathā pasar apy aham evam tvadanukāma kanyāyāmi [Then insertion as Sp.,
 nirīkṣo 'ham eva jāgarūha tathāmi. Sy 80. 4 Der Schakal sprach Ob-
 gleich der Keel nun bereits seine Erfahrungen mit mir gemacht hat, so will
 ich ihn doch holen, und glog Ar 66 The jackal said To be sure, the ass
 has experient from me what he has experient, but I shall return to him
 to deceive him as I may be able. (71) T 164. 3 tatāklāṣṭh gatvā
 Sp 1614 gatvā gardabho vīhitaḥ mahatā dukṛtina gardabhātrah bhavati.
 yena (a yadi) itam (a om) rajakāśāntokārah (a om at) vahan kim carāyasi.
 vane 'ham jva aśocchākrāh (a vahaal vane 'smākam ita aśocchākrāti) kim
 an tathāsti dīvam eva jivasam dadāti tava, kim (a) bhavān āgatah. (For
 last sentence a is fragmentary) So 141cd gatvā kharat tam avadāḥ vidru-
 tat kim bhavān ita. Kp 539bc, 16d, 16a) provāṣṭbhayatyā gardabhām, apa-
 krānto 'l kim mṛkha. Sp 14. 1 tatāklāṣṭhito āgāho 'pi yāvād vīkṣāha-
 mārgeḥ gacchati tavat tatāklāṣṭhā aṣṭhena caran āgataḥ Pp 238. 14 follows Sp.
 Sy nothing. Ar 67 He returned to the ass. (72) T 164. 2 text. Sp 1617
 an ahar mūhūṣṭhān vyāpādītum upakṛtāh, palīyitā ca (a om all) So
 142ab aham antivane hanāpi tūtu tati vīdnam Sp 14. 2 aha āgāhā
 dr̥ṣṭvā vīkṣāhāh prāha hū bhāgīnīṣṭa, sūbhānāṣṭhāna ita āhān ātāh.
 dr̥ṣṭvā mṛtyuvadāh gatah. ita kathaya kim tat antvān yasyāntīrudra, rama-
 dr̥ṣṭvāprahāṣṭāḥ aham muktāh Pp 234. 14 follows Sp. Sy 80. 6 An der Keel
 ich sah, sprach er zu ihm Was wollest du mit mir machen? Ar 67 an Sy
 (73) T 164. 5 an āha na te viditam. Sp 1617 an viditam. itam parikṣitum

prāyasa tu nṛṇāṃ loka trivargam abhivāśchātām
 āsanto 'pi hi vāḥ vighnā utpadyante svadhavataḥ. 18.

(74) (a) rāsabhi (vāṣṭādhakutāṅgarā) tadm avalokya āmurāgā
 'lingitum utthitā. (svaḥ ca kataratayā nāṣaḥ) sū punar na
 śaktā tadm vādā śhātum, tayā punar nāyato bhavato 'valamda-
 nārtham kṣatāḥ prasāritāḥ, na cā 'nyad atra kārayam tad
 āgaccha. (75) etac chrutvā gardabha āha tvayā sāha gacchāmi
 'ty (uktā), (76) gomayuna punar) nitas tena (śūhena) grhitvā
 tena tat kṛtam. uktam ca. (a om all So 142cd. 148 tam ca bhūyāḥ sa
 gomayur vibhaya kharām abravīt, mūḥyāva vibhramo dṛṣṭas tvayā na tv
 atra ullaṣam, nativam aśi sukhaḥ hy atra vāṣṭayā aham apidyaḥ. (Cf
 next, Sy 80. 7 Der Schakal sprach "vi 11") Ich wollte dir einen Gefallen
 tun, aber was können wir gegen die Braut tun? Ar 68 He said I desired
 your best interests, but the trouble lay in an excess of lust. Cf next on
 Pa.) Va 10=T 16, SP 9, Kṛ 539ef(14cd cf. So, Pa in prec. a, SP
 prāg eva hi (a 'vāṣṭā hi tam nṛṇāṃ). b, SP abhikṣāṅkām cā, SP ā-
 yāḥai bhavāyānāi bhavanti mahatīm ap. Kṛ prathamam sarvānādhīnāḥ
 sūḥā vighnāḥ sukhi bhavet. Kṛ looks somewhat like a support for SP
 rather than T, but no clear decision is possible on the basis of the dis-
 cordant texts, and T's version seems much more consistent with the context.)
 (74) T, cf. āpūrvam evadam in next, put into mouth of aa, evidently a
 lacuna or corruption in T has occurred. SP cf. next (Agaccha etc.). So
 144ab tad ahy eva mayā śaktā tam nirbādhāṅkām (B. nirbādhā su-
 vanam. (Cf also under § 73?) Kṛ 539d 14b), MP gardabhaḥ hrīṣṭaḥ tvayā,
 Ma gardabhyāhrīṣṭas tayā Spl 14 b tae chrutvā 'rahamaṃ chṛḡāṃ āha
 bhādra, śāśāhi tvām kṛtāṃ dṛṣṭvā āha' tī' samutthitā. kṛtaratvāṃ
 . tayā te nāyatas te 'valam' has' kṛpto ānyakāraṇa tad āgā' [here
 expander]. Pa 238. 13 tae etc. practically as Spl to mīma (for bhādra), then
 last (om cā punar utthitum). Sy 80. 18 Ich sagte dir ja, ich wollte dir eine
 Stute senden, wie du noch keine gesehen hast. Diese nun wollte dich um-
 armten, und hättet du ein wenig zugewartet, so wäre sie unter dich ge-
 kommen. Ar 68 For that which sprang upon you was the she-ass of which
 I told you, and I assure you that you have never seen her like. She sprang
 upon you merely by reason of the strength of lust. (75) T 164. 9 gar-
 dabha āha' mayāpi śrutam, āpūrvam evadam [here āsanta]. āgrataḥ tava ga-
 cchāmi SP 162) etac chrutvā (a om e' ch") gardabha (a sa. āha gacchāmi
 tenoktam āgaccha, mā bhāṣiḥ ity uktvā. So 144cd in tadvacanāḥ mūḥyas
 tatṛḡḡḡḡ sa kharāḥ punaḥ. Kṛ 640 17) a iti tanyā grīyātām. Spl 14. 18
 utthāṃ tadvacanaḥ draddheyatayā śrutvā bhūyo 'pi tena mha prasthūḥ.
 (va.) Pa 238 b follows Spl. Sy 80. 18 Als der Keel von dem Weibchen reden
 hörte, überwältigte ihn die Begierde, und er ging sofort mit jenem. Ar 69
 as Sy (76) T 164. 10 bhikṣāraṇa āha bātā ca. SP 162 go' pa' nitas
 śāha nirvāḥ (a samarpitaḥ). tadā (a āha) tena grhitvā vyāpṛḡḡḡḡ ca
 (a om). So 145 (cf. prec. āgataḥ tam ca dṛṣṭvā na niryatya guḥmukhāi,
 nipatya prāḡḡḡḡ āyavāḥm āgṛḡḡḡ dṛṣṭam akṣṛḡḡ. Kṛ 640. 17) b kharām

vyāpaditāś (ca). (77) (*tatas tam hatvā*) sishā āha. (*bhadra*,)
 ayam āyādhopayogaś, devārcanādī kṛtvā 'paryuṣyate. (*tataś*
siddhīm karoti.) yatas tvam (*evam nibhṛto bhātā* 'bha) rakṣa,
 yavad āhāt anāśvā nityakarma kṛtvā 'gacchāmi 'ty—(78) (*uktvā*
gataś) gata ca sisho gomāyand t mahāupadham† iti matvā
 (*śāśvadyāś gardabha*, *karpūṣṛdayaib* (*evayam eva*) bhakṣitam.
 (79) (*śhākṣayitvā suparimṣṣavaktracoroṇo* 'vasihitāś. *matvā*)

hatvā. Spl 14. 29 atśāntara sajñitakramena sishāna sa lambakargo vyākṛditaś
 Pē 339. 18 atśāntara dharivacanasaṁvayaprakṛito rāśabhaś punar apy upen-
 tisham kṛtāś prakṣaj, itakramena sishāna tathāś vyākṛditaś. Sy 60. 18
 Au der Löwe ihn sah, Her er herzu, packte ihn streckte ihn nieder und
 wies ihn. Ar 69 and the lion sprang upon him and slew him. (77)
 T 184 10 sishā (ed. major tam for tvam. ad. minor tvam sishā (Hortel
 omnes a leona, nonconcordi); parjñitāś kṛtvā SP 1823 (a inserts
 vyākṛdyā) gomāyān aśv (a om āha: tvam eva tadrakṣaś kuru (a tvam
 ekaś kṣaś rakṣa, āham api nityakarma kṛtvā upadham enaś kariṣyāmi
 (a kṛtvā mahāśā' idāś bhakṣyām; ity. So 148 n-kṛtya B. n-kṛ?) garda-
 bhāś tatś ca śhākṣayitvā ca rakṣam tasya tatś jambukāś dr̥ṣṭaś sishāś
 matvā jagāma śb. Kē 640 17 be surgadvarā, anāśvā vāta. Spl 14 25 tatas
 tatś hatvā āgṛhāś rakṣapīlāś nityāś evayāś mānṛibhāś nadyāś gataś.
 Pē 339. 18 follows Spl. Sy 60. 18 Darauf sprach er zum Schaka: Du sa dem
 Heel saht, ich will gehen und mich waschen und wieder kommen, denn so
 lauter das Heilseest, daß der Kranke Herz und Ohren versohre und dem
 Ebrigen Leid Gott zum Opfer darbringe. Ar 70 When the lion had sliaht
 hi bog the am, he said to the Jaaka. This is the remedy that is prescribed
 for me, that I bathe and then eat the ears and heart and sacrifice the rest.
 Do you watch the am while I bathe. (Several Ar versions put the last sen-
 tence first, as in Sy.) Then I shall return (78) T 184 13 gata ca tasmin
 gomāyāś śistayām śaś: katham sishāya mama śhikṣitvā (am, ma,
 śhikṣitvā, śistā śmāśāt tu na yuṣyate nityam eśa nityabdhātāś tana
 bi kele rāśabhaś lapaya. avighoṇaś aśv āyādhopayogayeti prapamya
 jāhāśkaś upayā, itavā karṣa hṛdayāś na. SP 1824 text (om 'śhākṣyād,
 a om ūktvā, a tr sishā gata ca, ed. tatāś ei' gataś; a om gomāyāś).
 So 147 tathāś jambukāś tasya ca māyāś kharāya tat, bhakṣyām kaś
 hṛdayāś karṣa śbpy śmatipṛtaya. Kē 640 (17) ed tathāś jambukāś karṣa
 Npl 16. 1 āgṛhāśpi śyāśkṣayitvā tasya karṣa' bhakṣ' Pē 339 18 (pre-
 ceded by 239. 14 gata sishā, for Spl gataś. see prea.) āgṛhāśpi'kaś yāś
 kharāya karṣa' śaś. Sy 60. 22 So ging der Löwe, der Schaka aber fraß
 das Herz und die Ohren des Esels, damit er, wenn er ihn sehe, es für ein
 böses Omen halte und nicht von ihm freies. Ar 71 like Sy (79) T
 184. 16 text (om anāśvā) SP 1825 kṛtya sishāśbhihītam (a 'nohtam, So
 148 ab śhikṣayitvā tathāśbhihītam tatś dr̥ṣṭvā gardabhaś (H dr̥ṣṭvā
 kharāś śarib, [here next] āpcehat tatś ca jambukam. Kē 641 18 ab anāś-
 vāyāśaś bṛvāś vāyāśaśpi Spl 18. 1 Atśāntara sisho yāśvāś anāśvāś kṛtya-

*kṛtakavacandāḥ kāryārambhāḥ tvayā 'py anuvartitāḥ
 nibhṛtanibhṛtāḥ prajñādoṣāḥ mayā 'py upalūkṣitam
 alitayagunaḥ tvatpāṇḍityaḥ mayā 'py anuvartitāḥ
 kṛtakavacandāḥ kṛto nīlāḥ samena samānā gatam. 19.*

sādhu ce 'dam ucyate.

*yāny eva buddhiskhalitāni nūnam
 tāny eva buddheḥ pratibodhitāni
 manasvināḥ tatvavidāḥ manāḥ
 bhīṣagavardya 'va cikitsayanti. 20.*

(84) *nīla śūmāro vātvadanakāḥ prajñākauśalavimūṣitamānā
 svam āha:*

*māurkhyāḥ prakhyāpayanti svam param prājñam vadanti tu
 dhīrāḥ svap tu kāryaṣu bhavanti akhalitodyatā. 21*

(85) *ity ukta nīlādāḥ svam ālayam agāt.*

Real, von dem der Bohakai behauptete, er habe weder Herz noch Ohren gehabt. So geh' denn von mir. Ar 74 as Sy except om last sentence. Vs 19=T 17, Sy 12 and Ar 75, first part. ā, Tṣ kṛtākenibhṛtāḥ or 'nivṛtāḥ. Dann du hast mich durch deine Anschläge verführt, und da habe auch ich dich verlockt Ar You have deceived me and lricht me, but I have repaid you with your own kind of deceit, and have repaid the destruction which I did myself. Before next vs, Tṣ A298 sādhu cedam ucyate, Sy Und die Weisen haben gesagt; Ar [Khalli. and others] It has been said. Vs 20=Tṣ 12, Sy 13 and Ar 75, second part. Sy Die Einsicht kann verderben und wieder gut machen. Ar, not in Obelkhe, but in Khallī, DeSaey, Joesi, JCap, EF: Him whom carolumness brings to ruin, nothing but intelligence can save.

Here Tṣ, Ks, Ja insert story of Potter as Warrior, with some surrounding material partly corresponding in Tṣ and Ks. The motivation of the story in T and Ks is the same, in Ja it is different and artistically much better See my introduction, Vol. II page 78. (84) Tṣ A201 text, Sy A 160 Die Schildkröte sprach. Ar 76 The tortoise said: You are true and right. Vs 21=Tṣ 23, Sy 13, 14, Ar 76, 77 Hertel wrongly equates Sy 13 with Tṣ 18, our vs 20 Sy Ein Weiser macht wenig Worte und handelt viel, und bekennet seinen Fehler ohne Scham, und verbirgt nicht die guten Titten, [14] und bestrebt sich, mit Taten wieder gutzumachen, wie einer, der strauchelt und fällt, mit Hilfe der Erde selbst wieder aufstehen kann Ar for the wise man is small of speech but great of action. He recognizes his fault and understands his affairs before entering upon them. [77] He recovers from a fall in business thru his own deed, like the man who falls upon the ground and by means of the ground lifts himself up and supports himself. Here Tṣ inserts its vs 24. (85) Tṣ A302 text. SP 1629 tac (x etac) dhīrāḥ śūmāro labdhanāḥ kṛtā (x m) gataḥ So 152 svam śūmāḥ kapeḥ śrāvīk śūmāro yaṣṣu gṛham, mōḥād anuddham bhīṣyKṛtāḥ śocan mītrāḥ ca bhīritam. [So 153, 154 are secondary

iti labdhanāśam nāma caturtham tantram samāptam.

(End of Fourth Book)

additions] Kṣ 549(26) ity ākarma harer vākyaṁ anutīpātāśāyaḥ, śiṣumāro
yayāu mādaṁ naraṁda ca ciraṁ kapiḥ. Pa nothing. Colophon T iti
tantrākhyāy ke (ṣ 'yāyikāyām) m°. (om sam°). SP samāptam cedam (a om
ca) labdhanāśo (a 'nāśam or 'nāśanam) nāma caturthatantram (v l. 'tham
ta°). Kṣ (it, om Ma.) vācārāśiṣumārākhyāyikā. Spl iti sam° labdhapraṇāśam
nāma ca° ten° Pp samāptam cedam labdhapraṇāśam tantram, yasyāyam
ādyāślokaḥ (repeats vs 1). Ar 78 This is the fable of him who strives for
something until, when he has got it, he loses it. End of the chapter of the
monkey and the tortoise.

PAÑCAMAM TANTRAM (FIFTH BOOK) APARĪKṢITAKĀRITVAM (HASTY ACTION)

(1) atho 'dam ārabhyate 'parikṣitākāritvam nāma pañcamam
tantram yasya 'yam āya(b) ślokaḥ'

yo rīhatattvam aṣṭāyā vaśaḥ krodhasya gacchati

so 'cāpād bhraṣyate mitrād brāhmaṇo nakulād iva. 1

(2) rājakumārā ściṣṭh' kathah (cā) 'tat. viṣṇuśarma 'bravīt:

(3) asti gaudādeśo (kaścio chubhagotro) devaśarmā nāma brāh-
maṇaḥ (prativasati sma). (4) tasya (ca, bhārya yajñadattā nāma
(brāhmaṇi). (5) aḥ (kaddicit prāktanapūnyavāśād) garbhīṇi sātī-

(1) T A 203 atah param apant'. β om all thru tantram). SP 1631 atshedānim
mamkṣyakāritvam (a nashprakṛya*) nāma pañcamatantram āra* aṣṭāyam
(a yasya*) ādyāślokaḥ. Sp. 46. 1, Pp 257 2 text (Sp1 parikṣitakāritvam Po
ādyāśi", Sp1 ādimaḥ āi"). Val-T, SP, N, Sy 1, Ar: H; IV 97, Hm
IV 94; Jn (Sp1 13, Pp 12 different va. a, N yathātattvam. b, SP' ed.

yasyaī, a text; H krodhasyāiva vaśaḥ gataḥ. c, SP, H sa tathā, N sa
tatra, N tasyaī, H tasyaī, N mitro, SPa, H mūḍha. Sy War in seinen
Taten und Werken unbedacht ist, empfindet sich Heue, wie jener Magier,
der es bereits, daß er unbedacht gewesen war und das Wesel, das er
hobte, erschlagen hatte und ihm den Dank schuldig geblieben war. (2)

T A 204. 1 aṣṭam ānuśrūyate. SP' 1634 text (a om ca, ed. āha for [a] ābravīt).
Sy A 162. 1 Dharm sprach: Was ist das für eine Geschichte? Und Hidyāg
sprach. Ar. (3) T A 204. 2 text (om kaścio). SP 1635 asti kaś' gaudā

deva* nā' brā' H practically omits all down to § 23. So Sab babhūva
devaśarmākhyo brāhmaṇo nagara kvānt. Kp 550 1) ab gāudya devaśar-
mākhyo babhūva brāhmaṇaḥ purā. Sp1 49. 18 kaśmāścid adbhūthāna deva*

Pp 259 23 asti kaśmāścid adbhūthāna deva* nā' brā' Sy A 162 3 En war
einmal ein Magier im Lande Sraja Ar (Deśasy, Kp name the country
Jurjan, others no name). (4) T A 204. 2 text (om brāhmaṇi, β om ca).

SP' 1636 ta' bhā' yajñarant (a nā, nāma (a adds brāhmaṇi). So Sed tasyā-
bhūd (B. "vid devadattā (H. yajñada") gehurt adbhūthāna. Jn diff. to va 2.

Sy A 162. 3 der hatte eine jugendliche Frau, die bisher noch nicht empfangen
hatte. Ar. (5) T A 204. 3 aḥ kaś' gar* (β glukālvabaddhaphaḥ gurūdari) aśh*.
SP 1636 aḥ ca (a om; prāktanapūnyakarmāṇā (a text) gar* jñā. So ca dhṛta-

garbhā ca aḥ tasya. Kp 550 (1) ed garbhīṇi jñāth nṛjñ. Sy A 162. 5 āśaśa

vṛtta 6) tam ca dr̥ṣṭvā devadarmā (parvā) paritocum upāgatāḥ,
(evāṁ cā 'cintayāt mahān vie kalyāṇum kṛpāhitaṁ apuṁyāla
bhāya,) brāhmaṇāḥ (cā 'bravit, 7) (bhādre,) kṛtārtha 'e,
dārakāḥ janavīṣyaḥ, tasyā 'hūṁ bahumaiworatho (garbhādhāna)
jātakarmanāmakaranādisamākārāṁ karīṣye sa (ca) me gotradhāro
bhaviṣyati ti). (8, (evāṁ brāhmaṇy (abhikṛtā 'bravit, ko jānāti,
dārako bhaviṣyati na vo 'ti (tan na yuktam evaṁ adīṣṭe 'pi
ca vaktum. ad 'dāo eva manorathāḥ kāryāḥ uktāḥ ca

anāgatavatiṁ cintam yo naraḥ kartum icchatu

sa bhāman pāṇḍurāḥ śeto somaśarmajūṣa yataḥ. 2

naa empfing Ar (8) T A 304 3 text (β upagatāḥ, β cābhyaḥbravit, SP 1636
tāḥ ca (a om) dr̥ṣṭvā paritocum brāhmaṇaḥ manorathasakṣaḥ, a manorāṣyaḥ)
kurvaṁ brāhmaṇim āha. Cf. So 444 (after the birth) daridro pi ca tām
mama vidhūḥ laddham iva dr̥ṣṭvā. Kṛ 550: 1) cā sa dr̥ṣṭo [here prec.] avadad
utsukāḥ. Sy A 162. 5 freute er sich und sprach an seiner Frau. Ar (7) T
A 304. 4 text (om bhādre, β karīṣyāmi, β om ca). SP 1637 bhādre, śāśvatam
putrāḥ janavīṣyaḥ. Kṛ 551(3) ab bhaviṣyaty eva putras ta mama vādāvi-
vardhanāḥ. Sy A 162. 6 Frohlocke. mein Liebl. og, denn du wirst einen
Knaaben gebären, und wenn du ihn geboren hast, gebe ich ihm einen schönen
Namen und suche ihm eine Pflögerie, und ich werde ihn gut aufziehen und
ihn wohl halten und wohl heranbilden und unterrichten, und wir werden
durch ihn schönen Namen und Nachkommenschaft erhalten. Ar 1 put
garbhādūḥna in parenthesis because, as Winternitz points out (WZKM
25. 58f.), this rite could not rationally be spoken of anteparturum since
the wife was already pregnant. Yet I am not at all sure that the orig. did
not contain t. The only question is whether the caralamentum is attributable
to the author of the Pañc. or to the redactor of T. That the orig. at least
had a hint of some sakṣikāras is indicated by Pa. (8) T A 304. 6 text

(β om brāhmaṇy, β bhaviṣyati sa vṛ; s & ed. om tan kāryāḥ). SP 1637
brāhmaṇi tv (a om āha (a prāha. sa yuktam etat ta manorathāḥ kartum
tāḥ ca. Kṛ 551 2 ed it. śrutvābraviṣy, Syā bhaviṣy pratyayāḥ katham. Sy
A 162 11 Spricht sie zu ihm; Huanuery, warum hast du ein Wort gesprochen,
das nicht vorzeitig hätte gesprochen werden sollen? Wer kann wissen, ob
ich [Ar a male or a female child] gebären werde oder nicht? Und wenn
ich gebäre, was kann ihm in der Zukunft noch passieren? Darum überlaß
alles der Hand Gottes. Heißt es doch. Ar. Va 2=T, SP N, 6y 2, Ar,
Sp 11, Pp 58, cf. Hp IV 20, Hm IV 16, Kṛ 552 3). a, Tṣ anāgatavatiṁ,
SP ed. anāgatamatiṁ (misprinted 'māṁ), but v. l. including best om., with
H and B, text. The rest of the vs. and the entire story, are diff. in H
b, Ja anābhāvyāḥ karoti yāḥ. a, SP N tāḥ for bhāman, Ja eva. SPa,
N pāṇḍurāḥ, Tṣ palitāḥ Kṛ 552 v. d. bhāya bhāvaḥ yo hi bhāvaḥ (Ma. om.
bhāvaḥ) brayati, sa arjyate (Ma. laj) saktugataḥ bhāṁkṛtīva svayam agra-
tāḥ (Ma. om. 'eva ar' agraḥ). Sy Ein Weiser verfügt nicht über etwas was
noch nicht da ist, indem er dankt. So und so will ich damit tun. Es könnte

(9) *su* 'brought: kathāh (ca) 'lat. sū 'lia.

KATHĀ 1

STORY 1 THE BRAHMAN WHO BUILT AIR-CASTLES,

(10) *asti kascid vidyābhyām brāhmaṇasūnuḥ* (11) *tasya kasmācīd vapiggrhe nāṭyakam (bhogaṇam) vartate*, (12) *sa (ca) yadā tatra na bhūktā, tadā saktusetikām lūbhate tām ca 'vāsān mītrā ghaṭe prakāpya sthāpayati. evaṃ ca tasya bahuna kālān aṅ ghaṭāḥ saktubhiḥ sampūrnāḥ*. (13) *kadācit tasya ghaṭasya nāgadantī(ak)e sthāpitasyā 'dhaṣṭe chayanagatū 'sān brāhmaṇo divāsuptaḥ pratibudhī(ā)ḥ, evaṃ (ca) cintayām āsa*. (14) *maṅglaḥ sū (dhānyam vartate kim uta) kṛtānnadī (saktavah).*

him sonst gehen wie jenen, tüchtigen Magier, auf dessen Kopf sich das Öl und der Honig ergoß. (9) T 1505 text (β m). SP 1641 brāhmaṇa kha ka' eṣṭat (a om ca aṅny kha. Sy 158 Ar similarly. (10) T 166 12

astī (β om) kaḥ (β kasmācīd dade) br2' vidyāprasāṅga kālān mayat om. SP 1642 text (a 'satāḥ) Sy 168 3 kasmācīd nagara kadat evabhīva- kṛpāḥ nīma brāhmaṇaḥ prativast om. Pp 276 2 astī kasmācīd adhiḥ. āna evabhīvakṛpāḥ om brāhmaṇaḥ. Kp 553(4)b brāhmaṇaḥ pūrṇ. Sy 168 10 Es war einmal ein Magier Ar (11) T 166 13 text ad with a om bhogaṇam). SP 1643 sa cāparapakṣe pīṭrādāḥ bhogitāḥ (a sa ca mīlā ādāḥ bb*). Sy 168 10 dem wurde die Nahrung aus dem Hause eines reichen Mannes (=Kaufmannes) vorgesetzt. Ar. (12) T 166 14 text (β om ca after sa; nam. 'prastūkha, am Hertel, = saktavah). SP 1644 apareṇa ca drāddhānī tamān saktavo dātāḥ. 'ān saktūn ekam ghaṭam yasya tvē tatra nīkopya evaṃnīka sthāpayitvā saktvāḥ kṛte (for all this a. aparapāp tasya ādāḥ ak' dat' mīlā ca ghaṭe nīkopya kaṭṭhāyā prachīdyā). Kp 553(4)ab bhīkṣā; tām saktvāḥ sām nīdhyā. Sp 166 4 'tasya bhīkṣā; tām saktvāḥ bhīkṣvā; tām ghaṭam prakāpya sthāpayati. Pp 276 2 tām bhīkṣ' sakt' bhīkṣvā; tām ghaṭam prakāpya sthāpayati. Sy 168 11 nämlich Honig und Öl und etwas Gerstemehl, und was übrig blieb, brachte er

jeweilen heim, schüttete es in einen Krug und hing den an einem Nagel über seiner Lagerstatt auf, und so wurde der Krug schließlich voll. (Of our text in next.) Ar. (13) T 167 3 text (β om ghaṭasya, divā, and om). SP 1644 tatra sūptā mūnāṭhāṇām akṣrāḥ. Kp 553(4)c adnīyad. Sp 166 4 tam ca ghaṭam nāgadante 'vāsambya 'māyādhātī khaṭvā nīdhyā nātām okāṭṭyā tam avakṛmā. āna kadācit vītrā sūptā cintayām āsa. Pp 276 3 chāsa to Sp 1 om sūptā. Sy 168 16 Ein es Tagw nun a a or auf dem Hette lag, hob er seine A gen auf, erblickte ihn, freute sich in seiner Seele und dachte. Ar like Sy a, mention of night or day-time is intended. (14) T 167 4 text SP 1644 ma (v l. mama, so read maṅglaḥ argyam ānām pīṭrāḥ (a only maṅgalyam for all this). Kp 553 4)ed kṛtānnāḥ (Ma 'yā) tasya mūlyam caturguṇam. Sp 166 6 yat,

tan me vidatimādrakāyām rūpakāśāt saktavah santi (15) tan
 cā hañ vikriya (dairāpakāś) chagalikā dāsamātrā upācārta-
 yisyām (16) tanmāśā ca prasaṁyānto, tādām cā 'patyām
 tathā 'va prasaṁyānto. (17) pañcābdānantarā ca catuṣāṁ-
 samkhyā bahuyo bhaviṣyanti (18) (loke ca śrāyate) catuṣbhir
 ajābhīr eka dhenuḥ taruṇī jīvacintā bahukṣīrā sarvaṅgamaṁ
 pañcā labhṣyate. (20 hañ) tābhir ajābhīr eva gavāḥ śatām
 parivartayisyām (19) tādām ca prasaṁyāntānāṁ bahuvardhā
 kecid bhaviṣyanti, tad cā 'hañ kṣām kṛtā bahū susyam utpā-

paripūrge 'yam ghaṭas tīvat saktibhir vartate. tad yadī durbb kṣam kṣa-
 vati, tad anena rūpakāśāt śatām utpadyate. Pp 276. 5 follows Spl. Sy 83. 17
 Dieser Krug ist voll, so daß ich ihn teuer verkaufen kann. Es wird auch
 geben, daß, wenn ich ihn zu billigem Preise anbiete, ich einen Decar heim-
 bringe. Ar [Did the orig. mention that the brahman counted on a famine
 (Jū) or drought (K) to increase the value of his goods? Some Ar versions
 state that the food was costly at this time, or was increasing in value but
 this is no more than T has.] (18) T 157. 5 tādā (a tac) cāham vikṛ' chag'
 vidatimātrā upācār' (so ed with a, β text, reading vikriḍaya [?], and
 adding at end saktirā ca dhenuvāh). SP 1645 tad aham saktā (a saktā
 for tad etc.) vikriya chāgikā kṛsyāmi. Kp 554 (5 a tanmāyā chāgikā kṛivā
 (Ma. om kṛivā). Spl 68. 8 tatas tena mayājādvayam grāhṣyāmi. Pp 276. 7
 tātā ca tenājādvayam aham grāhṣyā. Sy 83. 20 Für den Decar schaffe ich
 mir 10 so also Ar. Ziegen an Ar. (16) T 157. 6 pañ' ca pañ' SP
 1646 aī ca prativatsaram apatjādvayam a prativarjam dīrakādvayam) ra-
 vāte. tasyā cāpat' tathāiva praviṣyante (a om) Spl 68. 8, Pp 276. 7 tātā
 pañcābika Pp 'so pañcābika prasaṁyāntā. Sy 83. 20 Diese werden trübsig
 zu ihrer Zeit und ebenso ihre weiblichen Nachkommen. Ar similarly (KP,
 OSp after five months, JCap. successu temporis (17) T 157. 7 text (β
 'ca tena kṣāntāntarā kṛsyāmy avadyam catuṣāntāsamkhyā bahuyo gokā
 bhav'). SP 1646 tātā kṣāntarāṇa śatāsamkhyā yāśā a 'khyā bhavi-
 syanti Spl 68. 9, Pp 276. 8 tābhyā (Pp om) yāśā Pp ajāyā' bhaviṣyati.
 Sy 83. 22 Und nach 5 Jahren habe ich so mehr als 500 Ziegen. Ar (400 goats,
 as T, according to JCap, OSp. (18) T 157. 7 text ed. with a adds ca
 after jīvacintā, and om sarvaṅg', SP 1647 tādā ca a pañcāt tām v. kriya
 gavāḥ śatām a saktavah kṛsyāmi. Kp 554 (5, b tādā cā prāpyāmi godhanam.
 Spl 68. 9 tato jābhīr pañcāntā gā grāhṣyāmi Pp 276. 8 tato jābhīr gavāḥ.
 Sy 83. 23 Von je viere von ihnen verkaufe ich und kaufe eine Kuh —
 [corrupt] und so habe ich dann 100 Küder neben den Weibchen. Ar.
 (19) T 157. 9 sarvam ca godātī sambhavanti tadutpannādātīḥ β for this
 kṛivā sarvabhāvapanaḥ (a 'vāpāṇā, so read, Thomas, JAS. 1910, p. 1351,
 and Horta), WZAM 23. 33) kṛsyāmi. SP 1647 text (ed. kṛāko lūtvā for
 a kṛā kṛivā a pañcāt bahukṣāntarā tādām ca prasaṁyāntāḥ hā' bhav'
 utpadyāmi). Kp 554. 5 a kṛāḥ tana samādhāya. Spl 68. 10, Pp
 276. 9 dīf, expanded Sy 83. 25 Von ihnen gebe ich ab zu gutem Preis

dayasyāmi (20) *tasya vikrayāt prāhñitāṁ suvarṇāṁ bhaviṣyati*, *bōhanāṁ ca* ('*prākacitāṁ*) *vermā prākṛādbhyanantarhitāṁ kariṣyāmi*, (21) *dāśādānabāhulāṁ sarvopaskarasampannāṁ ca tām* (*mama*) *mahatīm sampadāṁ dṛṣṭvā* (*vahyaṁ*) *kāścid yogyaṁ* o *brāhmaṇaḥ* *surūpāṁ kanyāṁ* (*mā*) *dāsyāmi* (22) *tasyaṁ ca* (*kālenā* '*smad*) *bhāgyopabrāhñitāṁ dirghāyusāṁ aroṇāṁ rahṣa-dharaṁ dārakāṁ janayisyāmi* (23) *tasya* (*cā* '*huk*) *yathāvidhi jātākarmādi kṛtvā*) *nomasarmo* ti *nāma kariṣyāmi*, 24 (*vahyati* *ca dāraka*) *brāhmaṇi grāhakarmavyagrā gāḥin* (*abhyāgamana-*

and kaufe Land und Gewässer und Mäuerchen, und die andere (T JCap. maculos) linder verwerde ich zum Ackerbau und die weiblichen Tiere zur Zucht. Ar. (20) T 157. 10 *talab sarvadbhānyāya* (β *adda ca*, *mahān* *alayo bhaviṣyati*. *bōhanāṁ ca* (β *adda* *prāhñitāṁ tat* *athāvara*.) *verma prākṛā* S. 1 68. 11 Pq 276. 11 *teṣāṁ vikrayāt bhaviṣyati suvarṇāṁ* *matubhāṁ grāhāṁ sampadyate* Pq '*patayate*, Sy 53. 24 Auf diese Weise verkaufe ich auch 10 Jahren vom Ertrag des Landes und der Gewässer und von den Nachkommen der Rinder um guten Preis und kaufe Knechte und Mäde (cf. *next*) und ein Haus und Lebensgemeinschaft. Ar (he builds many fine houses). (21) T 157. 11 text (β '*bahula*, β '*sampannaḥ*; ed with a *om sarvopā* and *tām*, β *om mama* ed with a *om yoga**, β *surūpāṁ*, ed with all *om om mā*. SP 1648 into '*yāṁ* (a '*huk*) *bhānyāṁ* *hi matvā yāḥ* (a *om*) *kāścid brāhmaṇaḥ kanyāṁ mā dāsyati*. Kq 664 b/d *pariṣyāmi kanyāṁ*. Spl 68. 12, Pq 276. 12 *talab* (Pq *adda ca*) *kāścid brāhmaṇa* (Pq *om*) *mama grāhāṁ āgāya* (Pq *abhyeta*) *prāpāvaṛkāṁ rūpā-ṭhyāṁ kanyāṁ dāsyati* (Pq *prāḍā*). Sy 53. 21 Und wenn ich so reich geworden bin (cf. *prev. also*), nehme ich mir ein Werk aus begüterter Familie.

Ar (the wife is beautiful. In KP, OSp. noble in JCap. OSp. *bonam* in JCap). Possibly the orig. had *anarṇyāḥ* rather than *surūpāḥ*. (22) T 157. 12 *tasyaṁ ca dirghā* (so ed with a, β *yathāvidhi*, *zavodhā* [Hertel *zāḥ**, probably misprint] *all kālenā* janayisyāmi) SP 1649 *tasyaṁ ca putram utpēdayisyāmi* (a '*dayāmi*) Kq 665 (6 a *mahādbhānyāya putro mā*. Spl 68. 12, Pq 276. 12 *talab* *kāścid* Pq *tasyaḥ putro* (Spl *adda mā*) *bhaviṣyati* Sy 53. 22 und schließlich sie, und sie gebiert mir einen Sohn, der wird ein Glückselig und vom Glückselig begünstigt und mein Stammhalter. Ar *more fully*: JCap. 219. 6 *illius nobilium et delectabilium cum bona fortuna et dei beneplacito, qui crescit in scientia et virtute, et reliquam sibi per ipsum bonam memoriam post mei obitum*. (23) T 157. 12 text, SP 1650 *tasya sōmā**, Kq 665 (6 b *nomasarmā* *bhaviṣyati* Spl 68. 14, Pq 276. 14 *tasyaḥ sōmā**, Sy 53. 25 *te*, *gebu* *om* *ten Namen* *hi* *pi* (Verum *name* contain ing *Mah*, *moos* *exsoma*, and *aristie* *thu* and *hine* *thu* *aus* in *Lohre* and *Studium*. Ar Does the last phrase in Sy correspond with the parenthetical words of our text?

(24) T 157. 14 text, β *om ca*, ed *karmā-śakṣi*, β *karmāy* *śakṣi*, *for grāhā*, in β before *brāhmaṇi* ed with a *om samyag*, and *tr* *pram* *dāḥ*, and '*giyāṁti*, β *ab* *rakayisyati*, *om* *na*). SP

kale (samyaṅ; darakaḥ (pramadaṇ) na 'bhīrakṣayisyati. (25) (tada) tām ahaṁ (brahmanīṣṭh putrasneḥabhibhūtaḥkrdaya) laguḍeṇo ('dyamyā) tādāyisyāmi (26) evaṁ tena (dhyānaasthiteṇa) laguḍaḥ bhīramayitva bhīdāhato ('śau) ghaṭaḥ, yena tasyaī co) 'pari tatakapālī(abhāga)ṇo vyāridddhasaktur) nīpatitāḥ, tato sūa brāhmanāḥ saktudhūlīdāhasuritatannāḥ svapnāpratiḥuddham ivā 'tmanāḥ manyamānāḥ parāṇi vailakṣyaṇi janāhāsaḥ co 'pa) gataḥ.

(End of Story 1)

(27) ato 'haḥ bravimi' anāgatavati cinto (na kārya. dṛṣṭe kārya

1660 varṣe jīte tasya me bhāryā = tasmān brāhmaṇa) gṛhakarṇa kurvati padasamīganasaṁmaye (= gṛhakarṇavayagrā gavām īganasaṁ) putraḥ nā pratyavekṣate (= pravekṣate). Kṛ 555, 6. c. d. rodīyati ante tasmān atapaḥkṛīya. Sp. 68. 16 tat tasmān 'Anuśaṇayogyā samjīte 'haḥ pustakam gṛhītvāśvānāḥyāḥ pṛyībādān spaviṣṭas tad avadhīrayīsyāmi atīkṣataḥ somāśārmā mādī dṛṣṭvā janāyutānāḥ, Svapnācalanāparō 'vākhurīmannavartī matasāmparū īganīyayā. tato 'haḥ brāhmaṇīṣṭh kopīviṣṭo 'bhīdāyisyāmi gṛhīṇa tīvad līlakam Pq 276. 16 follows Spl. Sy 83. 36 Woun aber Mhpj) nicht auf mich hören will und sich gegen den Unterricht auflehnt. Ar. (25b) T 157 16 text (om tadā and udyamyā). At this point Te ends. Henseforth only Tā. SP 1661 tadā tām ahaṁ laguḍeṇodyamyā (= 'dām udy') tad' Kṛ 555 c. d. 556. 7 ab tatkapāṇa, tādāyisyāmi: laguḍīr Ma. lakṣīr) gṛhīṇim atīkopaṇaḥ. Sp. 68. 19 tato 'haḥ samatthīyā tām pīdāprahāreṇa tad' Pq 276. 19 follows Spl. Sy 83. 37 so schlage ich ihn mit diesem Stock auf den Kopf Ar. (26) T 157 16 tatan tenāśv evam abhyāhato ghaṭaḥ (mam tanyavop', om Hertel) tatakapālīo vyāṛ' xīpa' athāśu brā' svapnārdīṇam ivā tad anyad acintiyat kim idam iti parāḥ SP 1661 iti manorāḥyāsaktamānasaḥ ma (= iti matvā manorāḥyena) saṁabhbhramāḥ laguḍaḥ bhīramayitvā (= 'yā) saktasāmpūrṇaghaṭam eva cūṛṇīkṛtāḥ (a saktaghaṭam evācūṛṇīyayā). tato... (= 'dharmaṛitāḥ, om tannāḥ; parāḥ viśādam a vīlakṣyam) agamāt. Kṛ 556(7) c. d. 557(8) ab iti bhīrameṇa laguḍotkṣepīr Ma. laguḍakṣ') ghaṭam atīdāyāt, bhāguṇāḥ saktoghaṭas dṛṣṭvā tato lajḥkṣī samīyayā. Spl 68. 20 evam tena dhyānaasthiteṇa tatthīva pīdāprahāro dātto yathā na ghaṭo bhāguṇaḥ, saktabhiḥ pīdūratāḥ gataḥ. Pq 276. 20 evam tena tadāyisyānaasthiteṇa pīdāprahāras tatthī muktaḥ, yathā ghaṭo bhāguṇaḥ, ghaṭastarvaratubhīḥ saktatubhī ca pīdūratāḥ gataḥ. Sy 84. 1 Da, indem er so den Stock schwang, traf er den Krug und zertrümmerte ihn, und der Honig und das Öl ergoß sich auf seinen Kopf und das Übrige wurde verschüttet. Ar (KF 170. 32 add: So all his plans came to naught, and he was confounded.—This not in JCap, OSp.) (27) T A 504 text. SP 1665 ato 'haḥ bravimi (pratīka of vs 2). Kṛ 557 c. d. 558. 3 ab) Ity kṣmā nāva kurvaṇu Ma. kurvīta, dhīmān bhīreṇa bhīryuṇ, dṛṣṭvā brāhmaṇīṣṭhāyāḥ tūṣṇāḥ tad dṛṣṭvā kṣamam. Spl 68. 22, Pq 277 1 as Sp' (Spl whole vs). Sy A 164 Deshalb habe ich dir gesagt. Über etwas, was noch nicht da ist, trifft keine Bestimmungen.

kriyā varīta.) na bhūtiṃ vā citrakarma 'ti. (28) (aśh)pūṛṇe
 ca prasavāḥkāle prasūta brāhmaṇi (śubhālakṣaṇaḥ) darakam.
 (29) (aśh) jātaḥ darādīvaḥ otthān) (ca kṛtākarmāṇaḥ) darakam
 paritrakṣārthatḥ pīṭari vinyasya brāhmaṇy (śukcivastṛaśāṇḍya)
 'tmanāḥ śaucanimittaḥ (śaṅkaḥkṣāṇḍya) saritaḥ gata. (30) brāh-
 maṇo ('pi daridryadoṣārahayataḥ cā 'tmanā 'va dhṛtas) taḥ
 bhīṣa abhivakṣatām. (31) aśh rājakuḥ parvako pravacana-
 karādānanimittam brāhmaṇasya 'bhūyikā rājamaḥsyā dasy
 anuprāpta. (32) śabdyaṁano (śau) brāhmaṇāḥ (śahajadāridrya-
 samāptat cā) 'cintayat (33) tyādi satvarat na gacchāmi, tādā

Dein wet wird die Wand gehest und hernach das Bild (darauf) gemalt.
 Ar (some versions have equivalent of last sentence, cf. Deranbourg, JCap
 p. 219 note 5).—Possibly the orig had anāgatavāṇi cintāḥ, the pratihā,
 omitting na kṛyā. (28) T 155. 5 text (om śubha") SP 1655 aśh aś
 pūṛṇe kāle śubhā", a maṅkaṇaḥ. darakam (a putram yrat" Hp 153. 13,
 Hm 141. 14 tasya brāhmaṇi prasūta. So 4b kileas supave antam Kp 565a(9c)
 jñta tatāḥ nūn, Ia wholly diff for some distance from here. By A165. 1 Nun
 wartete der Mann ab, bis die elden Sohn geber. Ar (describes the son in
 ways that suggest SP's śubha-lakṣaṇa or sa-lā", Wolff achā, JCap 219. 17
 ānam putrum et delectabilem super quo ambo garvati eunt, OSp p. 195. 1
 na śya complide de um mēmbroo etc.) (29) T 155. 6 text om aśh;
 avatṛaṇ for gata. Ed. add aś after "nimittam without ma. authority) SP
 1656 aśh (a om, jñta darādīvaṇa (a darāda di") sūdhikāle brāhmaṇi
 brāhmaṇaḥ samārahayārtham (a tva" brāhmaṇam) avatṛaṇya sūdhā gata.
 Hp 153. 13, Hm 141. 14 cā aś brāhmaṇi (Hm om aś tva) bhāṇpatya-(Hm
 "tyāya) rakṣārtham brāhmaṇam cā. aś SPa. So 5 aśāḥkṣāṇḍya (B. eutikāle)
 cā aś tasya bhūyikā sūdhā antam aśāḥ nūn, darādīvaṇa tu gāḥ rakṣaṇ
 vataḥ didum By A165. 1 Und als ihre Tage um waren, sprach sie zu ihrem
 Manne: Gib auf den Knaben acht, daß ich gebe und mich wasche. Ar.

(30) T 155. 5 text (ed. "doṣāḥ maḥ", but no "doṣaḥ"). So cf. proc. By
 A165. 2 Ah so nun bei dem Knaben saß. Ar. (31) T 155. 6 text (ma.
 parvako, "karādāna", om hrā' 'b-ly"). SP 1657 brāhmaṇaḥ aś (a "qāya)
 rājagṛhe parvadraddhikā (a "draddha) rājaparapūṣṭitāḥ (a bhvāna, om
 rāja", Egnāḥ). Hp 153. 14, Hm 141. 14 aśh brāhmaṇasya kṛta Hm brāh-
 maṇasya rājāḥ parvadraddhāḥ (Hp carva-ṛ", read parva") dāna bhvānam
 Egnāḥ. So 5 tādā bhvūyikā tasya rājantāppurata drutam, vāṇikā brāhmaṇa-
 yaḥ gāt avatṛaṇyaṇjirinaḥ. By A165. 4 kam aś Bote des Königs mit einer
 dringenden Vorladung. Ar.

(32) T 155. 5 śabdyaṁano 'aśu ma. "māṇa
 aśu) hrā' bhūyikā. cintayat SP 1657 tatā dhṛtvā hrā' tu (a om aśh", a
 "daridryaparavāḥ cintavāḥ aś. Hp 153. 14, Hm 141. 1 ind dhṛtvā (Hm
 tae chreṭvā) hrā' sahajadāridryā (Hm "drāḥ acint") So Ia tatāḥ na dā-
 ṇāḥkṣāṇḍya. (33) T 155. 10 kam avatṛaṇyaṇjirinaḥ ma. 'va aśh" dāraṇak-
 ṇāḥkṣāṇḍya. Iti. SP 1658 text aś, ed. daridraṇatāḥ for aśh, ed. addā
 gacchāmi cā before darakasya, ed. om hūm karomi. Hp 153. 13, Hm 141. 3

kāścid anyathā brāhmadham grhṇāti; dāraka(sya) rakṣako na 'sti, kām karomi + (iti). (34) (*evam avasthito*) *yas tasya ('grihītra-śarany) grha putranirvīṣeṣa nakulo (dhānyakapādibhik) samvar-dhutaḥ, tam (eva 'vajrāṣṭṛya gato ('adā brāhmanah)* (35) *nakulo 'py acirād apasyat kṛpāsarpaṁ kṛtīvivarāṇ nirgatam bālakaśyā 'bhyāśam āyāntam* (36) *tam ca dṛṣṭvā (krodhasaṁrakṣanayano 'ttonaśphūradadanadanacaranah) sahaso 'patya tasya 'pari samnipatitaḥ khaṇḍasat ca tam kṛtā, (37) 'sqdīgḍhāvaktva-śaranyā (eva) 'yāntam brāhmaṇaḥ dṛṣṭvā suparituṣṭamānda*

yadī satvataḥ na gacchāmi, tadānyathā (Hp tadā satvānyathā) kāścid Hm addo chratvā) śrādddhāṁ grāhīyati (va.) dārakaśya cātra (Hm kām ka bālaka-syātra) rakṣako nāsti. Hm addo tat kām karomi. Sy A165.5 Es gab keinen Ausweg und so stand er auf und ging Ar (34) T 158.10 text ms. *avasthito ya tasya*?. SP 1659 ciniñkulas ilvāc (a om ci' i?) cirañkūlāṁ (a cirañkūlārakṣitāṁ) apatyanirvīṣeṣaṁ nakulam eva dārakarakṣagṛtham (a 'the) athāpay tvā gacchāmi. iti matvā (a om i' ma') tatāḥ kṛtvā gataḥ. Hp 154.6, Hm 142.6 yāto, cirañkūlārakṣitāṁ śaśaḥ autanirvīṣeṣaṁ (Hm putranir' after nak') nakulāḥ dārakarakṣārtham (Hm bālakarakṣāyāḥ vyavasthāpya gacchāmi. tatāḥ kṛtvā gataḥ. So 7bcd, 8a nakulam rakṣaḥ śāśaḥ, athā a-y-tvā yayāḥ gahe ciraṁ śāśāyavardhitam, tasmā gata. Kp 558(9cd, 10ab) viprah kadācin nirgato grhāt, rakṣāyāḥ nakulāḥ śrītvā putrasya grhapetām (so Ma om. Ma ms. and SP 'yoctam) Sy A165.6 In dem Hause nun lebte ein Wiesel, das er wie ein eigenes Kind aufzuziehen hatte. Diesen Wiesel ließ er bei dem Knaben zurück, verschloß d.s. Tür und ging Ar (35) T 158.11 text mahābhogināḥ for kṛpāḥ. SP 1661 tato nakulāḥ cāpādyat (a sutam rakṣayāṁ śibitāḥ) tad-(a pāśēti grhāvivarāṇa nirgatya mahāntam (a om) kṛpāsarpaṁ (a 'pas) satvataḥ dārakasamipam āgacchanam (a gataḥ. Hp 154.6, Hm 142.6 tatas teṇa nakulena bālakasamipam āga-chaṇ kṛpāsarpa dṛṣṭvā (Hp om). So 6abc 'trākaśmāc ca śāśaḥ tasyāntikā-gatam, sarpaṁ ślokyā nakulāḥ. Kp 559ab(10cd) aha sarpaḥ mahābhogam bālakaśrtham ulthitam. Ja wholly diff., but uses the word kṛpāsarpa. Sy A165.9 Wie er zur Tür hinaus war (cf. So prec.), kam eine schwarze Schlange hervor und ging auf den Knaben los. Ar (36) T 158.12 text (the first phrase is contained in the prec. in SP, H, So. SP 1662 tato nakulenotpatya śighram eva (a 'śama śighram abhyatya) grhītvā sarpaḥ khaṇḍatāḥ (a khaṇḍam-khaṇḍam kṛtāḥ. Hp 154.7, Hm 142.9 vyāpḍitāḥ (Hm vyāpḍya kopāḥ khaṇḍam-khaṇḍam kṛtvā) khēditāḥ Hp addo ca). So 8d avāmbhaktya jaghāsa tam. Kp 559c(11a) nakulāḥ khaṇḍatāḥ kṛtvā. Ja diff., but mds Spt 56.12, Pp 260.14 khaṇḍatāḥ kṛtvā (Pp kṛtvā). Sy A165.10 Das Wiesel erbißte sie, ließ auf sie zu und verzriß sie in letzter Stütze. Ar (37) T 158.13 text. SP 1663 evayam ca nakulāḥ (a om) samtuṣṭo raktavilīptasārtrāḥ sma (a om vi and san) brāhmaṇāya śrādddhāṁ grhītvāyāḥ kathyatam abhinukham apagataḥ (a brāhmaṇam āyāntam dṛṣṭvā dvārāntam apāgataḥ). Hp 154.7, Hm 142.10 tato (Hp tatāḥ) 'adā

tanmuralandya bhar mīcārāma (38) *atha 'śav aparikṣitakāri*
brāhmanaḥ tathā nakulān rucākararūpita mukham dṛṣṭvā 'cintayāt
'katham bhakṣito 'nena mama putrakānib, ity aśtikāya tathā
jaghdān. (39) *kātrā tam) anantaram yāvā naku (brāhmaṇa,*
gṛham (anu pravṛtāb, tavad aṇyāgam (tathā; 'va sūptān
putrakān (kṛpṇa) sarpaḥ ca (samāya bhagdiṣṭān dṛṣṭvā,

nakulo brāhmaṇam HyEutam avalokya rakṣavilīptamukhaḥpādāb salvaram
 upagameya (Hm upā) brāhmaṇasya (Hm tae-) caragayor alojha So 9 aha
 tam davalarmāgam Eutam vikaya dūratāb. sarjādarakto (B sarjādaralpto)
 nakulo hrāṣṭe aya nragāḥ, arāb Kp 660.16 rakṣite n ryaṣṭu grāh
 Spl 60.13 tātū rucārūpīdvitavādanāb ānandāb avayāpṣṭa; rakṣānābṛtham
 mltūb samukha galāb Pp 160.14 tātū nī nāṣṭapramudito rudhīrāpīta-
 mukhāb avayāpṣṭaprakṣāḥṣṭya mltūb samukham ājagāma. Hy A164.11
 Darauf kam der Magier und Öffener die Tür, und das Wiesel lief ihm ent-
 gegen, damit er seine Freiheit sehe Ar (38) T 168.14 text habhrmā
 for nena, ma. cāntikāyāb for yaśtikāyāb) H' 1644 rakṣavilīptān tam naku am
 dṛṣṭvā, a rakṣitapandaritam dr' na' 'śav asamīkṣyāhāri brāhmaṇa bE hato
 'nena, ānandā (a om anena mama putro bhakṣita a tr hia" mama dṛakā.
 ity avadhārya tathāiva sthitiā mūrtiā tathā a ity avadhārya yaśm 64āya)
 ānandā ahaṃ nakuṇāb (a tr na" nī' vyāpṣṭāvatm Hp 164.9, Hm 169.12
 tātū oḍu brāhmaṇa (Hm an vijrā) tathāvidhāb nakulāb (Hm tam dṛṣṭvā
 bhikṣa nena khādita Hp mama putro nena bhakṣita, ity avadhārya naku
 lāb, Hp tam vyāpṣṭāvatm. So 10 an davalarmā tadrapam tam dṛṣṭvā-
 vāḥmanāvadhi, dharvam an bhikṣa putro me hato anena samkhoramā. Kp
 660(11ed, 12ab) tam abhyetya dyo dṛṣṭvā ādām matvā hatam entam,
 nyomakṣam kopādāb jaghdān nakulāb kṛpāḥ Spl 60.13 mltāpī tam
 rudhīrakṣānamukham avalokya śankṣācittā yad anena dūrīmanā dṛakā
 bhakṣita itī v rietāy kopāt tasyopari tam jalakumbham cāpapa. Pp 160.16
 mltāpī radhi" (an Spl) stambabdhāb tam āgarchastam avalokya ānandā
 bhakṣ" nena dūrīmanā mama dṛakāb, li śankṣācittā kopād āvinārya
 tasyopari jalā" oḍu an Hp. Hy A165.13 Ale der aber sah, daß das Maul
 des Wiesels mit Blut besetzt war, geriet er in Bestürzung und glaubte,
 das Krabbe sei von ihm getötet und bringe, ohne zu überlegen, was er tat,
 das Wiesel mit seinem Block bei. Ar (39) T 168.14 haitv tam sat-
 varam gṛham anuprā" athāpadyāb aṇyāgam tathāiva putrakāb sūptān.
 H' 1644 anantaram (a adda brāhmaṇa) gṛham pravṛṣṭo vyagram (a aṇyā-
 gam) eva putrāb vīkaya (a om; mahāsarpaḥ (a sarpaḥ) an sakulānā
 āntadhā bhagḍ tam (a an bhagdiṣṭān) dṛṣṭvā Hp 164.10, Hm 169.13 anan-
 tarāb yaṇvā, Hp adda nāṣṭ, uparīkṣātyam Hp ad. om apatyam. v l.
 putrāb padyatī brāhmaṇa ānandā bhikṣāb sūptāb Hm sūptāb sarpaḥ ca
 vyāpṣṭāva tathā N. l. tūba pravārya cāntar dṛṣṭvā tam ājagāma nakulā
 bātam. jīvaṇam an aha tam bhikṣa. Kp 661al. c 12ed, 13a) gṛhāb prav
 āntāb vikaya sarpaḥ bhāvaṇkaram. sthitiāb an bhikṣāb vāstham. Sp.
 60.16 evam āb nakulāb vyāpṣṭya yāvat prajapantī grā āgarchati ānandā
 entā tathāiva sūptāb tathā, samāya kṛpṇasarpāb bhagḍādāb hṛtam avalokya.

(40) *ha kato 'smi mandabuddhiḥ, kim (idam) akrīyaṃ mayā kṛtaṃ* in (*eva*)*hṛdayam atāḍavat*. (41) *Agatā ca brāhmaṇī (rudantāḥ brāhmaṇāḥ pāṇyāḥ) vyāpādītāḥ uskulāḥ (ātātāḥ) khaṇḍikṛtāḥ sarpaḥ ca dṛṣṭā (tām brāhmaṇam) aha kim idam, (brāhmaṇa, kathāḥ ce) 'ti*. (42) (*yato*) *brāhmaṇaḥ sarvavṛttāntam ākhyātavan*. (*prekṣāvati*) *brāhmaṇī (param viśādam upagatā brāhmaṇam) āha*

kudṛṣṭaḥ kupariṣṭāḥ kusrutāḥ kuparikantam
puruṣeṣa na kartavyaḥ nāpītena yathā kṛtam 3.

Pg 260 19 same sense as Sp. Sy A 165. 17 Wie er dann aber an dem Knaben hinsah und sah, daß er am Leben war, und wie die schwarze Schlange schlüpfen neben ihm (JCap ante ipsum) lag Ar. (40) T 168. 16 tadāha ātmānaḥ an., mo. tam aha vana) bhūṃṇa prakṛpya hā iti darīram aṅg* SP 1667 (cf. also on § 38, hā kato smi) hṛdayaḥ (a eva-h*) tādāyaḥ kim mayā mandabuddhiḥ: samikṣyākṛiṇā satvaram evākrīyaṃ kārīṭam mahābhāṣam āpatitam (a diff. at end., Hm 142. 15 tatas tam upakṛakāḥ nakulaḥ nīkṣya bhāṣitacatīḥ sa paratḥ viśādam āgamat. Hp ed. nothing, out v. 12. tad avatokya sa brāhmaṇaḥ pāśāṭīpam gataḥ, or brā* paratḥ viśādam gataḥ. So lid brāhmaṇo atar (B. *paḥ so av) atapyata. Kp 661d(13b) āudocāudayikulaḥ. Kpl 50 18 putravadhakāḥāṇāmāuro vakṣaḥ-sthūlaḥ ca tādāyāntam ārabdhū. Pg 260. 21 as Sp., expanded. Sy A 165. 19 wurde er fure, daß ihm das Wiesel eine Wohltat erwiesen hatte (cf. Hm above), and perhaps so in next? But this expression is not found in Ar versions which I have examined JCap, OSp, Kf, Wolf). Da schlug er sich wehklagend auf Haupt und Brust und rief O wäre dieser Knabe nicht geboren worden und hätte ich diese Undankbarkeit nicht auf mich geladen. Ar (41) T 168. 17 Agatā ca brā* tayoktam kim idam SP 1668 it vi āpana adūrāḥ āyāṭīḥ jīyāḥ sasambhramam apāṇyāt aḥ cāgātā vy* na* ākalikṛtāsarpaḥ na dṛṣṭvā tam brāhmaṇam āha: kim idam iti. (So ad. but SPa evaḥ ruditvā sthūlāḥ anivṛgātāḥ brāhmaṇī etc., practically as text to dṛṣṭvā brāhmaṇam etc., as SP ed.) H nothing, story ends with prec. So cf. 12 avatīrovaṇkṛtāḥ sa (B. an) nakulaḥ kim hatas tvayā, ity upāśabhatīyāḥ bhāṣyāḥ tad avetya tam. In diff. Sy A 165. 23 Und alsbald kam seine Frau, sah ihn und sprach zu ihm Was ist dir begegnet, daß du wehklagst? und was bedeutet das, daß das Wiesel und die Schlange getötet sind? Ar (OSp quite close to Sy). (42) T 168. 18 yato 'smi yathākrītam ākhyātavān. āha ca. SP 1670 text (om yato, a *brāhmaṇī punar aṇi brāhmaṇam ākṣpat) So cf. prec. Sy A 165. 26 Und er erzählte ihr des ganzen Vorfalles und sprach. Ar versions make the wife the speaker of the next, with SP, but against Sy and T The version of SP is further supported by Kp, see under § 38 below. Vs S=T, SP N 2, Sp., Pg 1, cf. Kp 662(15d, 16ab), Hp 111 102, Hm 111 105 gives a wholly different vā introducing the story The story itself is told quite differently in H and Jn, with some verbal correspondences to the others. So and Pa lack it altogether. ah, 8j' ad. tr kuṣru-

(43) *sa dha: kathath (ca) 'tat. ad 'bravā*

KATHA 2

(STORY 2 THE BARBER WHO KILLED THE MONKS)

(44) *asū ka (smiṣṣeṁ (nagare śhātapaṇṇu) vaṇ kputra tutaṇ-*
nadhānavaśāṇṇavibhavot daridryabbhūtaṭā śrīnagrhadale vṛddha-
dhatrasameto balabhadra arabhyaṇ taya) vṛddha, dasya) dhātrya
śaśvārdhitaṭ (45 prathamapradosa eva sa (ca 'ṣṇam) dirgham
(ca) nīhāvasya t'cintayāt kaṣṇam, idam daridryam kiyathala-
vadhū syā. ut dhyatvāt rātrāu nuptaṭ (46) sa ca (nīhāvāṇe)
svapnaṁ dṛṣṭvān āgātya bhikṣutrayeṣā (prabodhya) samābhi-

taṭ kuddṛṣṭaṭ but a and N text). T kamat, śhātā, SP kuṇṇi, śhātā
but v. l. with N, Jn text. b, Pp kuddṛṣṭaṭ kuddṛṣṭaṭ. a, Jn tān naraṇa sa"
4, T om (lacuna) Jn nīhāvāṇa iṭa "naha" yat kṛtam Kp saṁyagvī-
ṣṭam dṛṣṭam Ma om dṛṣṭaṭ paṇṇāṭ nānūvartata, anukūṭaṭ patibhavaṭ
yāu nīhāvāṇa naraṇ. (43) T A 408 lacuna SP 1674 brāhmaṇaṭ ka'
dhātā brāhmaṇaṭ. (a text, om ca). (44) T 169 i text Ma. utpanna' for
ntanaṇa' om dāyā. SP 1676 asū kaśid vaṇ kputraṭ priyavada uṭṭa.

sa oṭṭapāṭiśāṇṇa upagataṭ pīṭvīṇṇaṭ mīṭvīṇṇaṭ sa saṭṭabandhuvīṇṇaṭ
saṭṭaṇṇa vṛddhadāyā dhātrya vīvārdhitaṭ. (a fragmentary Kp 663a 14c)
vaṇṇi kīṭṭadhaṇa. (45) T 169 3 text (om śrī ca, Ma madatā fur
idam, om rātrāu). SP 1676 sa ca daridryadubbhūṭaṭ rātrāyāṭ (a "śhātānāṭ")
kaddāṭa śhātāṇṇa nīhāvāṇaṭ dirgham nīhāvāṇa rātrāu (a pre-nuptaṭ. Sp
44 9, Pp 347 9 tate (Pp adda ca) vibhavaṇṇaṭ apamāṇaparāṇṇaṭ
yaṇṇaṭ vīṭṭadāṇṇaṭ gataṭ (Pp upagata, rātrāu (Sp adda nuptaṭ) nīhāvāṇa
aho dīṇṇaṭ daridraṭ. (Then insertion.) Sp 44. 2, Pp 347 23 evaṇṇaṭ nīhāvāṇaṭ
kṛtā Pp pre-nuptaṭ. (46) T 169 4 nīhāvāṇaṭ apāṇṇaṭ sa svapnaṁ
dṛṣṭvān (text, om lagudhaṇa SP 1676 sa sa nīhāvāṇa (a text) dṛṣṭvāṇṇaṭ
svapnaṁ dṛ' kuddāṭi siddhapaṇṇaṇṇaṭ (a svapnaṇṇaṭ) kathāṇṇa him iṭa
śhātāṇṇa vīṇṇaṇṇaṭ. prabodhaṇṇaṭ. (aṭ to bhūṭvā gṛhe sūṇṇaṭ. kaṭ kṛtā śhātāṇṇaṭ.

tato bhikṣuṭṭaṭ kaṭ, anukūṭaṭ paṇṇaṇṇaṭ tvaṇ sa nīhāvāṇaṭ sa, lagu
ṇṇaṭ Ma haṇṇaṇṇaṭ. tato bhikṣuṭṭaṭ nīhāvāṇaṭ bhavāṇṇaṭ. (a in part
corrupt.) See SP under § 48, which shows that SP originally agreed with
T, Kp is having the three monks themselves appear in the dream Hp
117 8, Ma 66. 14 tateṭ (Hp pre-nīhāvāṇaṭ 'aṇ svapnaṇṇaṭ daridraṇṇaṭ dāṭvā
bhagavāṇṇaṭ prabodhaṇṇaṭ (Ma bhagavāṇṇaṭ) yāṇṇaṇṇaṭ, yat tvaṇ
aṇṇaṭ vīṇṇaṇṇaṭ kaṭ, lagudhaṇṇaṭ sa (Ma lagudhaṇṇaṭ kṛtā)
gṛhe (11; anagrhadāṭi) nīhāvāṇaṭ śhātāṇṇaṭ. tato 'mīṇṇaṭ evāṇṇaṭ saṇṇaṇṇaṭ
bhāṇṇaṭ (Hp tateṭ yat evāṇṇaṭ bhikṣuṭṭaṭ aṇṇaṭ) padāṇṇaṭ, tato nīhāvāṇaṭ
lagudhaṇṇaṭ (11 Ma 'Jn, nīhāvāṇaṭ, haṇṇaṇṇaṭ tateṭ svapnaṇṇaṭ. Hp tato aṇṇaṭ
bhikṣuṭṭaṭ svapnaṇṇaṭ paṇṇaṇṇaṭ) bhavāṇṇaṭ. (Then insertion.) Kp 663. 14 c d,
15 aṭ padāṇṇaṭ svapnaṇṇaṭ bhikṣuṭṭaṭ purā, tate sa sa vīṇṇaṇṇaṭ sa mīṇṇaṭ
dravāṇṇaṭ Svapnaṇṇaṭ. 3. 1 46. 9 (and Pp 347 24 almost identical) aṭa tateṭ
svapnaṇṇaṭ padāṇṇaṭ bhikṣuṭṭaṭ paṇṇaṇṇaṭ tateṭ paṇṇaṇṇaṭ bhikṣuṭṭaṭ.

sa tvaṇ vīṇṇaṇṇaṭ gataṭ. aṇṇaṭ padāṇṇaṭ tateṭ paṇṇaṇṇaṭ.

sa tvaṇ vīṇṇaṇṇaṭ gataṭ. aṇṇaṭ padāṇṇaṭ tateṭ paṇṇaṇṇaṭ.

sa tvaṇ vīṇṇaṇṇaṭ gataṭ. aṇṇaṭ padāṇṇaṭ tateṭ paṇṇaṇṇaṭ.

sa tvaṇ vīṇṇaṇṇaṭ gataṭ. aṇṇaṭ padāṇṇaṭ tateṭ paṇṇaṇṇaṭ.

svagrhāṣṭha gātvā cintayati: tūham apī kṣapannakutrayaṁ (lagu-
ḍena) vyapadya nādikṛayaṁ kariṣyami. 4.† (52) tūto 'aṇ
laguḍaṣṭha gṛhītaḥ 'cāhitaḥ sthitaḥ unantaram karmavasād bhī-
kṣurayaṁ bhikkṣarthaṁ agatam.† (53) tūto laguḍena tadāyuta
(nāpita) vyapaditaḥ (ca). na ca nādikṛ labdhah† (54) tannā-
taraḥ rājapuruṣāḥ ākṛṣya nītaḥ nāpitaḥ śūle nikkṣiptaḥ†

(End of Story 2)

(55) atu haṁ brāhmi. krodhāt kṣaparijñātam iti (56) (tāmet
tuam apī tadṛṣṭvā eva mārkaḥ ato matimatāḥ sarvāni kāryāṇi
suparīkṣitāny eva karāṇydhū.†)

ity aparīkṣitakāritvaṁ nāma pañcamam tantrāṁ samāptam.

(End of Fifth Book)

(End of the Pañcatantra)

tac ca (Hm intra) kṣurakaraṣṭhyāntena nāpitanālokyāloṣṭam. Hm "kya
elutiam; aye udhiprāpter ayan upāyāḥ (Hp tad) abam apy evaḥ k th
na karomi. Kṛ 565ab(16d, 17a) tadṛṣṭvā nāpito dṛṣṭvā vāgivedham
śurmatib, dhanārthi svagrhāṣṭha gātvā Sp 47 2, Pq 26a. 12 same general
sense but verbally quite diff. (52) SP 1686 text (ed om nātu, and
inserts bhūya before sthitaḥ, a text). Hp 1.7 18, Hm 97 7 tatāḥ prabhṛti

(Hp adds ca) nāp taḥ pratidināḥ (Hm pratyahāḥ) tatibhādhā laguḍaḥstataḥ
(Hp adds prtiāḥ) sun bhṛtāḥ bhikṣor āgamaṁ apakṣate (Hm pratikṣate).
chadhā tana Hp adds tatāḥ) prkṣto bhikṣor Jā diff, much expanded
(53) SP 1686 text (ed. laguḍaḥ bhīkṣmayitvā nāpitaḥ, a om nāpitaḥ, a
om 1st ca). Hp 117 18, Hm 97 8 laguḍena (Hp adds kaivā) vyapaditaḥ. Kṛ
565d(17b) jaghāsa kṛtā bhikṣakān. Jā diff, much expanded. (54) SP
1690 text (a tac abrutvā, or tasyākrōḍhena, rāja' āgasya taḥ gṛhītvā nāp'
vyapaditaḥ (with vv li.)). Hp 117 18, Hm 97. 9 tannāḍ aparādhāt ac' pl nāpito
rājapurūṣāḥ vyapaditaḥ (Hp 18d taḥ pañcatvam apagataḥ). Kṛ 565ab 17cd;
taḥ bhikṣukhavadhād rājāḥ nāgrāhā nāpitam. Jā long expansion; baruer
is finally impaled. (55) SP 1692 text Kṛ 565cd 18av; aty Mā. em.

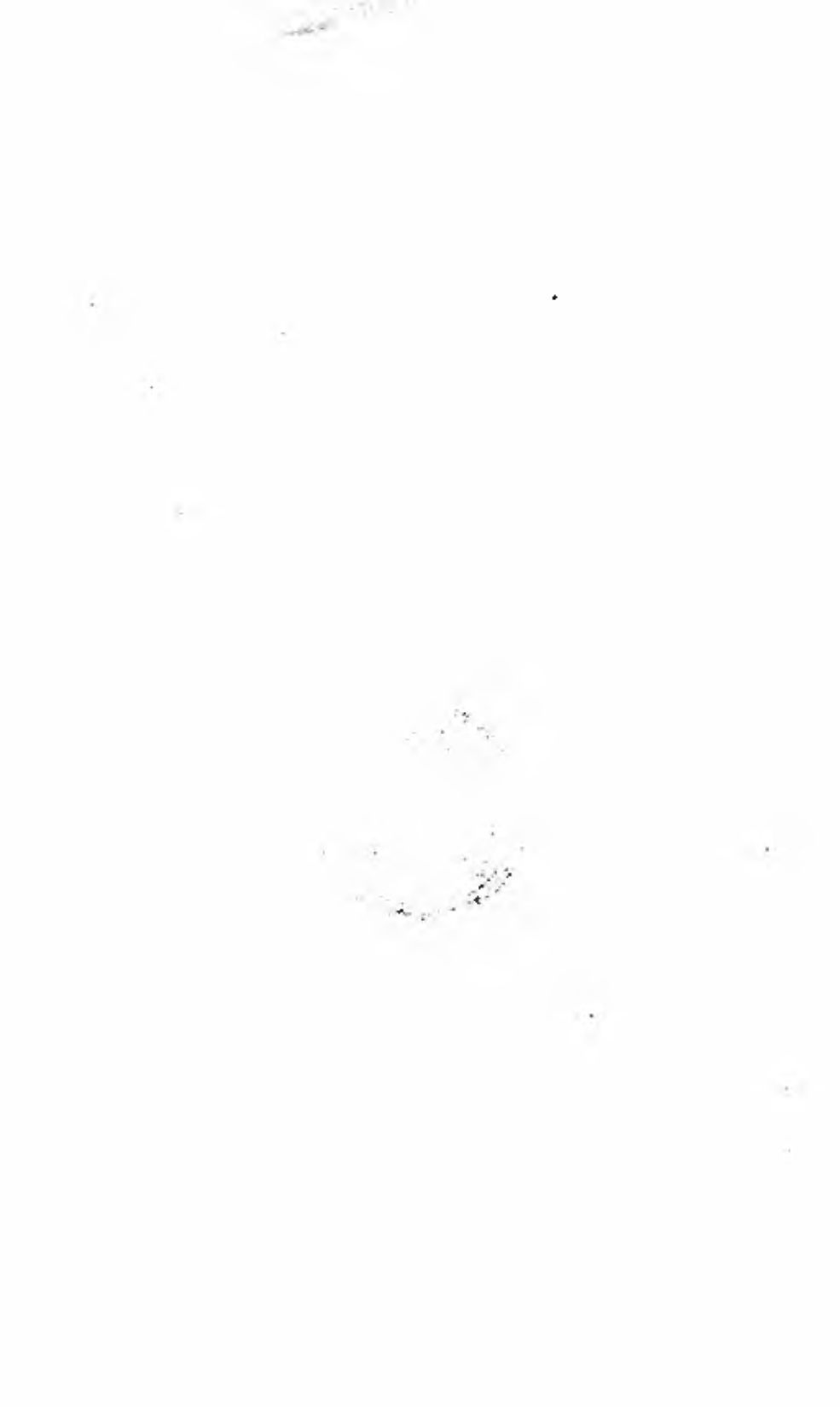
aty) anālokyakāryeṣu pravṛttir duḥkhaḥkṛpam. (56) SP 1692 text,
but nothing in it; then follow two vms neither found in N. H. Jā nothing.
Kṛ cf. proc., SP adds 547 not in Mā.) Iti kṛyācāḥ śrūtāḥ brāhmaṇo bhūd
avāṁmukhaḥ, brāhmaṇārthena nakulē (read 'lo, hataḥ svargo 'bhavat sukhi.
By p. 34 end: Das sind die Früchte des Nichtüber'agens. Ar, Jōap 230. 18
Tala est fructus cuilibet agentis opera sua cum fortitudine suo provi-
dentia suo atqueque partracat eas; quicumque enim simili modo facit
ponitabit et contrahitur et non proficiat ei quicquam neque cadet de suo
corda tritica. Most Ar versions seem to indicate a text em lar to this and
longer than 8y. Colo; hon SP sam' samāpīkṣyākṛitvaḥ (u ānāpīkṣyā')

2E' pa' ta' Kṛ 565ab. Ned, seems to refer to the entire Pañcatantra:
evam matimatāḥ aṣṭi tirācām apī kṛṣṭalam. Before this SP (not Mā.)
māraṁ iti nakulākhyaṁkṣiḥ Spī sam' cedam aparīkṣitakṛitvaḥ nāma pa' tan'
Pq sam' cedam aparīkṣitakṛitvā nāp' pa' ta' repeats the 3rd śloka).

ADDENDA ET CORRIGENDA

- Page 10, line 18 of small print: for *nipavataḥ* read *nipatitah*.
 Page 22, line 16 of small print after *sevānabhijñāḥ*, for comma read period.
 Page 74, line 2 of small print add hyphen at end of line.
 Page 108, line 1: for *yam* read 'yam.
 Page 169, line 9 of small print: for 'sambhṛtāḥ read 'sambhṛtaḥ.
 Page 181, line 2 of text: for *Adyaḥ* read *Adya(h)*.
 Page 216, line 21 of small print, for *sphig* read 'spling.
 Page 225, line 2 for *viśuddhāḥ* read probably *viśuddhāḥ*, cf. Jacobi, *Asagru*
Br. in Māhār, 2. 6, and Glossar s. v., there is little doubt that the
Tantrākhyāyika intended to read the dialectic word found in Jacobi,
 which can only mean "defined". Change the Crit. App. on II § 130
 accordingly.
 Page 228, line 7: for *prāpto* read *prāptat*.
 Page 281, last line, for "This" read "This proverb"
 Page 235, line 10 of small print before "msa." insert "T"
 Page 268, line 5 for final h in *harṣitamānāḥ* read ḥ.
 Page 278, last line: for 1581 read 1162.
 Page 288, text of § 58, 2d line for *sāha* read *saha*.
 Page 292, line 28 of small print read *pāṭilagaṅgājaleṇa*.
 Page 301, line 11 of small print for *kāṛitah* read *kāritah*.
 Page 325, sixth line from bottom for *tāruṇi* read *taruṇi*.





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